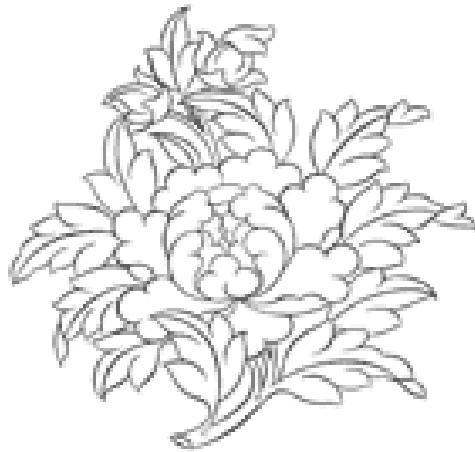


VIPASHYANA
THE INDIAN ROOT SOURCES



SOURCE BOOK

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Vipashyana: The Indian Root Sources

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**The Stages of Meditation on Emptiness
From *The Sutra of the Arrival in Lanka***

***Translated by Karl Brunnholz
In "The Center of the Sunlit Sky"***

By relying on mere mind,
One does not imagine outer objects. (1)

By resting in the observed object of suchness,
One should go beyond mere mind too. (2)

Going beyond mere mind,
One must even go beyond the nonappearance [of apprehender and apprehended]. (3)

The yogic practitioner who rests in nonappearance
Sees the great vehicle. (4)

This spontaneously present, peaceful resting
Is completely purified through aspiration prayers. (5)

Genuine identityless wisdom
Sees by way of nonappearance. (6)

The Stages of Meditation on Emptiness
From Nagarjuna's *Commentary on the Mind of Enlightenment*

Translated by Karl Brunnholz
In "The Center of the Sunlit Sky"

Nagarjuna begins his *Commentary on the Mind of Enlightenment* by saying that bodhisattvas, after having generated the aspiring mind of enlightenment, should generate the ultimate mind of enlightenment through the power of meditation.

The actual progression of this meditation starts with analyzing for the lack of a real personal identity. Next, Nagarjuna turns to phenomenal identitylessness.

As the entities of apprehender and apprehended,
The appearances of consciousness
Do not exist as outer objects
That are different from consciousness.

Therefore, in the sense of having the nature of entities,
In any case, outer objects do not exist.
It is these distinct appearances of consciousness
That appear as the aspect of form.

Just as people with dull minds
See illusions, mirages,
And the cities of scent-eaters,
So do form and such appear.

The teachings on the aggregates, constituents, and so on
Are for the purpose of stopping the clinging to a self.
By settling in mere mind,
The greatly blessed ones let go of these too.

In the above four verses, Nagarjuna clearly presents the intermediate step of realizing that all appearances occur solely within one's own mind as the expressions of this mind. However, just like all other Centrists, he does not stop at that point but-as the following verses and all his other texts show-negates the real existence of the mind as well.

The teaching of the Sage that
"All of these are mere mind"
Is for the sake of removing the fear of naive beings
And not [meant] in terms of true reality.

The third step in Nagarjuna's analysis is that mind itself is also unarisen, without nature, and empty. He describes what this emptiness means and why the example of space is used to illustrate it.

It is without characteristics and unarisen,

Not existent, and free from the ways of speech.
Space, the mind of enlightenment,
And enlightenment have the characteristic of not being two.

Fourth, Nagarjuna presents the defining characteristics of the proper meditation on emptiness and identifies three ways of misunderstanding emptiness.

The emptiness that is called "nonarising,"
"Emptiness," and "identitylessness"
Is what inferior beings meditate on.
It is not the meditation on the [actual emptiness].

What has the characteristic of the stream
Of positive and negative thoughts being cut off
The Buddhas taught to be emptiness.
The other [emptinesses] *they* did not declare to be emptiness.

To abide without observing the mind
Is the characteristic of space.
Their meditation on emptiness
Is declared to be space meditation.

Fifth, Nagarjuna states that both cyclic existence (ignorance) and liberation (realization of true reality) occur within and depend on our mind. Thus, the meditation and realization of emptiness is not spacelike in the sense of a blank nothingness, but it is an open, nonreferential state of mind that is at the same time profoundly peaceful and blissful.

The seeming comes from afflictions and karma.
Karma originates from the mind.
The mind is constituted by latent tendencies.
Freedom from latent tendencies is bliss.

This blissful mind is peacefulness.
A peaceful mind will not be ignorant.
Not to be ignorant is the realization of true reality.
The realization of true reality is the attainment of liberation.

Madhyamakopadesha
Madhyamaka Pith Instructions
By Atisha

From *Straight from the Heart: Buddhist Pith Instructions*
Translated and Introduced By Karl Brunnholzl
Snow Lion Publications, Ithaca, New York and Boulder, Colorado

Atisa's second text is a concise summary of the progressive stages of analytical meditation in the Madhyamaka tradition, while its topics and style are reminiscent of experiential instructions on Mahamudra. The Tengyur contains a short commentary by the Indian pandita Prajnamoksha (eleventh century), selected parts of which are translated in the notes to this text.

In Sanskrit: *Madhyamopadefanama*

In English: *[The Treatise] called Madhyamaka Pith Instructions*

I prostrate to the Protector of the World.
The light rays of his speech
Unfold the lotuses of the hearts
Of all the ignorant like me without exception.
I bow down to that supreme holy being.

The mahayana's pith instructions on the center are as follows. On the level of the seeming, in terms of all phenomena from the perspective of those who only see what is right in front of them, all presentations of cause and effect and so on [explain them] to be real in just the way they appear. However, ultimately or actually, when just this seeming [reality] as it appears is scrutinized and done away with through the great [Madhyamaka] reasonings there is nothing that can be grasped, not even something as tiny as a fragment of the tip of a hair that is split a hundred times. This is what you should internalize with certainty.

Sit on a comfortable seat in the cross-legged position. As a start, [let us say that] entities are of two kinds: what possesses form and what is without form. What possesses form is a collection of infinitesimal particles. When these are analyzed and broken up in terms of their directional parts, not even their minutest [part] remains and they are utterly without appearance.

What is without form is the mind. As for that [mind], the past mind has [already] ceased and perished. The future mind has not [yet] arisen or originated. As for the present mind, it is very difficult to examine: it has no color and is without any shape. Since it is just like space, it is not established. In other words, it is free from unity and multiplicity, or, unarisen, or, natural luminosity. When analyzed and scrutinized with the weapons of reasonings, such as [those just mentioned], you realize that it is not established.

At the point when those two [what possesses form and what is without form] definitely do not exist and are not established as [having] any nature whatsoever, the very knowledge' that discriminates them is not established either. For example, if you rub two sticks [against each other], fire comes forth. Through this condition, the two sticks are burned and become nonexistent. Thereafter, the fire that has burned them also subsides by itself. Likewise, once all specific characteristics and general characteristics are established as nonexistent [through discriminating prajna], this prajna itself is without appearance and luminous, not being established as any nature whatsoever. Thus, all flaws, such as dullness and agitation, are eliminated.

In this interval [of meditative concentration] consciousness is without any thought, does not apprehend anything, and has left behind all mindfulness and mental engagement. For as long as the enemies or robbers of characteristics and thoughts do not arise, consciousness should rest in such a [state]. When wishing to rise [from the meditation] slowly open the cross-legged position and stand up. Then, with an illusionlike [frame of] mind, perform as many positive actions with body, speech, and mind as possible.

If practicing with devotion, for a long time, and uninterruptedly, those with the proper fortune will see reality in this very lifetime. All phenomena are revealed as effortlessly and spontaneously present of their own accord, just as the middle of space. Through [the wisdom] that is attained subsequent to the [meditative equipoise described], all phenomena are known as illusions and the like. From the time of having manifested the vajra-like meditative concentration onwards, these [bodhisattvas] do not even have a [phase of] subsequent attainment, but rest in meditative equipoise at all times.

Here, I do not go into the reasonings and scriptures that make statements such as, "If it were not like that, how would they differ from bodhisattvas?" Through the power of having gathered the accumulations and made aspiration prayers for the welfare of others for countless eons, they become exactly as those who are to be guided [by them] wish [and need them to be]. There are indeed plenty of scriptures and reasonings [on that subject], but I will not elaborate on them here.

This concludes [the text] called Madhyamaka Pith Instructions composed by the master Dipamkarashrijnana. It was translated and edited in its final version by this Indian pandita himself and the monk Tsultrim Gyalwa, the great translator and editor, at Lhasa Trulnang.

How to Practice a Session of Analytical Meditation
From The Center of the Sunlit Sky
Madhyamaka in the Kagyu Tradition
By Karl Brunnholz

Summary

A session of Buddhist analytical meditation starts with taking refuge in the three jewels and generating the mind of enlightenment. There follows a brief period of calm abiding to create the proper ground for engaging in the actual analysis. Then, within this state of calm abiding, we clearly bring to mind the particular object to be analyzed. This could be the first thing that comes to mind; however, especially when involved in training in the progressive stages of meditation on emptiness as outlined below, we should choose an object that suits our individual level in terms of our investigation of either personal or phenomenal identitylessness. As a guideline for our analysis, we mainly apply the reasonings and considerations described in the preceding discussions of twofold identitylessness and Centrist reasoning (such as the five great Centrist reasonings and the sevenfold reasoning using the analogy of a chariot).

Choosing the Object

As a preparatory step for beginners, it is fine to read through these reasonings one at a time, to recite them, and thus clearly bring them to mind. The idea is not just to echo such reasonings as if turning a prayer wheel or reciting a mantra but--once we are more familiar with them--to be a little bit more creative in our analytical approach. Our creativity and inspiration to engage in analysis will certainly not bloom if we regard analytical meditation as dry mental gymnastics or the repetition of sterile formulas. Rather, Centrist analytical meditation is meant to provide the ground for experimenting with our basic curiosity and openness to investigate ourselves and the world around us.

Thus, it is often quite helpful to consider what we actually want to know about this world and ourselves--what our real questions of immediate personal concern are--and then to apply Centrist principles of investigation, rather than to just follow the beaten path of standardized reasonings against standardized opponents as found in Centrist texts.

For example, we may feel overworked and depressed, have an identity crisis, quarrel with our partner, see someone as our enemy, or be very happy and newly in love, or self-indulgent, or proud--all these states can be scrutinized for their solidity and reality. This includes coming up with our own reasons, examples, and questions. Furthermore, instead of trying to prove emptiness or identitylessness, we may as well take the opposite route, looking for reasons that things really exist and then checking our whether these reasons withstand analysis.

Whichever approach we choose, it is important to pick a distinct object (such as our head or a chair), clearly bring it to mind, and then stay with it as our object of analysis until some degree of certainty as to its features--or the lack thereof--is achieved. This means that there is no point

in just thinking in a general way, "All phenomena are empty," or "Everything is beyond unity and multiplicity," without really having a clear picture of any particular phenomenon, let alone all phenomena. Nor is it helpful to jump from one object to the next every few minutes without having gone any deeper.

Especially in the beginning, it is very important to restrict our analysis to a rather limited portion of a given object or topic and to try to gain some certainty about it. This is accomplished through looking into it as thoroughly as possible. For example, if we feel that our head is not our self, we should not just leave it at this feeling but try to come up with as many reasons as we can find that explain why it is not the self, or to find the absurd consequences if indeed it were the self.

Bringing it Home

The next step is to go beyond conceptual analysis in order to gain incontrovertible, experiential certainty. Conceptual analysis (whether we use Centrist reasonings or another approach) will serve only to enhance our conceptual or intellectual certainty. Such analysis is important as a start, but it is not sufficient to affect the deeper levels of our latent tendencies of reification. Hence, we must proceed to absorb whatever degree of conceptual certainty we may have attained by resting in this certainty in a nonconceptual way that is free from reference points. Through this method, we familiarize our minds with the insights that we have gained through the preceding analysis.

For example, once we have attained certainty that our head is not our self, we should stop analyzing but maintain one pointed mindfulness and alertness and just let this certainty sink in deeply. If we feel that we have not gained any understanding or insight at all, we just practice calm abiding for a while and then resume the analysis until some insight dawns. Especially at the beginning, such insights do not have to be great, profound insights into emptiness or what holds the world together. Rather, we may and should use any level of new understanding about our specific object of analysis.

When we rest the mind in this way and thus absorb our newly developed convictions, the analyzing facet of our mind naturally settles into mind's nature, just as a wave rolls back into the ocean or the space within a cup becomes one with the infinity of all space once the cup is broken. In this way, discriminating knowledge is also nothing but the unity of awareness and the expanse of dharmas, in which no traces of analyzing subject and analyzed object can be found. In this way, we allow for and cultivate a very lucid nonconceptual certainty on the level of immediate experience that gradually can become an intrinsic and natural part of our way of seeing the world and acting in it. In other words, this is the way to change our instinctive habits and to bring the understanding we have from our head into our heart.

The Importance of Alternation of Analyzing and Resting

What is the reason for alternating between analyzing and resting? In brief, each approach performs a different but mutually enhancing function. Analyzing means seeing through our useless grasping, while resting provides the space to adapt to this seeing. Through analytical meditation, we relinquish our many layered conscious and unconscious reifying tendencies of holding on to a self and to things as really existent. The remedy for these tendencies is the irreversible certainty that there are neither real things nor a self. These two mental states--reification, which is to be relinquished, and certainty about emptiness as its remedy--are mutually exclusive and cannot exist in our mind at the same time, just as it is impossible to experience love and hatred simultaneously. Therefore, to whatever degree reification becomes gradually undermined through analysis, to that same degree certainty about emptiness increases.

Finally, even if we do not enhance such understanding through further explicit analysis, experiential certainty arises naturally through the power of having repeatedly cultivated it during the phases of analytical and resting meditation. At this point, other than just resting in this very state of the lucid presence of such certainty, there is no need to actively or deliberately redevelop it over again, since we have already accomplished this certainty through prior analysis.

For example, when we have determined through close examination that a hose with a zigzag pattern is not a snake, this very certainty stops us from apprehending the hose as a snake. To continue to analyze the hose at this point and to keep telling ourselves, "It is not a snake" would seem pointless and foolish. However, we might need to take a minute to let that knowledge sink in and see the consequences of there being no snake in the hose. Then, once we have gained irreversible certainty that there is no snake and this conviction has become a natural part of our experience, the thought of such a hose being a snake will never cross our mind again. We might even laugh at our own previous confusion the next time we happen to see a hose with zigzag pattern.

Thus, it is important not to do just a bit of analysis and then drop it, totally forgetting about any insights (however limited they may be) that we have gained through this analysis and shifting into mere calm abiding. In other words, analysis and calm abiding should not be alternated in a completely unrelated or arbitrary way. Rather, there should be some sense that the insights gained through analysis are being carried over into the phase of resting meditation.

To facilitate bringing the analysis into the resting phase, it is helpful to briefly summarize the insight from our analysis in one sentence before engaging in the actual resting meditation. Beginners may want to briefly recall whatever insight has been obtained a few times during the resting meditation and then let it sink in again. After resting the mind in this way for a while, or when the mind starts to get dull, we resume our analysis of the same object. We do not have to start our analysis anew but can just continue from where we stopped before the resting meditation. Depending on how complete our analysis has been, we may also shift to another object at this point.

Working with Distractedness

If in this process we get distracted and lose our focus on the object of analysis, we may initially try to gently bring our mind back to the object and continue investigating it. If, however, our analysis becomes discursive and the mind runs all over the place, or if we become too tired and thus cannot focus anymore, we should not push or strain. Strained analytical meditation deteriorates into mere ordinary thinking, in which one train of thought just follows after the other without leading anywhere. As long as there is precision, clarity, and mindfulness during the investigation, it is analytical meditation, but if these features are lacking, it is neither analysis nor meditation. Hence, when we become aware that our analysis loses these qualities, then it is definitely better to shift into a period of calm abiding. If that does not help either, we should simply take a break. Just sit and relax, without trying to do any meditation at all for a while. After a while, we can resume the analysis where we left off while still in a state of clear focus.

Another possibility at that point is to end the session altogether by dedicating all the positivity that arose from our meditation and come back for another session later. In between sessions, as described earlier, we engage in the illusionlike accumulation of merit while pursuing our everyday activities.

It is generally much better to meditate repeatedly for short periods with good concentration and wakefulness than to ineffectively prolong a state of distraction or mental fatigue and misconstrue this as meditation. The latter will eventually make us fed up with meditation. Thus, it is said that the best way to meditate is to start out by welcoming meditation like a dear old friend and to stop meditating while we are still good friends. If we end our session while still focused and awake, we will look forward to coming back to that state, but if we always stop our session when we feel dull, distracted, or weary, this will not inspire us to return to our practice. It will only create bad habits for our meditation.

An Example: Impermanence

As a simple example to illustrate the process of analysis, let's use meditating on impermanence. After identifying an object to be analyzed for its impermanence, pick one of the many reasons that things are impermanent, such as that they are produced by causes and conditions. This argument looks at the process of objects arising through specific causes, their continuum being temporarily sustained through certain conditions, and their consequent ceasing once these conditions are no longer present.

Assume the object chosen is an apple. Examine in a way that is as concrete and detailed as possible how this reason for impermanence applies to the individual causes and conditions of this apple, such as an apple tree, water, earth, sunshine, minerals, and so on. Trace back the origins of these factors themselves and find out how each one of them influences the arising, staying, and ceasing of this apple. When you feel convinced that this reason for impermanence applies to the apple, do not continue the analysis further. Initially, you may have gained only a

somewhat more vivid and comprehensive picture of the many constantly changing factors that are involved in the appearance of such a fruit. Then, just let your mind rest one-pointedly in this certainty-or this wider picture of the apple's presence-and absorb it for a while without reflecting on its impermanence or anything else. This provides the initial opportunity for such an understanding to sink in to the deeper levels of your mind and thus create a much more powerful mental habit than just saying a few times, "This apple is impermanent."

After a while, resume your analysis-continuing with either the same reason or another one-and thus repeat this shift from analytical to resting meditation and back several times. To conclude, it is recommended that you end the session with a brief period of calm abiding and then make the dedication. In later sessions, you can successively apply the same or other reasons to many other objects, be they various outer things unrelated to yourself, personal possessions, friends, relatives, or your own body and mind.

Conclusion

Obviously, this process of alternating analytical meditation and resting meditation has to be repeated many times in order to truly affect our strong tendencies to see things as really existent, lasting, and unchanging. The purpose of all this could be said to be "reprogramming our mental habitual patterns. Such is effected by gradually replacing concepts that are not in accord with basic reality and thus produce suffering-with stronger tendencies of progressively refined concepts, finally leading to a direct experience of reality that relinquishes suffering.

As the contemporary Kagyu master Khenpo Tsultrim Gyamtso Rinpoche says, Buddhism is a system of increasingly subtle concepts that counteract relatively coarser concepts. However, this should certainly not be misunderstood to mean that we try to brainwash ourselves or make something up in our analytical meditation. It is not that we "make" things empty through our concepts or analyses. Being empty is just their nature, whether we analyze them or not.

Through the analytical approach, we proceed toward realizing for ourselves how things really are. If we do not apply essential Buddhist notions to the deeply ingrained habitual tendencies of our belief systems and only work with them on a superficial intellectual level, the teachings will be merely words without a deeper impact on our experiential world. As it is said, mind and dharma will not blend into one. This is especially important with such key Buddhist topics as emptiness, personal identitylessness, and phenomenal identitylessness, since it is precisely the instinctive assumption of a personal self and really existent phenomena that governs our experience and actions. To address these topics and make them personally relevant to our life cannot be accomplished without some degree of personal investigation, which entails honestly looking into our own view of the world and being willing to revise it.

Atisa's Centrist Pith Instructions, Called The Open Jewel Casket highlights the essential points of the entire process:

One may wonder, "From where did all of this come in the first place, and to where does it depart now?"

Once examined in this way, [one sees that] it neither comes from anywhere nor departs to anywhere. All inner and outer phenomena are just like that.

Therefore, everything is the illusory magical display of one's own mind. It is appearing yet delusive, and delusive while appearing. Thus, all of it is contained in the body, and the [body] is again contained in the mind.

As for the mind, it has no color and no shape. It is natural luminosity that is primordially unborn. The very knowledge that discriminates this is also luminosity. In this interval, consciousness is nothing whatsoever, does not abide as anything, is not established as anything, and has not arisen as any aspect, and all discursiveness without exception is completely at peace.

This meditative concentration of space-vajra that is without appearance and in which the entire dust of characteristics has vanished is like the very center of the sky that is lit up by the autumn sun. In it, dwell as long as possible.

An Outline of the Maitreya Chapter Of the Samdhinirmocana Sutra By Noritoshi Aramaki

From the Article
Toward an Understanding of the Vijiaptimiitratii
By Noritoshi Aramaki

In the Volume
*Wisdom, Compassion, and the Search for Understanding:
The Buddhist Studies Legacy of Gadjin M. Nagao*
Edited by Jonathan A. Silk

The philosophical structure of the Maitreya chapter of Samdhinirmocana Sutra (f 8.1-41) may be analyzed as follows:

8.1 The foundations of the bodhisattva's practice of *shamatha* (concentration) and *vipashyana* (contemplation) are the *dharma prajnapiti vyavasthana* (philosophical theories teaching Buddhist truth) and the *anuttara samyak sambhodhi pranidhana aparityajana* (never-abandoning of his vows to attain the supreme and perfect awakening).

8.2 The four kinds of *alambana* (objects concentrated upon and contemplated) of the bodhisattva's practice of *shamatha* and *vipashyana* are:

- 1) The *savikalpam pratibimbam* (reflected images conceptually imagined),
- 2) The *nirvikalpam pratibimbam* (reflected images free from any conceptual imagination),
- 3) The *vastu paryantata* (ultimate reality being realized *in toto*), and
- 4) The *karya parinishpatti* (perfection of supernatural acts of bodhisattvas and Buddhas).

8.3 The bodhisattva who is *shamatha paryeshtin* (pursuing concentration) attains the *kaya*- and the *chitta prashrabdhis* (freedoms from subconscious conditions, physical as well as mental).

8.4 The bodhisattva who is *vipashya anakushala* (expert of contemplation) attains the *vicaya* (examination), the *pravicya* (deeper examination), the *parivitarka* (logical examination), the *pari mimamsam apattih* (attainment of conclusive examination), the *ksanti* (realization of truth), etc. with reference to the *Samadhi gocara pratibimba jneyartha* (truth to be known, appearing as the reflected image of concentration).

8.5 The bodhisattva's practice of *shamatha* and *vipashyana* must be called the *shamatha*- and the *vipashyan anulomika adhimukti samprayukta* (practising with the trust guiding one to concentration and contemplation), in so far as it has not attained the stage defined above (8.3 and 8.4).

8.6 The *shamatha*- and the *vipashyana margas* (paths of concentration and contemplation) are neither different nor non-different from each other, because [not only the former, but also] the latter contemplates the mind, while the former does not contemplate the *savikalpa pratibimba* (objective image conceptually imagined).

8.7-8 Henceforth **the *vijnaptimatra* contemplation** begins as follows: the *pratibimba* (reflected image) being contemplated in *samadhi* is *vijnaptimatra* and is not outside the mind, as an image of a mirror is not outside the mirror, while appearing as if outside. Here the revolutionary concept *vijnapti* implies that the *vijnana* of this *prithag jana* (ordinary man) stage of the bodhisattva appears as the *alambana* without any external *alambana*, as supernaturally taught by the *prabhava* (supernatural power of the omniscience of Buddhas and bodhisattvas). The crucial sentence here must be back-translated into the Sanskrit as follows:

Alambana vijnapti matra prabhavitam vijnanam.

It is instructed by the supernatural power of the omniscience of Buddhas and bodhisattvas that consciousness is consciousness-only appearing as objects.

I will discuss this sentence later.

8.9 ***Shamatha* and *vipashyana* culminate** in the *chittaka agrata* (mind unified into oneness) which penetrates into the *vijnapti matrata* (truth of appearing-consciousness-only) and begins to contemplate the *tathata*.

8.10-12 The three **kinds of *vipashyana* and** various kinds of ***shamatha*** are enumerated.

8.13-15 *Shamatha* and *vipashyana* which **contemplate the *sambhinna alambana* (one universal truth unifying entire objects)** are directed to, tend to, and are destined to [attain] *tathata*, *bodhi*, *nirvana*, and the *ashraya parivrutti* (conversion of the old basis into the new).

8.16 *Shamatha* and *vipashyana* which contemplate the *sambhinna alambana* are realized on the first *bhumi* and are accomplished on the third *bhumi*.

8.17 -18 *Shamatha* and *vipashyana* experience the **three kinds of *samadhi*** (ecstatic contemplation):

- 1) *savitarka savicara* (with logical examination),
- 2) *avitarka vicaramatra* (with trans-logical examination), and
- 3) *avitarka vicara* (free from trans-logical examination),

And [they] must be *upekesha* (equanimous), being free from the two *upakleshas* (contingent defilements), *laya* (inertia), and *anuddhatya* (agitation).

8.19-23 **The bodhisattva who has accomplished *shamatha* and *vipashyana*** must now practice bodhisattva practices to be a *dharma pratisamvedin* (one who has supernatural eloquence in teaching teachings) and an *artha pratisamvedin* (one who has supernatural eloquence in teaching truths), in order to realize the supernatural power to deliver *avavada* omnisciently and omnipresently. The *dharma pratisamvedin* here means one who is conversant in employing language, and the *artha pratisamvedin* one who is conversant in teaching philosophical truths.

The latter *artha pratisamvedin* is expounded in detail in four alternative ways, perhaps because it is here for the first time that the yogacaras have begun to reflect on the philosophical foundations on which

they will construct their mahayanistic philosophy, later to develop into *alayavijnana* (subconsciousness of being-in-the world), *trisvabhava* (three essences of being-as-such), *vijnaptimatrata*, etc.

8.24 It is neither by his *shrutamayi prajna* (wisdom attained through learning), nor by his *cintamayi prajna* (wisdom attained through understanding), but only by his *shamatha vipashyana abhavanamayi prajna* (**wisdom attained through repeated practice of concentration and contemplation**) that the bodhisattva becomes the *artha pratisamvedi* for the purpose of liberating all samsaric existences.

8.25 **The bodhisattva who has accomplished *shamatha* and *vipashyana*** and is now practicing to be the *dharma-* and the *artha pratisamvedin* has the *jnana* contemplating the *sambhinna alambana* as well as the *darshana* (insight) contemplating the *asambhinna alambana* (specific distinctions of the categories of objects).

8.26-28 The bodhisattva who has accomplished *shamatha* and *vipashyana* and is now practicing to be the *dharma-* and the *arthapratisamvedin* must overcome (*vibbavay-*) any and every *nimitta* (individual substance conceptually imagined) of *dharma*s (teachings) and *artha*s (truths) and even that of *tathata* through the *shrutamaya-*, the *cintamaya-*, and the *bhavanamaya pratisamkhyā* contemplating the *vijnapti tathata*.

8.29-30 The bodhisattva who is now practicing to be the *dharma* and the *artha pratisamvedin* overcomes **the ten most difficult to overcome *nimittas*** by means of the seventeen kinds of *sunyata*:

1. The individual substance of sentence and character by means of the *sarva dharma shunyata* (void- or zero-being of all teachings),
2. The individual substances of successive arising in continuity of being born, perishing, standing still and changing by means of the *lakshana shunyata* (void- or zero-being of the [four] characteristics [of samsaric existence]) and the *anavaragra shunyata* (void- or zero-being of beginningless and endless *samsiira*),
3. The individual substances of conceiving the bodily subconsciousness as real and thinking "I am" by means of the *adhyatma shunyata* (void- or zero-being of internal beings) and the *anupalambha shunyata* (void- or zero-being of non-recognition),
4. The individual substance of conceiving experienced objects by means of the *bahirdha shunyata* (void- or zero-being of external beings),
5. The individual substances of internal happiness and external pleasure by means of the *bahirdha adhyatma shunyata* (void- or zero-being of internal or external beings) and the *prakrti shunyata* (void- or zero-being of innate nature),
6. The individual substance of infinite beings by means of the *mahashunyata* (void- or zero-being of extensive beings),
7. The individual substances of internal quietude and liberation by means of the *samskrita shunyata* (void- or zero-being of the samsaric),
8. The individual substances of the non-selfness of any persons, of the non-selfness of any beings, and that of the truth of appearing-consciousness-only by means of the *atyanta shunayata* (void or zero-being of ultimate beings), the *abhava shunyata* (void- or zero-being of non-being), the *abhava svabhava shunyata* (void- or zero-being of the essential being of non-being), and the *paramartha shunyata* (void- or zero being of the supreme truth),
9. The individual substances of the non-samsaric and of the non-evolving by means of the *asamskrta shunyata* (void- or zero-being of non-samsaric beings) and the *anavakara shunyata* (void- or zero-being of unlimited beings), and

10. The individual substance of void- or zero-being by means of the *shunyata shunyata* (void- or zero-being of void- or zero-being).

8.31 The ***shunyata samgraha lakshana*** (essential defining characteristics of void- or zero-being) is defined as the universal voidness (*vira hitata*) and non-existence in the sense that the *paratantra*- and the *parinishpanna lakshanas* (defining characteristics of the dependently originated being and of the completely purified being) are void of any and every *parikalpita lakshana* (defining characteristic of conceptual imagined beings) of all the *samklesha*- and the *vyavadana dharmas* (samsaric beings and purifying beings) and that the latter *parikalpita lakshanas* do not exist in the former *parinishpanna lakshanas*.

8.32 *Shamatha* and *vipashyana* which comprise **all kinds of *samadhis*** of sravakas, bodhisattvas, and tathagatas **have their cause** in pure *shila* (observing morality) and *shrutacintamayadarshana*, have their result in pure *chitta* (mind) and *prajna* (wisdom), and have their function in liberating the bodhisattva from the bondage of *nimittas* (individual substances conceptually imagined) and *daushthulyas* (subconscious conditions).

8.33 *Shamatha* and *vipashyana* have their **respective *vibandhas* (obstructions) and *nivaranas* (obscurations)** (each five in the total).

8.34 The bodhisattva practicing *shamatha* and *vipashyana* experiences **the five kinds of *chittavikshepa* (dispersions of mind)**:

- 1) *Manaskara vikshepa* (dispersion caused by willing to contemplate),
- 2) *Bahyachitta vikshepa* (dispersion caused by externally oriented mind),
- 3) *Adhyatma chitta vikshepa* (dispersion caused by internally oriented mind),
- 4) *Nimitta vikshepa* (dispersion caused by individual substances conceptually imagined), and
- 5) *Daushthulya vikshepa* (dispersion caused by subconscious conditions).

8.35 ***Shamatha* and *vipashyana* are the *pratipakshas* (antidotes)** of the respective *vipakshas* (opposites to be remedied) on the eleven *bhumis* from the first up to the *tathagata bhumi*:

1. The *pratipaksha* against the causality of defilements, acts, and rebirths to be reborn in unhappy being-in-the-world on the *first bhumi*,
2. The *pratipaksha* against the subtle offences being actually offended on the second,
3. The *pratipaksha* against the desire for the objects of desire on the third,
4. The *pratipaksha* against the attachments to the higher levels of meditative concentration and to the truths on the fourth,
5. The *pratipaksha* against the extreme disgust against *samsara* and extreme aspiration to *nirvana* on the fifth,
6. The *pratipaksha* against the number of individual substances conceptually imagined being actualized on the sixth,
7. The *pratipaksha* against subtle individual substances conceptually imagined being actualized on the seventh,
8. The *pratipaksha* against the effort toward the freedom from any individual substance conceptually imagined state and of the imperfect mastery in the *nimitta* state on the eighth,
9. The *pratipaksha* against the *avashita* in the teaching all varieties of teachings on the ninth,

10. The pratipaksha against the non-attainment of the supernatural eloquences in teaching truths in order to complete the Truth-Body of Buddhas on the tenth, and
11. The pratipaksha against the subtlest of the subtle obscurations of defilements and of the truths to be known on the *tathagata bhumi*.

8.36 The bodhisattva who has been practicing *shamatha* and *vipashyana* **accomplishes *anuttara samyak sambodhi* (supreme and complete awakening)** through the *darshana marga* and the *bhavana marga*, respectively defined as follows:

1. The *darshana marga* accomplishes the *vastu paryantata alambana* (ultimate reality being realized *in toto* as the contemplated object) by realizing the seven kinds of *tathata* and thus concentrating his mind so as to be equanimous and free from any *samudacaras* (actualizations) even of the subtle individual substances conceptually imagined such as *chittadana nimitta* (individual substance of attaching to one's own mind), *anubhava nimitta* (individual existence of direct experience), *vijnapti nimitta* (individual substance of appearing-consciousness), etc.; and
2. The *bhavana marga* accomplishes the perfection of supernatural acts of bodhisattvas and Buddhas as the contemplated object by contemplating the same *vastu paryantata alambana* higher and higher on the higher and higher *bhumis*, so as to extirpate all the *nimittas* and *daushthulyas* in the way as hammering one peg in order to pull out another.

8.37 The bodhisattva who has been practicing *shamatha* and *vipashyana* as taught so far **accomplishes the infinite supernatural power (*maha prabhava*)** through being conversant with the six conditions of all samsaric existences to deliver *avavada* to them:

1. Through being conversant with how their *chitta* arises,
2. Through being conversant with how their *chitta* is concentrated,
3. Through being conversant with how their *chitta* is averted from the *nimitta*- and *daushthulya-bondages*,
4. Through being conversant with how their *chitta* increases to counteract the two bondages,
5. Through being conversant with how their *chitta* decreases so as to annihilate the two bondages, and
6. Through being conversant with how their *chitta* attains the supernatural meditations.

The first condition how their *chitta* arises is further expounded in detail as **how the chitta arises** as the sixteen kinds of *chitta*, as follows:

1. Their *chitta* arises as the subconscious appearing as various kind of objects,
2. Their *chitta* arises as the consciousness appearing as various kinds of objects,
3. Their *chitta* arises as the consciousness appearing as the object which is the narrow individual substance,
4. Their *chitta* arises as the consciousness appearing as the object which is the extensive individual substance,
5. Their *chitta* arises as the consciousness appearing as the object which is the infinite individual substance,
6. Their *chitta* arises as the consciousness appearing as the object which is the subtle individual substance,
7. Their *chitta* arises as the consciousness appearing as the object which is the ultimate individual substance,

8. Their *chitta* arises as the consciousness appearing as the freedom from any individual substance,
9. Their *chitta* arises as the being united with suffering feelings,
10. Their *chitta* arises as the being united with mixed feelings,
11. Their *chitta* arises as the being united with pleasant feelings,
12. Their *chitta* arises as the being united with happy feelings,
13. Their *chitta* arises as the being united with neither suffering nor happy feelings,
14. Their *chitta* arises as the being united with the causality of suffering,
15. Their *chitta* arises as the being united with good acts, and
16. Their *chitta* arises as the being united with neither good acts nor bad acts.

Here the first *citta* is identified as the *adana vijnana* (subconsciousness of being-possessed-of-body), the second as the *sakri drupe adivishayod graha* (simultaneous cognitions of color-and-form and other objects, ie., *panca cakshur adivijnanani*, or the five perceptive consciousnesses such as the eye-consciousness and others), *vikalpa manovijnana* (consciousness of conceptual imagination and thinking), etc., and all the other *chittas* are enumerated merely to exhaust all the specific modes of the *chitta* on the samsaric and meditative levels of existences.

8.38 In the *nirupa adhishesha nirvana dhatu* (the being of *nirvana* or Extinction without any residue of being-possessed-of-body) **all the *vedanas* (feelings)** consisting of the feelings of the subconscious conditions of one's basis) and the feelings of the experienced objects effected by the former **are annihilated without any residue.**

The remaining sections, §§8.39-41, are the **praising and recapitulating conclusion**, and so I will stop my analysis of the philosophical structure of the Maitreya chapter of Samdhinirmocana Sutra at this point.

THE QUESTIONS OF MAITREYA CHAPTER

*FROM WISDOM OF BUDDHA: THE SAMDHINIRMOCANA SUTRA
TRANSLATED BY JOHN POWERS*

AND

JNANAGARBHA'S COMMENTARY ON JUST THE CHAPTER OF THE SUPERIOR ARYA MAITREYA

(ARYA-MAITREYA-KEVALA-PARIVARTA-BHASHYA)

*FROM TWO COMMENTARIES ON THE SAMDHINIRMOCANA-SUTRA
BY ASANGA AND JNANAGARBHA
TRANSLATED BY JOHN POWERS*

With respect to explaining a little the "Maitreya chapter" from the Superior Sutra Explaining the Thought, [this is] the first part.

Homage to the Superior Maitreya.

Beginning with the presentation of designations of doctrines, [the passage-] "You should know the divisions of the path of shamatha and vipashyana, which are included within yoga indicates the path of yoga through delineating the designations of: (1) nature; (2) cause of application; (3) development; (4) methods of attainment; and (5) non-degeneration. With respect to that, whatever is included within [the topic of] yoga is of the nature of the path of shamatha and vipashyana.

[The phrase,] "This is yoga is [spoken] thinking of the category of ethics. You should know that the division of the path of shamatha and vipashyana by way of the nature of the categories of samadhi and exalted wisdom which are included within the category of ethics-is [included within] nature and so forth.

[68] Moreover, yoga is reasonable; it is associated with the path of shamatha and vipashyana, which is included within the four analyses.

"Samdhinirmocana" means' cutting the knots of the afflictive obstructions and the obstructions to omniscience' through definitely freeing the profound thought [of Buddha]. It is a "sutra" because it is simply a complete statement of what is definite.

With respect to the bodhisattva Maitreya's posing questions to the Bhagavan [i.e., Buddha]: This path of shamatha and vipashyana is the cause of approaching great enlightenment, and because the Arya Maitreya is also close to great enlightenment, he poses questions to the Bhagavan.

1. [page 149] "Then the Bodhisattva Maitreya asked the Bhagavan, abiding in what and depending upon what do Bodhisattvas in the Great Vehicle cultivate shamatha and vipasyana?"

The Bhagavan replied "Maitreya, abiding in and depending upon an unwavering resolution to expound doctrinal teachings and to become unsurpassably, perfectly enlightened, [Bodhisattvas cultivate shamatha and vipasyana].

After having settled the nature of the path of shamatha and vipashyana in this way, [Maitreya's question-] "Bhagavan, abiding in what [and in dependence upon what] do bodhisattvas ... " asks about the causes of practice. The causes of practice are indicated by the abode, the basis, and the object of observation. [Buddha's response] "Maitreya, abiding in and depending upon an unwavering resolution to expound designations of doctrines and to become unsurpassably, perfectly enlightened" indicates the causes of practice by way of [the discussion of] shamatha and vipashyana and indicates the conditions of practice by way of [the discussion of] conditions. Because the statement concerning designations of doctrines is [an exposition of] the collections of doctrines that are explained, it is the cause of abiding. Because unsurpassed, perfect enlightenment is [69] the realized truth body, aspiration to that

is the cause upon which one depends. This is because aspiration is the prerequisite for all of the qualities that lead to great enlightenment.

The Bhagavan has taught that four things are objects of observation of shamatha and vipasyana conceptual images, non-conceptual images, the limits of phenomena, and accomplishment of the purpose."

The statement-'The Bhagavan [said,] 'The four things that are objects of observation of shamatha and vipashyana are ...)' indicates the cause of practice by way of the object of observation. With respect to [Buddha's statement], "(1) analytical images; (2) non-analytical images; (3) the limits of phenomena; and (4) accomplishment of the purpose", "image" means "similitude". You ask, "Of what is it an image," [I reply,] "Of mind": this is because all appearances are just that. With respect to the object of observation, what is present in front of [the observer] is the analytical image. What is included among internal [objects of observation] is the non-analytical image. "Thing" [refers to] the basis-consciousness, because in that minds and mental factors that have bases and objects of observation abide due to things that are causes and effects.

Because of subsuming the limits of those, that [term] "limits of phenomena" means "transformational truth body." Also, because "accomplishment of the purpose" accomplishes the aims of oneself and others, entry into [a path of] seeing-that is not obstructed with respect to all objects of knowledge and is non-attached exalted wisdom-is said to be "accomplishment of the purpose.

2. "Bhagavan, how many of these are objects of observation of shamatha?"

The Bhagavan replied "One, non-conceptual images."

[Maitreya's question,] "with respect to those ..." asks, "With respect to those four objects of observation, which paths [are connected] with which objects of observation?" [The passage- "the Bhagavan] said: 'One is [an object of observation of Shamatha]: non-analytical images" [indicates] that these are objects of observation of shamatha, since shamatha is internal viewing. They are included among internal [objects of observation] because of how [the mind] engages them.

3. "How many are objects of observation of vipasyana?"

The Bhagavan replied "Only one, conceptual images."

The passage "How many are [just] objects of observation of vipashyana?" [The Bhagavan] said, "Only one is: analytical images" [indicates that] they are [objects of observation] of vipashyana because one apprehends signs due to scattering with respect to the object of observation.

4. "How many are objects of observation of both?"

The Bhagavan replied "There are two: the limits of phenomena and accomplishment of the

purpose.

The passage "How many are (just) objects of observation of those two?" [The Bhagavan] said: Two are; what are the two? They are: the limits of phenomena and accomplishment of the purpose " [indicates that] because these two are of the nature of abandonment and exalted wisdom, they are said to be just objects of observation of a path that is a union of shamatha and vipashyana. This is because they are final fruits.

5. "Bhagavan, abiding in and depending upon these four, objects of observation of shamatha and vipasyana. How do Bodhisattvas seek shamatha and become skilled in vipasyana?"

After having settled the nature of the path of shamatha and vipashyana and the causes of practice, in order to teach that a bodhisattva should seek shamatha and how [that bodhisattva] should become skilled in vipashyana, the passage, "Bhagavan, how is it that bodhisattvas abiding in and depending upon these four phenomena that are objects of observation of shamatha and vipashyana seek shamatha and become skilled in vipashyana?" asks about the attainment of these two. Because shamatha is of the nature of pacification of mental turmoil, bodhisattvas should seek it. Because vipashyana is of the nature of differentiation of phenomena, in order to indicate that they must be skilled in that, [Buddha] said, "Maitreya, [designations of doctrines that] I [have stated to bodhisattvas are] ""Designations of doctrines [that I] have stated" is [71] the general instruction. Through designations of collections of names, collections of words, and collections of letters, [Buddha provides] a general presentation of doctrines. [The phrase,] "sutra collections ..." is the specific instruction.

[Page 151] "Maitreya, I have set forth these [twelve forms of] doctrinal teachings to Bodhisattvas Sutras, discourses in prose and, verse, prophetic discourses, verses, purposeful statements, specific teachings, narratives, historical discourses, stories of, [the Buddha's] former lives, extensive discourses, discourses, on miraculous phenomena, and discourses that delineate [topics of specific knowledge]." Bodhisattvas hear well, apprehend, well, repeat well, analyze well with their minds, and, through insight, fully realize these [teachings].

"Then, remaining in seclusion, having genuinely settled [their minds] inwardly, they mentally attend to those doctrines just as they have contemplated them.

Question: In what way does hearing well these general and specific teachings of sutra collections and so forth, apprehending them well, repeating them, analyzing them well with the mind, and realizing them well with insight facilitate the practice of shamatha?

[Response:] [Buddha] says, "Remaining alone in an isolated situation" [They are] "alone" due to physical isolation; [they are] "isolated" due to mental isolation.

With continuous inner attention, they mentally attend to that mind which is mentally contemplated by any mind. The physical and mental pliancy that arises through engaging [in this practice] in this way and continuing in this [practice] is shamatha. This is how Bodhisattvas seek shamatha."

In order to indicate both that the mind through which they mentally contemplate those doctrines is of the nature of [those] doctrines and that those doctrines are also of the nature of mind, [Buddha] says, "engaging [in this practice] in this way and abiding in that many times"

"Having obtained physical and mental pliancy, they abide, in only that.

Physical pliancy arises from physical isolation. Mental pliancy arises from mental isolation. Moreover, because of diminishing the afflictions that are objects of abandonment of meditation by way of obtaining mental contemplation of antidotal doctrines in accordance with how they are taught [one attains] physical pliancy. Because of diminishing the afflictions that are objects of abandonment by [a path of] seeing, [one attains] mental pliancy.

Because (those afflictions) do not exist in that body and because mental turmoil does not exist (in the mind,) physical and mental pliancy are called "shamatha." [The phrase,] "in this way ... " makes it definite that "bodhisattvas seek shamatha just through taking doctrines to mind, and not through other [practices]. "

Also, in order to indicate that bodhisattvas are skilled in vipashyana, [Buddha] says, "They [attain] physical pliancy and" "They" refers to bodhisattvas. Those [72] Bodhisattvas abide in and depend upon the attainment of physical pliancy and mental pliancy.

Having abandoned [certain] aspects of the mind, they analyze and inwardly consider those very doctrines in the way they have been contemplated as images that are the focus of samadhi.

[The phrase,] "In accordance with how those doctrines have been considered, [indicates] non-mistaken mental contemplations. 'just those' [refers to the doctrines] indicated previously. "Internally" [means] not externally.

The differentiation, thorough differentiation, thorough investigation, thorough analysis, forbearance, interest, discrimination, view, and investigation of the objects, that are known with respect to images that are the focus of [page 153] such samadhi is vipashyana. This is how Bodhisattvas become, skilled in vipashyana."

Individual analysis-with respect to phenomena that are mental images which are meditated on as images that are objects of activity of samadhis-is differentiation. Belief is ascertainment.

Question: Since, at the level of realization, aspectless phenomena function unitarily with a mind that has aspects, how are individual analysis and belief suitable?

[Response: Buddha] states, "Therefore, having abandoned the aspects of mind" This is because aspects of mind are mistaken appearances.

Objection: Because samadhi and wisdom are mental factors due to being always related with mind, if mental aspects do not exist, in what way do these two arise in relation? Such shamatha is samadhi, and vipashyana is wisdom; therefore, if those two do not exist, how are phenomena suitable to be individually analyzed as mental images?

[Reply:] Here, according to the Proponents of Yogic Practice -since at the level of understanding [one realizes that] all minds, samadhis, wisdoms, and phenomena are not

external objects [and arise] from mind" - mind similarly lacks inherent existence. The lack of inherent existence of mind is just mind's absence of being mind [by way of its own character]. It is also said in the Perfection [73] of Wisdom [Sutra,] "That mind is non-mind; the nature of the mind is clear light." Therefore, [Buddha] says, "Having abandoned the aspects of mind"

"Images that are objects of activity of samadhi "are [arisen] from mind and are not external objects. "In those" [means] just in those. "Objects that are known" are non-dual objects. "Differentiation" is understanding. "Thorough differentiation" etc. [refer to] excellence in terminological enumeration. "Forbearance" is just mental freedom with respect to ascertaining phenomena that are countless non-dual objects.

In [the phrase,] "That is vipashyana," "vipashyana" [means] that because one eliminates the phenomena that are associated with specifically and generally characterized phenomena, this view "vipashyana." [The words,] "in that way ... " mean that when bodhisattvas are just like this, it is definite that 'they are skilled in vipashyana, and otherwise they are not.'

6. "Bhagavan, prior to attaining physical and mental pliancy, when a Bodhisattva inwardly attends to the mind observing the mind, what is this mental activity called?"

"Maitreya, this is not shamatha. Know that it resembles intensified interest concordant with shamatha."

After having settled the attainment of shamatha and vipashyana, in order to ask about the method of attaining it, [Maitreya] asks, "Bhagavan, prior to ... that Bodhisattva... [The passage,] "... that is observing the mind' refers to "observing signs." "Internal" [refers to] taking to mind what is not an external object. Prior to attaining physical and mental pliancy; one is at the level of practice.

[When Maitreya] asks, 'What is that mental contemplation called,' [Buddha] answers, "It is not shamatha.' It is said to be belief that is concordant with shamatha and to be a similitude [of shamatha] because it is a means of attaining shamatha.

7. "Bhagavan, prior to attaining physical and mental pliancy, when a Bodhisattva inwardly attends to those doctrines just as, they have been contemplated as images that are the focus of, samadhi, what is this mental activity called?"

"Maitreya, this is not vipasyana. Know that it resembles intensified interest concordant with vipasyana."

[74] In [the passage,] "Bhagavan, at what point do bodhisattvas...' [Maitreya] says, "prior to attaining physical and mental pliancy," because "body and mind have not become serviceable."

[Maitreya] asks, "When [a bodhisattva] is doing internal mental contemplation with respect to the images that are objects of activity of samadhis, in accordance with how those phenomena are contemplated ... ' because this is not the completion of preparation. When [Maitreya] ,asks, "What is that mental contemplation," [Buddha] answers, "It is not vipashyana, because it is a means of attaining vipashyana. You should know that prior to this

there are many ways in which one ascertains designations [of doctrines] by way of not forgetting [Buddha's instructions].

8. "Bhagavan, are the path of shamatha and the path of vipashyana different or not different?"

The Bhagavan replied "Maitreya, although they are not different, they are also not the same. Why are they not different? Because [shamatha] observes the mind, which is also the object of observation of vipasyana. Why are they not the same? Because [vipasyana] observes a conceptual image."

Ascertainment of designations [of doctrines] due to not forgetting samadhis that are based on non-conceptual exalted wisdom [is the focus of Maitreya's question,] "Bhagavan, are the path of shamatha and the path of vipashyana different or not different? [Buddha] answers, 'Why are these two not different? Because [vipashyana] observes the mind that is the object of observation [of calming] ..."

The path of shamatha is not different from the path of vipashyana, because vipashyana observes the mind that is the object of observation [of shamatha]. With respect to the path of shamatha: since vipashyana observes just the mind that is its object of observation, both the object of observation and the observer are just not different, because they are of the nature of mind. [The rhetorical question and answer,] 'Why are they not non-different ...indicates that they are simply not non-different. Therefore, [Buddha] says, "Because [vipashyana] observes an analytical image."

9. "Bhagavan, what is the image, the focus of samadhi which perceives [an image]? Is it different from the mind or is it, not different?"

[Page 155] "Maitreya, it is not different. Why is it not different? Because that image is simply cognition-only. Maitreya, I have, explained that consciousness is fully distinguished by [the fact that its] object of observation is cognition-only."

The path of shamatha and the path of vipashyana are different, because that [i.e., vipashyana] observes analytical signs and analytical images in that way. The statement [75] that those two are of the nature of mind indicates that they are just one; and because [one is] conceptual and [the other is] nonconceptual, [Buddha] states that "they are just different." With respect to non-conceptual exalted wisdom's not losing understanding, [Maitreya] says, "Bhagavan, is that image that is the object of activity of samadhi which is a viewing consciousness different from the mind or not different?" This asks, 'Are those two-the mind that is an observer and the observed object, the image that is the object of activity of samadhis-different or nondifferent,' and [Buddha] answers, "they are not different."

10. "Bhagavan, if that image, the focus of samadhi, is not different from the physical mind. How does the mind itself investigate the mind itself?"

The Bhagavan replied "Maitreya, although no phenomenon apprehends any other phenomenon, nevertheless, the mind that is generated in that way appears in that way. Maitreya, for instance, based on form, form itself is seen in a perfectly clear round mirror, but

one thinks, I see an image. The form and the appearance of the image appear as different factualities. Likewise, the mind that is generated in that way and the focus of samadhi known as the image also appear to be separate factualities."

By way of indicating the reason [that answers] the question, "why," [Buddha] says, "Because that image is simply cognition-only." This indicates that mind appears as an object of observation that is like an image; [and so Buddha] teaches, 'It is not different from mind.' In order to indicate the reason, [Buddha] says, "I explain that consciousness is distinguished by [the fact that its] object of observation is cognition-only." An object of observation is an appearance of mind in the aspect of an object and, moreover, it is not different from cognition because it is observed simultaneously.

[76] [Objection: The passage,] "If that image which is the object of activity of samadhi..." offers a basis of opportunity for dispute because, if the signs that are realized are agents and the images that are investigated are actions, then how could those two be suitable to be non-different, since in the world agents and actions appear differently?

[Reply:] Because they are established as being just non-different in reality, [Buddha] says, "Maitreya, with respect to that...." "No" indicates an agent, and "any" indicates an action. Because just one phenomenon is not also several, if realizers, analyzers, and actions were real-since individual subtle particles do not appear among minds and mental factors-then conventionalities that are agents and actions would also not exist. This is so because of their being conventionalities [that appear] among compounded phenomena, III their having relations, and their being powerless. Moreover, if some autonomous things were non-existent, then due to exaggerated adherence to an agent, deeds would just be doers, because an agent would not be suitable. Agents, actions, and deeds would also not be suitable.

Objection 'How could the mind that cognizes the aspects of apprehending subject and apprehended object appear?

Reply: [Buddha] says, 'The mind that is generated that way appears as such. " This indicates that 'such cognitions-which arise from seeds of cognition that from beginningless time are infused with the predispositions for designating apprehending subjects and apprehended objects-appear in the aspects of apprehending subjects and apprehended objects.' In order to clarify the meaning, [Buddha] teaches the example [of a mirror,] "It is like this: for example...." This indicates that 'an image in a round mirror does not arise [as a real substantial entity]. But [77] form itself produces the mistaken image. Therefore, the mind thinks, "I see an image."

[Qualm:] With respect to that, there are also proponents [of truly existent external objects] who say, '[You assert that] in dependence upon a basis a round mirror-and a sign-a form-an image that is just like a substantial entity arises. If all of those bases were non-existent, then how could this example be suitable?'

[Response:] In response to them, [Buddha] says, 'Because objects that are different from cognitions of aspects of forms and images do not exist. ' If you ask, 'How can objects not exist,' [Buddha replies,] 'Because although objects do not exist, production of cognitions appears.' Although objects in the past, in the future, and in dreams and so forth do not exist, productions of cognitions of those appear as such [i.e., as existent].

Moreover, because one observes different cognitions through the power of believing in concordance of objects, just mind definitely appears as an image. As an example: with respect to one phenomenon-a river and so forth-animals perceive it in the form of an abode. Hungry

ghosts perceive it in the form of pus, etc. People similarly perceive it in the form of water; and gods similarly perceive it as a place having a nature of vaidurya. [The phrase,] "Likewise ... " [indicates] that, just as the two-form and an image-are not different but appear to be different, likewise-because they appear simultaneously with their ascertainment-one ascertains that 'the two, objects of observation and observers, are determined to be just non-different.'

11. "Bhagavan, are the appearances of the forms of sentient beings and so forth, which abide in the nature of images of, the mind, not different from the mind?"

The Bhagavan replied "Maitreya, they are not different. However, because childish beings with distorted understanding, do not recognize these images as cognition-only, just as, they are in reality, they misconstrue them.

In [the passage,] "Bhagavan, [are the forms and so forth] of sentient beings ... "[the phrase,] "forms and so forth" [refers to] substantial entities like [78] blue and so forth. "Images of the mind" are [images] appearing to the mind. "Abide in the nature" [means that they] abide in its entity. "Moreover" [refers to] things that are external objects. What is not different from mind [includes] 'actions and afflictions' and so forth, from which consciousness [gives rise to] actions, afflictions, and even demons.

Because those actions do not operate differently, one also apprehends them as being threefold due to the differentiations of virtuous, non-virtuous, and neutral phenomena. With respect to that, [if one asks,] 'Are virtuous actions and afflictions [different from mind] or [not,] Buddha's] response is, "Maitreya, they are not different."

Qualm: Why do they appear to be different?

[Response: Buddha] says, 'With respect to those images, because childish beings with distorted awareness do not know cognition-only just as it is in reality, they consider [them] wrongly.' This indicates that those childish beings-not perceiving reality just as it is, corrupted by faulty vision' perceive non-existent external objects as existing in that way.'

12. "Bhagavan, at what point do those Bodhisattvas solely cultivate [the practice] of vipasyana?"

[Page 157] The Bhagavan replied "When they attend to mental signs, with continuous mental attention."

In answer to [Maitreya's] question, "At what point do bodhisattvas solely cultivate vipashyana?" [Buddha] says, "At the time of continuous mental contemplation." Regarding uninterrupted mind: 'interrupted' [means] obstructed, and 'not obstructed' [means] uninterrupted. This is the meaning of 'focusing on the object of observation.'

13. "At what point do they solely cultivate shamatha?"

The Bhagavan replied "When they attend to the uninterrupted, mind with continuous mental attention."

14. "At what point, having combined the two, shamatha and vipasyana, do they unite them?"

The Bhagavan replied "When they mentally attend to the one-pointed mind."

With respect to [the question,] "At what point [do bodhisattvas cultivate] the two, shamatha and vipashyana?" Vipashyana is simply mental one-pointedness with respect to the object of observation. Shamatha is simply internal mental one-pointedness.

15. "Bhagavan, what are mental signs?"

"Maitreya, they are the conceptual images that are the, focus of samadhi, the objects of observation of vipasyana.'

By way of asking about the signs of mind, [Maitreya] says, "What are the signs of mind? [Buddha] answers with the statement, "Maitreya, objects of [79] observation of insight...." Whatever is an object of observation of insight - a mental image that is a conceptual object of activity of meditative stabilizations is a sign of mind, because [mind] apprehends different types of signs.

16. "What is an uninterrupted mind?"

"Maitreya, it is a mind that observes the image, the object of observation of shamatha."

In answer to the question, "What is an uninterrupted mind, "[Buddha] says, "Maitreya, it is the object of observation of shamatha...." Whatever internally focuses on an object of observation of shamatha that observes an image is an "uninterrupted mind," because this includes all internal objects of observation.

17. "What is the one-pointed mind?"

"It is the realization that this image which is the focus of samadhi is cognition-only. Having realized that, it is mental, attention to suchness."

In answer to the question, "What is mental one-pointedness," [Buddha] says, "that image which is the object of activity of samadhis " This indicates that whatever phenomena appear in the aspect of mental images to samadhis are not different from mind ... because their inherent existence is not established. Therefore, in [the passage,] "this is cognition-only," [Buddha] indicates that this is 'realization of the reality-limit' "Realization" [refers to] individual knowledge.

In [the phrase,] "Having realized that, it is also mental contemplation in that way," "realized that" [means] that one has realized that it is just cognition-only. After having realized that, realization of suchness is the establishment of mental one-pointedness, because cognition-only has eliminated [false adherence to] aspects. This is because the suchness of mind abides in just its own sphere.

18. "Bhagavan, how many kinds of vipasyana are there?"

"Maitreya, there are three kinds: that arisen from signs, that arisen from examination, and that arisen from individual investigation."

The question concerning the divisions of vipashyana asks, "Bhagavan, how many kinds of vipashyana are there? In answer to the question, [Buddha] says, 'There are three kinds.' With respect to the [unspoken] thought, 'What are the three,' [Buddha] says, "(1) that arisen from signs (2) that arisen from searching ; and (3) that arisen from individual investigation That arisen from signs is arisen from hearing. That arisen [80] from searching is arisen from thinking. That arisen from individual analysis is arisen from meditation.

Moreover, four purities are explained: (1) purity of object of observation; (2) purity of actions; (3) purity of non-defilement; and (4) natural purity. From among those, differentiation in accordance with purity of object of observation is [vipashyana] arisen from signs. Differentiation in accordance with purity of actions is [vipashyana] arisen from searching. Differentiation in accordance with purity of non-defilement and differentiation in accordance with natural purity are [vipashyana] arisen from individual analysis.

Moreover, whatever is engaged in the four analytical procedures-(1) analytical procedure [looking into] dependence, (2) analytical procedure [looking into] performance of functions, (3) analytical procedure [looking into] logical correctness, and (4) analytical procedure [looking in to] the nature-in dependence upon what has the signs of the analytical procedure [looking into] dependence and the causes of the analytical procedure [looking in to] performance of functions, is [vipashyana] arisen from signs. Whatever is engaged in searching in accordance with the analytical procedure [looking into] logical correctness is [vipashyana] arisen from searching. Whatever arises from individual investigation of nature in accordance with the analytical procedure [looking into] the nature is [vipashyana] arisen from individual analysis.

19. What is vipashyana arisen from signs?

"It is vipashyana that mentally attends to just a conceptual image, the [Page 159] focus of samadhi.

[81] In response to the question, "What is [vipashyana] arisen from signs," [Buddha] says, "It is that vipashyana which takes to mind just an analytical image that is the object of activity of a samadhi." This indicates that-with respect to phenomena such as heard objects of samadhis that are conceptual and analytical and so forth-any vipashyana that takes to mind al having the signs of a pure object of observation is "arisen from signs."

20. What is that arisen from examination?

"It is vipashyana that mentally attends to its object in order to understand well through wisdom just those phenomena that were not well understood with respect to this or that image."

In response to the question, 'What is [vipashyana] arisen from searching; [Buddha] says, 'With respect to this and that... "[The phrase respect to this and that" [refers] to the entities of mental images.

In [the passage,] " ... understood well through wisdom [just those phenomena that] were not well understood," Wisdom means a pure path. It [operates] with respect to non-observational phenomena. "That" is said to [refer to] "phenomena." 'Just those" [means] just mental images.' Any vipashyana of bodhisattvas which mentally contemplates its object] through understanding it well is [vipashyana] arisen from searching.

21. What is that arisen from individual investigation?

"It is Vipasyana that mentally attends to its object in order to contact great happiness through liberation regarding phenomena that have been understood well through wisdom with respect to this or that image."

In answer to the question, 'What is [vipashyana] arisen from individual investigation," [Buddha] says, "With respect to this and that... .. "with respect to this and that" [means] 'with respect to differentiation by way of cognition-only.' "Through wisdom" [means] 'through supramundane wisdom.' Because, with respect to meditational phenomena that are realized well as they are ascertained, liberative objects of knowledge i.e. purity of non-affliction and natural purity-abandon the afflictive obstructions, the mind is liberated. Thus, due to the purity of non-affliction and abandonment of the obstructions to omniscience, wisdom is liberated. Thus, that natural purity connects one with complete, perfect happiness. Thus, [Buddha says "That vipashyana which takes to mind [its object] is [vipashyana] arisen from individual investigation."

22. "How many kinds of shamatha are there?"

The Bhagavan replied, "Since shamatha engages an uninterrupted mind, it is also said to be of three kinds.

[in response] to the question, "With respect to shamatha, how many kinds are there," [Buddha] says, "through engagement with that uninterrupted mind...." 82 The arising of uninterrupted vipashyana from a mind of equipoise is an, "uninterrupted mind."

[The statement...] "Moreover, it is said to be of three kinds - refers to vipashyana] arisen from signs, [vipashyana] arisen from searching, and [vipashyana] arisen from individual investigation, because these are three kinds of vipashyana. You should know that shamatha is also of three kinds. Because they are internal operations and because they are subtle [Buddha] does not describe their characteristics.

Alternately, Maitreya, shamatha is of eight kinds: the first concentration, the second, third, and fourth concentrations, the sphere of limitless space, the sphere of limitless consciousness, the sphere of nothingness, and the sphere without coarse discriminations but not without subtle discriminations.

[The passage,] "Alternatively, there are eight kinds of shamatha indicates a division. Because

there is an eight-fold division that subs divisions of the [four] concentrations and the [four] formless absorptions shamatha is also explained as being of eight types. [Buddha says,]

Alternately, there are four kinds: immeasurable love, immeasurable compassion, immeasurable joy, and immeasurable equanimity."

[Buddha says,] "Alternatively, there are four kinds [of shamatha] because immeasurable love, [immeasurable] compassion, [immeasurable] joy, and immeasurable equanimity are internal mental operations. Because they are entities that pacify agitated minds-such as harmful intent and so forth-they are explained as being shamatha.

23. "Bhagavan, if shamatha and vipasyana dwell on doctrines, and also do not dwell on doctrines, what is dwelling on doctrines? What is not dwelling on doctrines?"

"Maitreya, shamatha and vipasyana that relate to meaning through engagement with the signs of the doctrine in accord with how they have been apprehended and contemplated, dwell on doctrines.

Also-by way of asking about the division of the two, shamatha and vipashyana that dwell on doctrines and that do not dwell on doctrines[Maitreya] says, "Bhagavan, when you say, 'shamatha and vipashyana that dwell on doctrines "' In [Buddha's answer] "due to engagement with the signs of doctrines as sutra collections etc. are apprehended and contemplated"- "signs of doctrines" [refers to] words, letters, and so forth. "Meanings" are reasons that are meanings. This indicates that shamatha and vipashyana [focusing] on meanings after having focused on the signs of doctrines of sutra collections etc. that are apprehended and contemplated-abide in doctrines. Thus, [Buddha] teaches that 'they are interested in doctrines due to focusing on meanings.' "Without relying on doctrines that are apprehended and contemplated ... " [means] 'not apprehending doctrines such as sutra collections and so 83 forth.' "From others" [means] from other causes, not by the power of one's own causes. In [the phrase,] "instructions and teachings": speech that is understood is instruction.

Objection: Hearing [doctrines] from others is also just [shamatha and vipashyana] that abide in doctrines, because of being engagement with doctrines propounded by others.

[Response:] This is not engagement through the power of apprehending doctrines such as sutra collections etc., but it is engagement due to the cause of faith in others, because doctrines are not ascertained. Therefore, it is not [shamatha and vipashyana] that dwell on doctrines.

[Page 161] Shamatha and vipasyana that relate to meaning by relying on instructions and teachings from others, without attending to doctrines in accord with how they have been apprehended and contemplated, focusing on discolored or putrefying corpses or on what is concordant with that, or on the impermanence of compounded phenomena, or on suffering, or on the selflessness of all phenomena, or on the peace of nirvana, or on what is concordant with that-are shamatha and vipasyana that do not dwell on doctrines.

[The words-] "It is like this: [shamatha and vipashyana focusing on] discolored corpses or ... "[indicate that] they do not receive instructions from others due to faith, because

shamatha and vipashyana that meditate on ugliness and so forth focus on them through exertion. Therefore, this is not [shamatha and vipashyana] that dwell on doctrines.

Maitreya, I designate Bodhisattvas who follow the teaching, depending upon shamatha and vipasyana that dwell on doctrines, as having sharp faculties. I designate those who follow with faith, depending upon shamatha and vipasyana that do not dwell on doctrines, as having dull faculties."

[The passage-] "Maitreya, with respect to that ... " indicates that bodhisattvas of sharp faculties, who relate to doctrines in accordance with how they have heard and apprehended them, cultivate the arising of shamatha and vipashyana that dwell on doctrines through the power of their own minds. Therefore, [Buddha] teaches that they are 'non-reversible.'

[The phrase,] "In dependence upon [shamatha and vipashyana] that do not dwell on doctrines ... " indicates that bodhisattvas who initially are not able to hear and apprehend doctrines-such as sutra collections, etc.-and who relate to [doctrines] through faith because of others [teaching them] are of dull faculties. Therefore, because they are suitable to be motivated by others, [Buddha] teaches, 'I do not designate [these bodhisattvas as being of sharp faculties].'

24. "Bhagavan, if shamatha and vipasyana observe unintegrated doctrines and also observe integrated doctrines, what is observation of unintegrated doctrines? What is observation of integrated doctrines?"

"Maitreya, if a Bodhisattva cultivates shamatha and vipasyana that observe particular doctrines of the Sutras and so forth from among the doctrines. Just as [those particular doctrines] have been apprehended and contemplated, this is the shamatha and vipasyana that observe unintegrated doctrines.

By way of asking about the division of [shamatha and vipashyana] which observe doctrines that are unmixed and which observe doctrines that are mixed, [Maitreya] 84 says, "Bhagavan, [what are] shamatha and vipashyana which observe doctrines that are unmixed

"[The phrase-] "doctrines in accordance with how they have apprehended and considered them "indicates that cultivation-of shamatha and vipashyana with respect to those doctrines of sutra collections etc. that are apprehended and considered in terms of the aspects of emptiness and so forth-are "shamatha and vipashyana which observe doctrines that are unmixed."

But if [a Bodhisattva] gathers these doctrines from the Sutras and so forth together, groups them comprehensively, draws them into an aggregated unit, and takes to mind the thought – [Page 163] 'All these doctrines flow into suchness, descend into suchness, have descended into suchness; now into enlightenment, descend into enlightenment, have descended into enlightenment; flow into nirvana, descend into nirvana, have descended into nirvana; flow into transformation of the basis, descend into transformation of the basis, have descended into transformation of the basis. All these doctrines have been expressed through the

manifest expression of innumerable and measureless virtuous doctrines'--this is shamatha and vipashyana that observe integrated doctrines."

[The phrase, "shamatha and vipashyana] that observe each of the individual doctrines of sutra collections etc. "refers to [shamatha and vipashyana] that observe [their objects] within dwelling on different doctrines of sutra collections etc. In [the phrase,] "If ... doctrines of sutra collections etc.," "all of these doctrines" [refers to] those sutra collections etc. that were indicated previously.

[The phrase,] "flow into suchness"[means that] they are inclined toward suchness. [The phrase,] "descend into suchness" [means that] they are mainly concerned with suchness. [The phrase,] "have descended into suchness" means that they 'have gone into suchness.' This indicates that all of those phenomena [i.e., enlightenment, nirvana and transformation of the basis] 'are of one taste with suchness'. "Suchness" refers to the naturally pure realm of truth.

In [the passage,] "flow into enlightenment ... ", enlightenment' [refers to] supra-mundane conceptual exalted wisdom. In [the phrase,] "flow into transformation of the basis" basis [refers to] the qualities of a buddha; [transformation occurs] through the power of the [ten] levels and the '(ten] perfections). 'Transformation of the basis" [refers to] the truth body.

In [the phrase]-"All these doctrines of sutra collections etc ... virtuous doctrines ... "virtuous doctrines" [means that] they are ultimately virtuous, because the point at which one understands that their nature is of the nature of nirvana, 85 and that their nature is virtuous because they are of the nature of the path is the point at which one [understands] scripture. "Innumerable" [means] measureless.

The uncontaminated realm of truth [is such] because of being unrestricted. [The virtuous doctrines] are "measureless" because of their innumerability. This is because they completely transcend enumeration. "Expressed through the manifest expression" [means that] such uncontaminated doctrines are expressed through manifest expression.

[The phrase,]. "that...is shamatha and vipashyana which observe doctrines that are mixed" [refers to] shamatha and vipashyana that observe collected doctrines.

25. "Bhagavan, if shamatha and vipasyana observe somewhat integrated doctrines, and also observe highly integrated doctrines, and so observe immeasurably integrated doctrines. What is observation of somewhat integrated doctrines? What is observation of highly integrated doctrines? What is observation of immeasurably integrated doctrines?"

By way of asking about the divisions of [shamatha and vipashyana] which observe doctrines that are a little mixed, very mixed, and immeasurably mixed, [Maitreya] says, "Bhagavan; [when you designate] shamatha and vipashyana which observe doctrines that are a little mixed

"Maitreya, know that shamatha and vipasyana mentally attending to [doctrines]--from the sutra section up to the extensive discourses, the discourses on miraculous phenomena, and the discourses that delineate--as one unit are the observation of somewhat integrated doctrines.

"[Buddha's response,] "Maitreya, beginning with sutra collections ... " answers this [question]. After one has lumped together into one the beginning, middle, and end of what one has apprehended of any doctrines of sutra collections etc., shamatha and vipashyana that mentally contemplate [those doctrines] are to be known as being "[shamatha and vipashyana] which observe doctrines that are a little mixed." [Buddha] states this 'because they do not observe all doctrines.'

Know that shamatha and vipasyana mentally attending to the Sutras and so forth, as many as have been collectively apprehended and contemplated, are the observation of highly integrated doctrines.

[The phrase-] "as many sutra collections etc. as one has apprehended" indicates that after one has lumped into one each and every [doctrine] of those sutra collections etc., that mental contemplation is to be known as being shamatha and vipashyana observing doctrines that are very mixed, 'because they observe all the doctrines of sutra collections etc.'

Understand that shamatha and vipasyana mentally attending comprehensively to all the immeasurable Dharma teachings [Page 165] of the Tathagata, to the immeasurable words and letters of the doctrine, and to immeasurable ever-increasing wisdom and inspiration are the observation of immeasurably integrated doctrines.

[Buddha's] teaching- "the teachings of doctrines of the tathagatas are numberless ... "indicates that, because the teachings of the tathagatas refer to all objects of observation, they completely gladden the thoughts of all beings who are trainees everywhere and at all times; thus they are "measureless in their 86 increase." The measureless words and letters of doctrines and the measureless progress of wisdom and inspiration are like this.

[The phrase,] "lumped into one" means that-due to the non observability of the reality of doctrines - shamatha and vipashyana that treat them as being of one taste are known to be "[shamatha and vipashyana] which observe doctrines that are immeasurably mixed."

26. "Bhagavan, how is it that Bodhisattvas attain shamatha and vipasyana that observe integrated doctrines?"

"Maitreya, know that they attain them through five causes. In each moment of mental attention they destroy all of the bases of errant tendencies. Having abandoned various motivational factors, they attain joy in the joyousness of the Dharma. They correctly understand that the appearances of the Dharma are measureless in the ten directions and that their aspects are unlimited. They are endowed with accomplishment of the purpose and the non-imaginary signs that are partially concordant with purification arise in them. In order to attain, perfect, and accomplish the Dharmakaya, they take hold of the causes of increasing goodness, the greatest auspiciousness."

[Maitreya's question]- "Bhagavan, at what point do bodhisattvas [attain shamatha and vipashyana which observe doctrines that are mixed] " is a question about the cause of attainment of that. [Buddha's answer-] "Maitreya, you should know that they attain them through five causes ... "indicates the cause of attainment. In [the passage]- "When mentally

contemplating, they destroy all of the bases of the assumptions of bad states) in each moment"-assumptions of bad states are of two kinds: (1) assumptions of bad states that are afflictions such as desire and so forth; and (2) assumptions of bad states that are afflictions such as [wrong] views and so forth. The basis of those is the basis-consciousness. Because shamatha and vipashyana which observe doctrines that are mixed are antidotes to these two assumptions of bad states, they serve to destroy the bases of these. They get rid of various conceptions.

With respect to [the phrase,] "attain joy in the joyousness of doctrine": Because one is separated from the defilements of assumptions of bad states, due to physical and mental pliancy one attains joy in the joyousness of doctrines that are separated from various [wrong] discriminations. 'They understand well that the appearances of doctrines are measureless in the ten directions and that their aspects are not limited ... " because they ascertain measureless doctrines well.

With respect to [the passage,] 'The non-imaginary signs that are partially concordant with purification-these being endowed with accomplishment of the purpose-arise in them" this is because they purify the view [that mistakenly sees] the aspects of [a self of] persons and of phenomena. Because an exalted knowledge of all aspects is a cause of accomplishing the aims of oneself and others, it is an 87 'accomplishment of the purpose.' When one understands a portion of that, the non-imaginary aspects of signs that are concordant with that arise due to one's faith.

In [the passage,] "For the sake of attaining, perfecting, and completing the truth body, they grasp the causes of increasing goodness, the greatest auspiciousness": on the first level, one realizes the truth body. On the third level one attains it. On the tenth level one completes it. On the tathagata level, one perfects it because one brings it to completion. With respect to [the term] "cause": Through cultivating the [ten] levels and the (ten) perfections one definitely emerges [from cyclic existence] .

[The phrase,] "increasing goodness, the greatest auspiciousness" [means that] through realizing [the truth body] one attains it; through attaining it one! completes it; through completing it one increasingly perfects it; through greater auspiciousness one becomes very auspicious.

27. "Bhagavan, on what stage are shamatha and vipasyana that observe integrated doctrines realized, and on what state are they understood to be attained?"

The Bhagavan replied "Maitreya, know that having been realized on the first stage, the Very Joyous, they are attained on the third stage, the Luminous. Nevertheless, Maitreya, even beginning Bodhisattvas should not neglect training in them and mentally attending to them."

Also, by way of asking about the divisions of these two, [Maitreya] says, "Bhagavan, on what level... " In [Maitreya's next question, the phrase,] "samadhis that are conceptual and [merely] analytical" [means] that just coarse mind is conceptual. Just the fourth is analytical.

28. [Page 167] "Bhagavan, at what point are shamatha and vipasyana conceptual and analytical samadhi? At what point do they become non-conceptual and only analytical? At what point do they become non-conceptual and non-analytical?"

“Maitreya, analytical shamatha and vipasyana that experience the clear and coarse signs of doctrines that are analyzed in just the way that they have been apprehended and investigated are samadhis that are conceptual and analytical.

The shamatha and vipasyana that are not analytical in experiencing the clear and coarse signs of these very doctrines, but are analytical in experiencing a mere subtle mindfulness of their approximate appearances, are a non-conceptual and solely analytical samadhi.

Shamatha and vipasyana that are completely analytical due to mentally attending to the experience of doctrines spontaneously and totally with respect to all their signs are a non-conceptual and non-analytical samadhi.

Moreover, Maitreya, shamatha and vipasyana that arise from investigation are a conceptual and analytical samadhi. Shamatha and vipasyana that arise from individual realization are a non-conceptual and solely analytical Samadhi. Shamatha and vipasyana that observe integrated doctrines are a nonconceptual, non-analytical samadhi.”

Also, by way of asking about the divisions of these two, [Maitreya] says, "Bhagavan, on what level... " In [Maitreya's next question, the phrase,] "samadhis that are conceptual and [merely] analytical" [means] that just coarse mind is conceptual. Just the fourth is analytical.

In [the passage-] "In accordance with how they are apprehended and .. "[the phrase,] "the signs of those" indicates that 'shamatha and vipashyana-which observe the signs of doctrines of sutra collections etc. in accordance with how they are apprehended, investigated, and analyzed, which are analytical in the sense of experiencing clear and coarse [signs,] are samadhis that are conceptual and analytical.

In [the phrase,] "signs of those," "those" [refers to] the signs of doctrines of sutra collections etc. that are apprehended in accordance with how [bodhisattvas] have apprehended, investigated, and analyzed them. With respect to that, because this [apprehension] is non-conceptual, it is a signless [apprehension] that is clear and 88 coarse. This indicates that 'analytical shamatha and vipashyana-which experience the subtle in the sense of merely following that which-appears-are non-conceptual and merely analytical samadhis.'

In [the passage,] " ... in all respects with regard to the signs of those ... "they experience doctrines spontaneously in all respects with regard to the signs of those" because they unify the continuum of the mind, because conceptuality and analysis are pacified, and because they have mental engagement that experiences doctrines spontaneously without apprehending the signs of doctrines of sutra collections etc. Thus, [Buddha] teaches that 'such shamatha and vipashyana are non-conceptual and nonanalytical samadhis.'

[The phrase,] "Moreover, [shamatha and vipashyana] arisen from searching ... " indicates that 'on the level of conceptuality and analysis, shamatha and vipashyana-arisen from searching with respect to doctrines that are conventional and ultimate truths-are conceptual and analytical samadhis.' "[Shamatha and vipashyana] arisen from individual analysis are non-conceptual and merely analytical samadhis" because of analyzing individually and in detail the doctrines of sutra collections etc. "Shamatha and vipashyana which observe

doctrines that are mixed are non-conceptual, nonanalytical samadhis" because all doctrines are of one taste in terms of their suchness. Thus [shamatha and vipashyana] engage them spontaneously.

29. "Bhagavan, what is the cause of shamatha? What is the cause of thorough stabilization? What is the cause of equanimity?"

[Page 169] "Maitreya, when the mind is excited, or when one fears that it will become excited, mental attention to sobering phenomena and to the uninterrupted mind is the cause of shamatha."

"Maitreya, when the mind becomes dull, or when one fears that it will become dull, mental attention to pleasant phenomena and to the characteristics of the mind is the cause of thorough stabilization.

Maitreya, when those following a path that is singly dedicated to shamatha, or that is singly dedicated to vipasyana, or that is a union of those two, naturally engage their minds in a [state] unafflicted by the two afflictions [of excitement and dullness], this spontaneous mental attention is the cause of equanimity."

[Maitreya's question-] "Bhagavan, what is the cause of shamatha?" asks about the cause of apprehending shamatha and vipashyana and about the cause of equanimity. In [Buddha's answer-] "Maitreya, when the mind is excited or ... "excited" [means] not pacified. [The phrase,] "qualms that it will be excited" [refers to] scattered thoughts. [The phrase,] "phenomena that are concordant with 89 sobering phenomena" [refers to] the aspects of [true] sufferings and [true] sources. [The term] "uninterrupted mind" [means] that the mind does not observe mental objects.

In [the passage]-"Maitreya, [when] the mind becomes lax or. .. "mental laxity" [means that the mind] degenerates due to lethargy and sleep. [The phrase,] -"suspects that it will become lax" indicates what is concordant with laxity. "Pleasing phenomena" are the aspects of [true] cessations and [true] paths. [The phrase,] "signs of the mind" refers to 'the signs of a mind that observes pleasing phenomena.'

After having explained the causes of shamatha and the causes of apprehending [it,] by way of [the passage-] "Maitreya, when a path that is singly dedicated to vipashyana, or is singly dedicated to vipashyana, or even one that is a union of those two ... "[Buddha] indicates the cause of equanimity. [The phrase,] "not afflicted by the secondary afflictions that are those two" indicates the differences between those three kinds of paths. When the mind spontaneously engages in a path that is not defiled by excitement, contrition, lethargy, or sleep, that spontaneous mental contemplation is said to be "the cause of equanimity."

30. "Bhagavan, when Bodhisattvas cultivating shamatha and vipasyana comprehend doctrine and objects, how do they comprehend doctrine? How do they comprehend objects?"

"Maitreya, they comprehend doctrine through five aspects names, words, letters, individuality, and integration:

[Maitreya's] question-"Bhagavan, when bodhisattvas cultivating Shamatha and vipashyana know doctrine and know the meaning, in what way do they know doctrine? In what way do they know the meaning?" asks about the division of the natures of doctrines and meanings. Doctrine is the basis, and meaning is [not] the basis. Therefore, [Buddha's answer]" Maitreya, they know doctrine by way of five aspects ... " initially indicates the division of transformational doctrines.

90 Alternatively, with respect to the nature of doctrine, there are two kinds: (1) doctrines that are explained and (2) doctrines that are realized. Because doctrines that are explained are the foundation of doctrines that are realized, and because doctrines that are explained also are of the nature of names, words, specifics, and collections, [Buddha] teaches, "words and "

31. What are names? They are what is attributed to afflicted or purified phenomena as the designation for entities or particulars.

In [the passage-] "What are names? They are what are designated to afflicted and purified phenomena as actual and specific names" afflicted phenomena' are desire and so forth. Purified phenomena are faith and so forth. With respect to those, 'desire' and 'faith' are actual nominal designations. [The expressions-] 'Desire also should be known,' or' [Desire] should be abandoned'-are specific nominal designations. Similarly, [the expressions-] 'Faith should be cultivated,' or ['Faith should be cultivated] many times'-are specific nominal designations. That is (the aspect of] names.

32. What are words? They are what depends upon collections of those very names which are associated through conventional designations of objects as being afflicted or pure.

With respect to [the passage,] "What are words? They are bases and supports that reside in and depend upon collections of just these names for the sake of imputing conventions with regard to objects that are afflicted and purified": [the statement-] 'Attachment to the Desire [Realm'] the Form [Realm,] and the Formless [Realm] are to be abandoned'-is a collection of names. Collections of names of purified phenomena are similarly indicated. [The statement,] 'Faith in the connection between the actions and results of non-sentient beings is virtuous' is like this.

33. What are letters? They are the units that are the bases [Page 171] of these two.

[The passage]-"What are letters? They are the letters that are the bases of these two " means that particles that are letters are the bases of names and words. [The passage-]

34. What is comprehended through their individuality? It is comprehension due to mental attention that observes unintegrated doctrines.

"What is individual knowledge? It is individual knowledge due to mental contemplation that observes unmixed [doctrines] " indicates that 91 words of doctrines of excellent sutra

collections etc., which are arrangements of names, words, and letters, are apprehended individually.

35. What is comprehended through their integration? It is comprehension due to mental attention that observes integrated doctrines.

[The passage-] "What is individual knowledge by way of collections? It is individual knowledge due to mental contemplation that observes mixed [doctrines] "indicates that after one has unified those collections of doctrines of sutra collections etc., they are apprehended.

All of these are collectively known as comprehension of doctrine. That is how Bodhisattvas comprehend doctrine."

"Bodhisattvas comprehend objects through these ten aspects:

1. Through what exists relatively;
2. Through what exists in fact;
3. Through apprehending objects;
4. Through apprehended objects;
5. Through objects that are abodes;
6. Through objects that are resources;
7. Through mistaken objects;
8. Through nonmistaken objects;
9. Through afflicted objects; and
10. Through purified objects."

After having explained how bodhisattvas who cultivate Shamatha and vipashyana individually know doctrines, in order to indicate the aspects through which they individually know meanings, [Buddha] states in detail, "bodhisattvas individually know objects by way of their aspects, by their varieties.

"Maitreya, the totality of all the types of divisions among afflicted or purified phenomena is that which exists relatively. This [totality] includes the fivefold enumeration of the aggregates, the sixfold enumeration of the internal sense spheres, the sixfold enumeration of the external sense spheres, and so forth.

With respect to [the passage,] "Maitreya, with respect to that, these which are the final divisions, in all respects, of afflicted and purified phenomena, are the varieties":'Among the afflicted are desire and so forth. Among the purified are faith and so forth. The enumerated aspects of those afflicted and purified phenomena are their varieties; the final divisions of their aspects are their modes.

In [the passage,] " ... these are ... " [the varieties of] the aggregates include all the aggregates of afflicted and purified phenomena, which [are included] within the five aggregates.

With respect to [the passage,] "The six internal sense spheres indicate the profound; the six external sense spheres indicate enjoyments ... " You should understand that the sense faculties) and so forth are subsumed by the five-fold enumeration.

With respect to "the varieties": The existence of afflicted and purified phenomena- [differentiated] in accordance with the varieties of phenomena-is [the category of] "the varieties. "

Maitreya, the suchness of those same afflicted and purified phenomena is that which exists in fact.

92 [The passage-] "Maitreya, with respect to that, the suchness of just those afflicted and purified phenomena is the way that they really exist" indicates that at the point where one analyzes afflicted and purified phenomena, their unmistakable [mode of] existence, just as it is, is "the way they really exist. "

Furthermore, [suchness] has seven aspects:

1. The 'suchness of arising' is the beginninglessness and endlessness of compounded phenomena;
2. The 'suchness of character' is the selflessness of persons [page 173] and the selflessness of phenomena in all phenomena;
3. The suchness of cognition understands that compounded phenomena are cognition-only;
4. The suchness of abiding is what I taught as the truth of suffering;
5. The suchness of wrong establishment is what I taught as the truth of the origin of suffering;
6. The suchness of purification is what I taught as the truth of the cessation of suffering;
7. And the suchness of right establishment is what I taught as the truth of the path."

[The phrase,] "Moreover, it has seven aspects" indicates another division. In [the phrase,] "the suchness of arising," continuous engagement in afflictions, actions, and births is 'arising.' "Suchness" is not different from that aspect. This indicates non-mistaken nature. [The phrase,] "the beginninglessness and endlessness of compounded phenomena "indicates the absence of a former and later limit.

With respect to [the passage-] "The suchness of character is the selflessness of persons and the selflessness of phenomena in all phenomena" "all phenomena" are the compounded and the un-compounded. With respect to that, among individual compounded phenomena, a person does not exist within each subtle atom or among all minds and mental factors. Also, among whatever is un-compounded-space, analytical cessations, and non-analytical cessations- a person does not exist. Therefore, the character of phenomena is the non-existence of a self of persons.

"The suchness of cognition is [the fact that] compounded phenomena are cognition-only" because internal and external things are distinguished by being cognition-only.

In [the passage]-"The suchness of abiding is explained by me-as true sufferings" "abiding" [means that] selfless phenomena abide in time and so forth. This is because all of those are not concordant with true sufferings with respect to arya's.

93 In [the passage-] "The suchness of distorted establishment is explained by me as true sources, distorted establishment is of the nature of delusion and so forth [which misconceive] the selfless as [having] a self; therefore, it is the cause of the sufferings of manifestation and birth.

With respect to [the passage,] "The suchness of purification is explained by me as true cessations," because it eliminates adventitious imputations that are impure phenomena, it is [called] purification.

With respect to [the passage,] "The suchness of correct establishment is explained by me as true paths," because correct establishment is the antidote to distorted establishment, it is a pure path that pacifies the delusion of a self and so forth.

"Maitreya, due to the suchness of arising, the suchness of abiding, and the suchness of wrong establishment, all sentient beings are similar and equal.

Maitreya, due to the suchness of character and the suchness of cognition, all phenomena are similar and equal.

Maitreya, due to the suchness of purification, all enlightenments, the enlightenment of Sravakas, the enlightenment of Pratyekabuddhas, and supreme perfect enlightenment-are similar and equal.

Maitreya, due to the suchness of right establishment, wisdom conjoined with shamatha and vipasyana, that observes all that one hears as integrated doctrine, is similar and equal.

Maitreya, apprehending objects are the phenomena of the five physical sense spheres, mind, thought, consciousness, and mental factors."

[Page 175] "Maitreya, apprehended objects are the six external sense spheres. Moreover, Maitreya, apprehending objects are also apprehended objects."

[The passage,] "Maitreya, with respect to that .. " indicates how these suchnesses are differentiated. [The passage,] "... the suchness of arising ... " explains this in detail. Because all sentient beings increase the predispositions for the view of personal existence, (Buddha) teaches, 'Due to the suchness of arising and so forth, [all sentient beings] are similar and equal.'

With respect to [the passage,] "Due to the suchness of character and the suchness of cognition, all phenomena are similar and equal": This is because all phenomena have a character that is an absence of a self of persons and because they are distinguished as being cognition-only.

[The passage,] "Maitreya, with respect to that ... ' [refers to] the three enlightenments [of shravakas, pratyekabuddhas, and mahayanists]. The suchness of purification indicates that they are similar and equal, because they are similar in terms of the natures of their cessations.

Objection: Why should they be similar, since, although a liberated buddha works for the benefit of sentient beings by way of the characteristics of the truth body-liberated sravakas and pratyekabuddhas do not.

94 [Response:] Liberated buddhas are differentiated by the force of former vows, but liberated sravakas and so forth are not. For example: although knotted cloth and unknotted cloth are similarly placed together in a dyeing vessel, by the power of this, bright color appears in the knotted [cloth,] but not in the unknotted [cloth].

Similarly, even though they are similarly placed in the dyeing vessel of nirvana, due to the power of this, the nirvana of buddhas are distinguished, but the nirvana of sravakas and so forth are not. Therefore, in the similarity of their purifications they are liberated, but in terms of the truth body which is just an uncommon sovereignty-they are not.

[The phrase]-"Maitreya, with respect to that, due to the suchness of correct establishment. .. " indicates that wisdoms that are included within shamatha and vipashyana which observe doctrines that are mixed are similar and equal, because wisdom is the antidote to all obscurations. This indicates that, due to the suchness of correct, establishment, the way that things really exist is "similar and equal" [in all things].

In the context of [discussing] objects that are apprehenders, [Buddha] says, "Maitreya, with respect to that, objects that are apprehenders are the following phenomena: (1) the five physical" sense spheres" [Buddha " says that] because the five physical [sense spheres] are the five: eyes and so forth. These are included within the aggregate of form.

Phenomena that are: mind, sentience, consciousness, and mental factors are also just [discussed] in the context of objects that are apprehenders. This is because mind [refers to] the basis-consciousness. Sentience [refers to] afflicted [sentience]. Consciousness [refers to] the six operating consciousnesses. Mental factors are feeling and so forth [i.e., the fifty-one mental factors]. These are apprehenders because they are of a type that has objects of observation. After having explained objects that are apprehenders, in the context of [discussing] objects that are apprehended, [Buddha] says, "Maitreya, with respect to that, objects that are apprehended are ..." The 'six external sense spheres'-forms, sounds, scents, tastes, tangible objects, and phenomena-are apprehended.

In order to indicate that all phenomena are apprehended objects of mental consciousnesses, [Buddha] says, "Moreover, Maitreya, objects that are apprehenders are also objects that are apprehended."

"Maitreya, objects that are abodes are the worldly realms: realms of sentient beings that appear in various places. These include a village, one hundred villages, one thousand of these, or one hundred thousand of these; a region, one hundred of these, or one hundred thousand of these; a Jambudvipa one hundred of these, one thousand of these, or one hundred thousand of these; the four great continents, one hundred of these, one thousand of these, or one hundred thousand of these; a universe of a thousand worlds, one hundred of these, one thousand of these, or one hundred thousand of these; a medium-sized universe of a thousand worlds, one hundred of these, one thousand of these, or one hundred thousand of these; a great universe of three thousand worlds, one hundred of these, one thousand of these, one hundred thousand of these, ten million of these, one hundred times ten million of these, one thousand times ten million of these, one hundred thousand times ten million of these, an incalculable number of these, one hundred times an incalculable number of these, one thousand times an incalculable number of these, one hundred thousand times an incalculable number of these, or a number equal to however many atomic particles there are in the dust motes in a hundred thousand times an incalculable number of the great trichilocosmos of the immeasurable, incalculable universes of the ten directions.

After having discussed objects that are apprehended, in order to explain objects that are abodes, [Buddha] extensively teaches, "Maitreya, with respect to that, objects that are

abodes are "[The passage,] "one village, or 100 villages ... " refers to immeasurable worldly realms.

[Page 177] "Maitreya, I have taught that objects that are resources are the possessions and assets that sentient beings enjoy.

After having discussed objects that are abodes, in order to explain objects that are resources, [Buddha] says, "Maitreya, with respect to that, objects that are resources " [The phrase,] " ... due to being an object of enjoyment ... " [means] due to being an [object of] enjoyment-such as an object of veneration etc.-of men and women. "Property" [refers to] clothing etc., because bodhisattvas must differentiate everything through correct reasonings.

Maitreya mistaken objects are mistaken discriminations, mistaken thoughts, and mistaken views, such as conceiving the impermanent as being permanent with respect to those objects that are apprehenders and so forth; mistaken discriminations, mistaken thoughts, and mistaken views, such as conceiving suffering as bliss, the impure as pure, or the selfless as having a self."

After the explanation of objects that are enjoyments, in order to explain mistaken objects, [Buddha] says, "Maitreya, with respect to that, mistaken objects are " [The phrase,] "with respect to just these objects that are apprehending subjects and so forth" [refers to] those indicated previously. "Mistaken" (refers to) incorrectly viewing the [four] truths. Superimposing permanence etc. on the entities of impermanent phenomena-dependent-arising that are apprehended objects, apprehending subjects, and so forth-is a mistaken discrimination. Because the two, mistaken discrimination and mistaken mind, awaken mistaken views, they are abandoned by correct views.

After having explained the meaning of "mistaken objects," in order to explain non-mistaken objects, [Buddha] says, "Maitreya, with respect to that, non-mistaken objects are " [The passage-] "You should know that (non-mistaken objects) are the opposite of those [i.e. mistaken objects] and they are antidotes [to them "-refers to:] (1) viewing impermanent objects such as apprehending subjects and so forth-as impermanent; (2) viewing the nature of suffering-which is discordant with [the state of] an arya-as suffering; (3) viewing the nature of unclean things as unclean; and (4) viewing selfless things that depend upon conditions as selfless. When one is separated from mistaken views through obtaining [their] antidotes, one also becomes free from mistaken. discriminations and mistaken minds.

"Maitreya, know that non-mistaken objects are the opposite of those and that they are antidotes to them."

After [discussing] non-mistaken objects, in order to indicate afflicted objects, [Buddha] says, "Maitreya, with respect to that, afflicted objects are of three kinds " If you ask, 'What are they,' [Buddha] says: " ... of the three realms " If you ask, 'What are the three,' [Buddha] says, "(1) afflictive afflictions [of the three realms]; (2) afflictions of actions; and (3) afflictions of lifetimes."

"Maitreya there are three kinds of afflicted objects afflictions that are the afflictions of the three realms, afflictions of actions, and afflictions of birth."

From among the limbs of cyclic existence: ignorance, craving, and appropriation are the afflictive afflictions. Activities and existence are the afflictions of actions. Consciousness, name, form, the six sense spheres, contact, feeling, birth, aging and death are the afflictions of lifetimes.

"Maitreya, purified objects are whatever phenomena are in harmony with enlightenment due to separating one from those three types of affliction."

After having explained afflicted objects in that way, in order to explain pure objects, [Buddha] says, "Maitreya, with respect to that, pure objects are the phenomena that are harmonies with enlightenment through serving to separate one from those three types of afflictions." You should know that these are the mindful establishments etc.

"Maitreya, know that all objects are encompassed by these ten aspects."

[The passage-]"Maitreya, you should know that these ten aspects include all objects» - indicates that bodhisattvas correctly understand objects through these ten [categories:] their varieties and so forth. Therefore, [Buddha] teaches that 'they correctly understand objects.'

"Maitreya, Bodhisattvas also comprehend objects through five aspects. What are these five aspects of objects? They are knowable things, knowable meanings, knowledge, obtaining the fruit of knowledge, and full awareness of that."

Also, by way of indicating a five-fold division, [Buddha] says, "Alternatively, Maitreya, bodhisattvas know objects by way of five aspects " In answer to the question, "What are the five,': [Buddha] says, "things that are objects of knowledge; objects that are objects of knowledge; knowledges; obtaining the fruits of knowledge 97; 'knowing those;'" [He-says this] because everything is included within these five aspects.

"Maitreya, you should view knowable things as being all objects of knowledge. This includes what is known as 'the [Page 179] aggregates,' 'internal sense spheres,' 'external sense spheres,' and the like."

In [the passage -] "Maitreya, with respect to that ... things that are objects of knowledge ... are to be viewed as being all objects of knowledge; they are as follows: the aggregates ... "-the [five] aggregates and so forth include all things that are objects of knowledge.

"Maitreya, 'knowable meanings' are correctly known by way of their various aspects. They include the conventional and the ultimate, faults and good qualities, conditions, time, the characteristics of production, abiding, and disintegration, sickness and so forth; suffering and the source of suffering and so forth; suchness, the reality limit, the Dharmadhatu, condensed [discourses], extensive [discourses], certain prophecies, differentiation, scriptural questions and answers, pronouncements, secrets, and [scriptural] teachings. Know that things concordant with these are knowable meanings."

With respect to [the passage,] "Maitreya, with respect to that, objects that are objects of knowledge should be known as the actual mode of those objects of knowledge that are [known through] various aspects ... ":These are objects that are objects of knowledge which 'should be known in accordance with what is known by one aspect, the varieties, and should be known in accordance with how [they are known].' In the extensive statement-"these are such things as conventionalities and ... "-conventionalities and ultimate truths" are what buddhas teach in dependence upon the two truths.

"Faults" are so called because they function as afflictive faults. "Qualities" are so called because they function as purifying qualities. With respect to "conditions"; those afflictions and purifications only arise from their own causes, and not from God etc. With respect to "time"; This [refers to] the times of arising in the past, future, and present.

With respect to "the characteristics of production, abiding, and disintegration"; Objects that are objects of knowledge and so forth are differentiated in terms of conditions that are characteristics of compounded phenomena. "Sickness and so forth" [refers] to suffering. "[True] sufferings and [true] sources and so forth" [refers] to the Sravaka Vehicle. "Suchness and so forth" [refers] to the Great Vehicle. With respect to "condensed [discourses] and differentiations"; these instruct by way of the two, summarizing and elaborating.

Also, when there are answers in [Buddha's teachings,] certain prophecies are [for example,] when someone asks, 'Will all sentient beings die,' and [Buddha] definitely responds, 'They will die.' Differentiation and scriptural questions are [for example,] when someone asks, 'Will all dead [beings] be reborn,' and [Buddha] differentiatingly answers, 98 Those sentient beings who have afflictions will be reborn, but those without afflictions will not be reborn.'

Answering after having asked a question is [for example,] when someone asks, 'Are humans superior, or are they inferior,' and [Buddha] answers after having asked a question: 'The answer depends upon who they are.' If the question refers to those in the bad migrations [i.e., hell beings, hungry ghosts, and animals,] then the answer must be, '[Humans] are superior [to them].' But conversely, if the question refers to gods, then the answer must be, 'They are inferior.' Thus, [Buddha] answers after having asked a question.

"Discarding" is [for example,] when someone asks, 'Are the aggregates and the self one or different,' and [Buddha] discards that [question,] because the self does not exist substantially.

"Secrets" [are so named] because for sentient beings who have not ripened [their wisdom] doctrines are hidden secrets. "Proclamations" [are so named] because they are the opposite of those. With respect to [the phrase,] "partially concordant with such"; You should know that other things, such as imputed persons and so forth, are objects that are objects of knowledge.

"By way of the varieties" [means] by way of the aspects of conventionalities and so forth. You should know that "the way that they really exist, [refers] to the [four] truths-suffering and so forth-for those of the sravaka vehicle, and to suchness and so forth for mahayanists.

"Maitreya, 'knowledge' refers to phenomena that are in harmony with enlightenment, including both [the ultimate and the conventional]. These [phenomena in harmony with

enlightenment] include the mindful establishments, the correct abandonings, and so forth."

With respect to [the passage,] "Maitreya, with respect to that, knowledges are (the harmonies with enlightenment) that apprehend both of those": Qualities-such as the (four: mindful establishments etc., that are concordant with the limbs of enlightenment, which are apprehended through just observing [the following]: (1) things, the aggregates etc., that are objects of knowledge; (2) how the varieties of objects that are objects of knowledge exist; and (3) their mode of existence-are knowledges, because they are of the nature of knowledge.

"Maitreya, 'obtaining the fruit of knowledge' is: disciplining desire, anger, and bewilderment; entirely abandoning desire, anger, and bewilderment; attaining the fruits of virtuous application; and those common and uncommon, mundane and supramundane qualities of Sravakas and Tathagatas that I have taught and that should be actualized."

99 After having explained knowledges, in order to teach about attainment of the fruit of knowledge, [Buddha] says, "Maitreya, with respect to that, obtaining the fruit of knowledge is " [The passage-] "disciplining desire, anger, and bewilderment ... "-[refers to] disciplining desire through ", the mindful establishments etc. with respect to the self, twofold body, feelings, mind, and phenomena.

"Maitreya, full awareness is knowledge liberated from those very things that have been actualized, and extensively [Page 181] and consummately teaching other beings." Maitreya, know that all objects are encompassed by these five objects."

99 After having explained knowledges, in order to teach about attainment of the fruit of knowledge, [Buddha] says, "Maitreya, with respect to that, obtaining the fruit of knowledge is " [The passage-] "disciplining desire, anger, and bewilderment ... "-[refers to] disciplining desire through ", the mindful establishments etc. with respect to the self, twofold body, feelings, mind, and phenomena.

[The words,] "completely abandoning" [indicate that] after one has thoroughly subdued them, they are abandoned. [The words,] "the fruits of asceticism" [refer to] the four, stream enterers and so forth [i.e., once returners, non-returners, and arhats]. [The phrase,] "... mundane qualities of sravakas and tathagatas ... " [refers to] the [four] concentrations, the [four] immeasurables and so forth. "Supra-mundane" [refers to] knowing that [the afflictions] are exhausted and will not arise [again] and so forth. "Common" [refers to] non-afflicted consciousness, aspirational consciousness, and so forth. Any actualizations of those are attainments of fruits of knowledge.

After having taught about attaining the fruits of knowledge, in order to indicate how that obtainment of the fruits of knowledge is to be known, [Buddha] says, "Maitreya, knowledge of that.. .. " [The phrase,] "... just those phenomena that are actualized ... " [refers] to those things that were just taught. "Liberating knowledge" is self-knowledge. [The phrase,] "extensively explaining and teaching these to others" means that one causes realization-in others' continuums-of the qualities of tathagatas and sravakas that one has actualized oneself.

"Maitreya, Bodhisattvas also comprehend objects through four aspects. What are the four aspects of objects? They are appropriated objects of mind, objects of experience, objects of cognition, and objects of affliction and purification. Know, Maitreya, that all objects are also encompassed by these four aspects of objects."

After having taught, "Maitreya, you should know that all objects are also included byway of these five aspects of objects, " [the passage]-"Moreover, Maitreya, bodhisattvas ... "-indicates that 'just as [bodhisattvas] know all objects byway of five aspects, so they also know objects byway of four aspects.

In answer to [the question,] "What are the four aspects of objects,"[Buddha] says, "(1) appropriated objects of mind; (2) objects of experience; (3) objects of cognition; and (4) objects of affliction and objects of purification "

100 This indicates that just as [bodhisattvas] know all objects by way of five aspects, so they also know objects by way of four aspects.

In answer to [the question,] "What are the four," [Buddha] says, "by way of: (1) appropriated objects of mind; (2) objects of experience; (3) objects of cognition; and (4) objects of affliction and purification. " Appropriated objects of mind are predispositions of the basis-consciousness, because they are causal. Objects of experience are: (1) a mind's bewilderment concerning a self; (2) viewing a self; (3) pride in the self; (4) desire for the self; and so they are experienced objects. Objects of cognition are said to be different things that are aspects of abodes, abiders, and objects of observation that are simply cognition-only in the sense that operating consciousnesses view them as external. Objects of affliction and objects of purification are the aspects of abodes, abiders, and objects of observation of those minds and mental factors that are either not realized or realized by just those minds.

"Maitreya, Bodhisattvas also comprehend objects through three aspects. What are the three aspects of objects? They are objects that are words, objects that are meanings, and objects that are realms. Maitreya, objects that are words should be viewed as being collections of names and so forth."

After (Buddha) has indicated that all objects are also included byway of these four aspects of objects by stating, "Maitreya, you should know that all objects are included [by these four aspects]," [the statement,] "Moreover, Maitreya ... "indicates that 'bodhisattvas know objects by way of three aspects.'

In [the passage,] "objects that are letters, objects that are meanings, and objects that are realms, " objects that are letters are supports. Objects that are meanings are what is supported. Objects that are realms are objects that are both.

"Maitreya, know that objects that are meanings have ten aspects: the character of reality; the character of knowledge the character of abandonment; the character of actualization; the character of cultivation; the character which differentiates the aspects of those very characters of reality and so forth; the character of basis and what relates to a basis; the character of phenomena that interrupt knowledge and so forth; the character of concordant phenomena; and the character of the harmfulness of ignorance and the like and the benefits of knowledge and the like."

Regarding [the passage,] "Maitreya, with respect to that, objects that are meanings should be known in terms of ten aspects": "The character of suchness" [refers to] just apprehended objects. "The signs of knowledge" [refers to] just apprehending subjects. "The character of abandonment" [refers to] just separation. "The character of actualization" [refers to] just attainment. "The character of meditation" [refers to] how these are not wasted. "the character of differentiation of those characters of suchness and so forth" [refers to] the differentiation of 'the suchness of mirrors and the suchness of appearances and so forth.'

101 In [the phrase,] "the character of basis and what depends upon a basis," "basis" [refers to] phenomena such as suchness and so forth. [Things that depend upon] a basis are objects. "The character that interrupts knowledge and so forth" [refers to] obstructions and so forth.

"The character of concordant phenomena" [refers to] good attainment and so forth. "Faults of non-knowledge and so forth" [refers to] corrupting the aims of oneself and others. "Benefits of knowledge and so forth" [refers to] fulfilling the aims of oneself and others.

[Page 183] "Maitreya, 'objects that are realms' are the five realms worldly realms, the realm of sentient beings, the realm of qualities, the realm of discipline, and the realm of methods of discipline.

In [the passage-] "Maitreya, with respect to that, objects that are realms are the five realms ... "worldly realms include worlds that are environments: these are objects to be purified by bodhisattvas. Realms of sentient beings are objects of maturation. The realm of truth is an object to be realized. The realms of discipline are suitable to be objects of maturation. The realm of methods of discipline [includes] things that are well taught.

Maitreya , know that all objects are also encompassed by these three aspects."

With respect to [the passage,] "Maitreya, you should know that all objects are also included by way of these three aspects of objects," you should perceive that all interpretable meanings and definitive meanings are included.

36. "Bhagavan, what are the differences between comprehending objects through wisdom arisen from listening, comprehending objects through wisdom arisen from reflection, and, Bhagavan, comprehending objects through wisdom arisen from cultivating shamatha and vipasyana?"

[The passage-] "Bhagavan.. [what are the differences between] knowledge of objects by wisdom arisen from hearing ... " is a question [that asks,] 'What are the differences between [knowledge of objects by wisdoms] arisen from. hearing, thinking, and meditating?'

The Bhagavan replied "Maitreya, through wisdom arisen from listening, Bodhisattvas abide in words; they take them literally, do not grasp their intent, and do not actualize them. They are concordant with liberation and they comprehend objects that are not liberative."

In [the passage-] "Maitreya, through wisdom arisen from hearing bodhisattvas ... "wisdom arisen from hearing is based on words; the meanings which arise [from that] are not. This is because apprehenders of only what is literal and what lacks [Buddha's] thought are thoughts that do not ascertain profound doctrines. This is because what is not direct perception does not perceive directly.

102 "Concordant with liberation" [refers to] what serves as a cause of liberation, because one indirectly correctly realizes individual meanings. These are not liberators.

"Maitreya, through wisdom arisen from reflection, they still adhere to words, but they do not take them literally; they grasp their intent and actualize them. They are very concordant with liberation and they comprehend objects that are not liberative."

In [the passage,] "Maitreya, through knowledge arisen from thinking ... "arisen from thinking" [means that] it arises from thinking by means of reasoning. This is because those who only abide in the letters, who are not literal, and who apprehend the thought [behind the teachings] are acquainted with what they hear. This is because they do not [understand] through direct perception, are very concordant with liberation, and have the conditions for liberation. This is because those who have not correctly understood non-liberative meanings have not directly perceived liberative [meanings] .

"Maitreya, through wisdom that arise from meditation, Bodhisattvas adhere to words and do not adhere to words; they take them literally and grasp their intent; they actualize [Page 185] them through the images that are the focus of samadhi that accord with knowable things. They are completely concordant with liberation and they also comprehend objects that are liberative. Maitreya, these are the differences among them."

[The phrase,] "partially concordant with these things to be known" [means that they are] partially concordant with those things that are things to be known as they are by way of various aspects. If you ask, 'What sorts of things' [are indicated,] [Buddha] says, "images that are objects of activity of samadhis." [Bodhisattvas] do not understand by way of objects of activity that are expressions of what they have heard and considered. This is because [only] direct perception is individual knowledge.

[These bodhisattvas are] "very concordant with liberation" because they are very close to it. This is because those who also know liberative' meanings realize them directly. [The phrase,] 'These are the differentiations of those" [refers to the differentiations] of wisdoms arisen from hearing, thinking, and meditating.

37. "Bhagavan, what is the knowledge of Bodhisattvas cultivating shamatha and vipasyana that comprehends doctrine and that comprehends objects? What is [their] insight?"

"Maitreya, although I teach knowledge and insight in many ways, I will explain them concisely: The wisdom of shamatha and vipasyana that observes integrated doctrines is knowledge. The wisdom of shamatha and vipasyana that observes unintegrated doctrines is insight."

In the extensive passage, "Bhagavan ... bodhisattvas who cultivate shamatha and vipashyana ... " [Buddha] says, 'Whatever is a wisdom regarding shamatha and vipashyana 103 observing doctrines that are mixed is knowledge,' because their aspects are not various. 'Whatever is a wisdom regarding shamatha and vipashyana which observe doctrines that are unmixed is discernment, , because their aspects are various.

38. "Bhagavan, through cultivating shamatha and vipasyana, how do Bodhisattvas remove which signs with what [kind of] mental attention?"

"Maitreya, through mental attention to suchness they remove the signs of doctrines and the signs of objects. With respect to names, by not observing the nature of names, and also by not perceiving as real the signs of their abiding, they eliminate [signs]."

"Just as it is with respect to names, so it is also with respect to all words, letters, and meanings. Maitreya, with respect to [everything] up through realms: By not observing the nature [Page 187] of realms, and also by not perceiving as real the signs of their abiding, they eliminate [signs]."

With respect to [the passage,] "Bhagavan ... bodhisattvas cultivating shamatha and vipashyana ... ": Due to [being asked]-" ... how and through what mental contemplation do [bodhisattvas] remove what signs?" [Buddha] teaches three things with respect to the question [in paraphrase,] 'Due to knowing doctrines and meanings, through what mental contemplations do bodhisattvas remove what signs?' 'Through mental contemplation of suchness' refers to 'mental contemplation of non-duality.' [The phrase,] " ... remove the signs of doctrines and the signs of meanings" [refers to) two types of signs. They remove signs of doctrines and signs of meanings. "Signs" means' objects of observation.'

With respect to [the question,] "how do ... [bodhisattvas] remove : [Buddha] says, "not observing the nature of names with respect to names " This is because signs of doctrines are of the nature of names, words, and letters. One also does not observe doctrines in terms of their bases. Just as it is with respect to the names that are bases of doctrines, so when words and letters that are the signs of doctrines are removed, they are not observed.

[The passage-.] 'just as it is ... so all... meanings should be known' [means that) the ten kinds, five kinds, four kinds, and three kinds taught [earlier] are not observed.

With respect to [the passage,] "up through realms, not observing an inherent nature of realms ... ": When the inherent natures of those five realms indicated [previously] are eliminated, they are not observed. "Signs abiding in them" are signs that are the bases of meanings. Since bases of meanings are doctrines, when those signs are also eliminated, they are eliminated by way of non-observation. Because mental contemplation of suchness is just non..dual-. since in meditation on the suchness of those objects: signs of doctrines that are names, words, letters, 104 apprehenders, and so forth, their aspects are [perceived as] non-dual-this is the meaning of "non-observation of those signs ...

39. "Bhagavan, are the signs of comprehending the object of suchness also eliminated?"

"Maitreya, with respect to comprehending the object of suchness, since one does not observe

what is without signs, what is there to eliminate? Maitreya, comprehending the object of suchness overwhelms all signs of doctrines and objects. I do not assert that it is overwhelmed by anything."

In [the question-] "Bhagavan, are ... "[the phrase,] "the signs of cognition of the meaning of suchness" [indicates that] cognition of suchness is simply an exalted knower of all aspects. Its objects of observation are nonthings. Also, the Perfection of Wisdom says, "Subhuti, the objects of observation of an exalted knower of all aspects are non-things. Aspects are pacified. The controller is mindfulness. Characteristics do not exist."

[The passage-] "Maitreya, cognition of the meaning of suchness overcomes all phenomena and signs of phenomena" [indicates that] all the signs of doctrines and meanings are not completely realized, but their antidote is knowledge of the meaning of suchness. Therefore, they are exceeded by them.

With respect to [the passage,] "[I] do not explain that in that anything is exceeded by anything": Because [cognition of suchness] is an antidote to all signs that are viewed with respect to that and because objects of observation and aspects are- not eliminated, [that] is not exceeded by anything.

40. "Bhagavan, the Bhagavan has said, 'One cannot examine the signs of ones own face with, for example, a pot of filthy water, a dirty mirror, or an agitated pond; one can with their opposites. Similarly, minds that do not meditate cannot know reality just as it is, whereas those that have meditated can do so.' In this context, what is mental analysis? Of what kind of suchness were you thinking?"

The Bhagavan replied "Maitreya, [in this context] there are three kinds of mental analysis: mental analysis arisen from listening, mental analysis arisen from reflection, and mental analysis arisen from meditating. I taught this, thinking of the suchness of cognition."

With respect to the extensive statement, "Bhagavan ... a dirty pot, for example ... ": [Maitreya's question-:] "Thinking of what mental analysis and what suchness did you say that ... ". is asked because there are three kinds of mental analysis and seven kinds of suchness.

[Buddha's answer-] "Maitreya, it was due to three kinds of mental analysis ... "- indicates that mental analysis arisen from hearing, from thinking, and from meditating and the suchness of cognition are non-dual. Thus, this means that 'thinking of them: I [Buddha] taught those.' [This explains] the verses of the Maitreya Chapter.

41. Bhagavan, how many kinds of signs do you speak of for Bodhisattvas who comprehend doctrines and comprehend objects and are engaged in eliminating signs? By what are these signs eliminated?"

[Page 189] "Maitreya, there are ten kinds, and they are eliminated by emptiness. What are these ten? They are:

1. The various signs of syllables and words through which the meaning of doctrine is comprehended. These are eliminated by the emptiness of all phenomena.
2. The signs that are a continuum of production, destruction, abiding, and transformation

- through which the meaning of the suchness of abiding is comprehended are eliminated by the emptiness of character and the emptiness of what is beginningless and endless.
3. The signs of discerning true personhood and the signs of thinking I am through which one comprehends the apprehending object are eliminated by the emptiness of the internal and the emptiness of the unobservable.
 4. The signs of discerning enjoyment through which one comprehends the apprehended object are eliminated by the emptiness of the external.
 5. The signs of inner happiness and the signs of external allure through which one comprehends the objects that are resources, [such as] the services of men and women and possessions, are eliminated by the emptiness of the external and by the emptiness of self-nature.
 6. The signs of the immeasurable through which one comprehends the objects that are abodes are eliminated by the emptiness of the great.
 7. [Page 191] The internal signs of peaceful liberation dependent upon comprehending formlessness are eliminated by the emptiness of compounded phenomena.
 8. The signs of the selflessness of persons, the signs of the selflessness of phenomena, the signs of cognition-only, and the signs of the ultimate through which one comprehends the object of the suchness of character are eliminated by the emptiness of what has passed beyond the extremes, by the emptiness of non-things, by the emptiness of the own being of non-things, and by the emptiness of the ultimate.
 9. The signs of the uncompounded and the signs of the immutable through which one comprehends the object of pure suchness are eliminated by the emptiness of uncompounded phenomena and the emptiness of inclusiveness.
 10. The signs of emptiness through which one takes to mind the very emptiness that is an antidote to these signs are eliminated by the emptiness of emptiness."

105 [Maitreya] asks, "Bhagavan, how many signs-which bodhisattvas who cognize doctrines and meanings in that way are engaged in removing--do you describe; by what are they eliminated and [Buddha] answers, "There are ten "

With respect to [the passage,] "The various signs of words and letters according to which one knows doctrines and meanings-are eliminated by 'the emptiness of all phenomena": This is because the phenomena which are the 'various signs of words and letters that are not included within the emptiness 'of all phenomena' are not different.

In [the passage-] 'The signs of continual operation of production, cessation, abiding, and transformation, which are known in terms of the meaning of the suchness of abiding, are eliminated by the emptiness of character and the emptiness of what is beginningless and endless" "abiding" [refers to] the characteristics of production, abiding, aging, and impermanence that are included among compounded phenomena of the three times.

Moreover, because illustrations do not exist, they are empty of characteristics; and because illustrations do not exist, they are also empty of the characteristics of illustrations, since illustrations and characteristics are free from being one or different. As it is said, "You have correctly said, 'If characteristics were other than illustrations, then illustrations would be signless. If they were one, then there would be nothing that is both. , .. "Beginningless and endless" [means that] there is no former or later limit. This is because there is no former or later limit, and a real basis does not exist.

With respect to [the passage,] "The signs of the view of true personhood and the signs of thinking 'I'-which one knows with respect to objects that are apprehended-are eliminated by the emptiness of the internal and the emptiness of the unapprehendable": Apprehenders are the eye and so forth and minds and mental factors. With respect to those, whatever signs are apprehended as I and mine, which appear to be a person, are empty by way of the emptiness of the internal and are empty by way of the emptiness of the unapprehendable, because their nature is not observed.

With respect to [the passage,] "The signs of viewing enjoyments-which one knows with respect to objects that are apprehended-are eliminated by the emptiness of the external": Apprehended objects are external appearances such as form and so forth. They are empty in terms of each subtle particle and in terms of collections [of these]. This is because a functioning self-entity which is of the nature of the objective appearances of shapes and colors is not suitable.

With respect to [the passage,] "The signs of internal happiness and the signs of external sufferings which one knows-that are objects of enjoyment possessing the services of men and women-are eliminated by the emptiness of the external and internal and by the emptiness of nature": "The signs of internal enjoyments" [refers to] interest in mistaken feelings. "Signs of external sufferings" [refers to] mistaken interest in the bodies of men and women. They are empty, just like mistaken [feelings] in dreams and so forth. The nature of that interest in internal and external [enjoyments] is [also] empty, as it did not arise previously [and so it does not naturally produce desire, but only does so due to our afflictions],

107 With respect to [the passage,] "The signs of the immeasurable-which one knows with respect to objects that are abodes-are eliminated by the emptiness of the great": Manifest establishments of immeasurable worldly realms are empty by way of the emptiness of the great, which is like space [in that it pervades everywhere],

With respect to [the passage,] "In dependence upon [knowing] formlessness in that way, the internal signs of blissful liberation are eliminated by the emptiness of compounded phenomena"- All compounded phenomena without exception are just empty, because they [are produced] from coarse causes and conditions.

With respect to [the passage,] "The signs of the selflessness of persons, the signs of the selflessness of phenomena, the signs of cognition-only, and the signs of the ultimate-through which one knows objects in terms of the suchness of character-are eliminated by the emptiness of what has passed beyond the extremes, by the emptiness of non-things, by the emptiness of inherent existence of non-things, and by the emptiness of the ultimate."

The signs of the selflessness of persons are empty by way of the emptiness of "what has passed beyond the extremes. If a person did exist, then negation of the person would also be suitable.

The signs of the selflessness of phenomena are empty by way of the emptiness of non-things:- If phenomena did exist, then negation of phenomena would also exist.

The signs of cognition-only are empty by way of the emptiness of the inherent existence of non-things. Mistaken cognition of inherent nature is only of the nature of non-things, because duality is not established.

The signs of the ultimate are empty by way of the emptiness of the ultimate. Because the two, objects of negation and negators, are not ultimate, because objects of negation do

not exist, and because neither negators nor eliminators exist, thus, apart from realization of emptiness, an ultimate does not exist. With respect to [the passage,] "The signs of the uncompounded and the signs of the indestructible-which one knows with respect to objects of pure suchness 108 --are eliminated by the emptiness of uncompounded phenomena and the emptiness of the indestructible": "Pure suchness" [refers to] true cessations. They are uncompounded and immutable, but apprehended objects that are the signs of those two-uncompounded phenomena and the immutable-are eliminated by the emptiness of uncompounded phenomena and the emptiness of the indestructible.

With respect to [the passage,] "The signs of emptiness that one takes to mind in terms of the emptiness that is an antidote to those signs are eliminated by the emptiness of emptiness": Any cognition of emptiness that eliminates all these signs is also empty ..

42. "Bhagavan, when [Bodhisattvas] eliminate the ten kinds of signs, what are the signs that they eliminate? From what signs of bondage are they liberated?"

"Maitreya, eliminating the sign of the image, the focus of samadhi, one is liberated from the signs that are the signs of the afflictions; these [signs] are also eliminated. Maitreya, know that the emptinesses are, in actuality, antidotes to the signs. Each [emptiness] is also an antidote to any of the signs."

[Page 193] "Maitreya, for example, although the afflictions are not established, due to proximity or close proximity with conditions, from ignorance up to old age and death, in actuality, compounded phenomena are described as being established. You should also discern these emptinesses in just this way."

In the extensive statement-"Bhagavan, when one eliminates ten types of signs ... "the elimination of signs of the image, the object of activity of samadhis, is an antidote, and the signs of afflicted phenomena are its discordant class.

In [the passage-] "Maitreya ... these emptinesses ... , [the phrase,] "each of these objects is not a non-antidote to all these signs" means that 'all of those are also objects of observation for purification.

43. "Bhagavan, what do Bodhisattvas realize in the Mahayana that merges the signs of unchanging emptiness without degenerating into arrogance about the character of emptiness?"

Then the Bhagavan replied to the Bodhisattva Maitreya, "Excellent! Maitreya, you ask the Tathagata about this issue so that Bodhisattvas will not fall away from emptiness. This is very good! Why? Maitreya, Bodhisattvas who do not fall away from emptiness also do not fall away from all of the Mahayana. Therefore, Maitreya, listen well and I will concisely explain to you the character of emptiness."

"Maitreya, the other-dependent character and the thoroughly established character are observed in all aspects to be a character free from the imputational character which is either afflicted or purified. This [character] is 'that which has been taught in the Mahayana as the character of emptiness.'"

In [The passage--] "Bhagavan ... in the great vehicle ... "[discusses] nondegeneration. Thus, [Buddha] offers the following designation: Because emptiness is the antidote to the boastful pride that is the cause of degeneration of bodhisattvas, when bodhisattvas know the character of that they become non-degenerated with respect to the great vehicle.

In [the passage,] " ... good, good," "degenerated from emptiness" refers to 'not understanding the character of emptiness. One "becomes degenerated from all of the great vehicle" due to fear of emptiness.

109 In [the passage,] "Maitreya, because of this .. .listen, "other-dependent characters" are [produced] from coarse causes and conditions. "The thoroughly established character" is a non-dual character.

In [the passage, "Separated from imputational characters, such as afflicted and purified phenomena in all aspects and ... " phenomena that are [produced] from coarse causes and conditions are other-dependent characters. They have a nature of emptiness because of being non-entitynesses in terms of production. Purification of those is the thoroughly established nature. This is empty in the sense of being an ultimate emptiness.

Conceptions thinking, 'In other-dependent characters there is affliction,' and 'In the thoroughly established nature there is purification' are imputational characters that are empty due to being emptinesses in terms of character.

[The phrase,] "non-observation with respect to that" [indicates that the entityness of imputations is not observed in the entityness of otherdependent characters. This is because they are not established as being of the entityness of affliction and purification. Because it is established as being emptiness, [the thoroughly established character] isa thoroughly established entity. Because they are neither one nor different byway of their own nature, illustrations and characteristics are similar.

[The passage,] " ... that is 'the full character of emptiness in the great vehicle'" [indicates that] because the three natures that are subsumed by the two truths-the conventional and the ultimate and are empty, this includes the character of emptiness.

44. "Bhagavan, how many kinds of samadhis of shamatha and vipasyana are included in this teaching?"

The Bhagavan replied "Know that all of the many kinds of samadhis of Sravakas, Bodhisattvas, and Tathagatas that I have taught are included."

[The passage,] "Bhagavan, how many kinds of samadhi of [the two,] shamatha and vipashyana, are included" asks, 'Bhagavan, from what causes of shamatha and vipashyana do they arise: [Buddha's] answer, "They arise from the cause of pure ethics," [refers to] meditative equipoise when ethics is purified.

45. [Page 195] Bhagavan, from what causes do shamatha and vipasyana arise?"

"Maitreya, they arise from the cause of pure moral practice, and they arise from the cause of the pure view which comes from listening and reflecting."

110 [The sentence,] "They arise from the cause that is a pure view arisen from hearing and thinking, [indicates that] the view arisen from meditative equipoise of hearing and thinking becomes purified.

46. "Bhagavan, will you explain the results of these?"

"Maitreya, pure mind is the result. Pure wisdom is the result. Moreover, Maitreya, know that all mundane and supramundane virtuous qualities of Sravakas, or of Bodhisattvas, or of Tathagatas are the result of shamatha and vipasyana."

In order to ask about the results of having realized the causes of shamatha and vipashyana, [Maitreya] asks, "Bhagavan, what are the results of those?"

[Buddha's reply-] "Pure mind is the result; pure wisdom is the result" -indicates that 'the result is a liberated mind and liberated wisdom.'

47. "Bhagavan, what are the functions of shamatha and vipasyana?"

"Maitreya, they liberate from the two bonds, the hands of signs and the bonds of errant tendencies."

"After [Buddha] has settled the results of shamatha and vipashyana by way of the extensive statement, "Moreover, Maitreya ... " [Maitreya] asks, "[Bhagavan,] what are the functions of [shamatha and vipashyana]" in order to ask about their functions.

With respect to [Buddha's] answer, "Maitreya, they are liberation from the two bonds ...," the functions-of these two types of bonds are similar, and [Buddha] says, "[They are liberation] from the [two bonds,] the bonds of signs and the bonds of assumptions of bad states. "The afflictions of desire and so forth-which [arise] from grasping signs of objects such as desirable things and so forth-are bonds of arising signs. Manifest conceptions of things that are 'I, and-'mine' with respect to the aggregates are bonds of assumptions of bad states. Liberation from these two kinds of bonds is the function of shamatha and vipashyana.

48. "Bhagavan, from among the five kinds of obstacles spoken of by the Bhagavan, which are obstacles to shamatha? Which are obstacles to vipasyana? Which are obstacles to both?"

"Maitreya, know that views [that overvalue] the body and resources are obstacles to shamatha. Not obtaining the instructions of the Aryas in accordance with ones wishes is an obstacle to vipasyana. Abiding in turmoil and being satisfied [Page 197] with inferior [attainment] are obstacles to both. Because of the first of these, one does not apply oneself; because of the second, one does not complete the training."

In [the passage,] "Bhagavan, from among those five kinds of obstacles spoken of by the Bhagavan ... " "the views' [that overvalue] bodies and resources" are desire for the [six] internal sense spheres and the [six] external object spheres. "The discourse of aryas" [refers to] discourses on the harmony of the supreme doctrine. "Abiding in commotion" [refers to a condition that] is not physical isolation. "Being satisfied with inferior [attainments] refers to] mere mundane concentrations.

[The phrase-] "because of the first one does not exert oneself" [means that] due to not having physical isolation, one does not exert oneself with respect to Shamatha and vipashyana. [The phrase-]"because of the second one does not bring the 111 training to completion"-[means that] because of being satisfied by mere inferior [attainments] one does not bring one's training to completion.

49. "Bhagavan, from among the five obstructions, which is an obstruction to shamatha? Which is an obstruction to vipasyana? Which is an obstruction to both of these?"

"Maitreya, excitement and contrition are obstructions to shamatha. Lethargy, sleep, and doubt are obstructions to vipasyana. Fixation on desirable experience and harmful intent are obstructions to both of these."

With respect to [the passage]-"Bhagavan, from among the five obstructions, which ... ": regarding "excitement and contrition, "excitement is non-pacification of the sense-faculties. Contrition [refers to] things that are done wrongly. When one does not perform virtuous actions and performs actions that are non-virtuous, one becomes mentally attached [to these actions].

"Lethargy" [refers to] an unsuitability in terms of actions of body and mind. "Sleep" [refers to] going to sleep. "Doubt" [refers to] error concerning the [three] jewels, the [four] truths, and [teachings concerning] actions and results [of actions].

"Aspiration to the attributes of the Desire Realm" [refers to] desire for the five qualities of the Desire Realm. "Harmful intent" [refers to] hatred toward sentient beings.

50. Bhagavan, when is the path of shamatha wholly purified?"

"Maitreya, at the point when lethargy and sleep are completely conquered."

With respect to [the passage,] "Bhagavan, at what point is a path of shamatha purified ... ": lethargy and sleep are internal discouragements.

51. Bhagavan, when is the path of vipasyana wholly purified?"

"At the point when excitement and contrition are completely conquered."

Excitement and contrition are distractions to external objects.

52. "Bhagavan, how many types of mental distractions do Bodhisattvas engaged in shamatha and vipasyana discover?"

The Bhagavan replied "Maitreya, there are five types:

1. The distraction of mental contemplation,
2. External mental distraction,
3. Internal mental distraction,
4. The distraction of signs,
5. And the distraction of errant tendencies.

"Maitreya, if Bodhisattvas forsake the mental contemplations of the Mahayana and adopt the mental contemplations [Page 199] of Sravakas and Pratyekabuddhas, this is a distraction of mental contemplation.

If they let their minds scatter to the five external desirable qualities, or to diversions, signs, conceptuality, afflictions, secondary afflictions, and external objects of observation, this is external mental distraction."

"If they become afflicted either by laxity due to lethargy, sleep, or relishing the taste of meditative absorption, or by any of the secondary afflictions associated with meditative absorption, this is internal mental distraction."

"If, depending on external signs, they mentally attend to signs that are the focus of internal samadhis, this is the distraction of signs.

"If, depending on internal mental engagement, they attribute the concept 'I am' to arising feelings due to collective errant tendencies, this is the distraction of errant tendencies."

Shamatha and vipashyana include all samadhis, and you should know that phenomena which serve to interrupt those samadhis [do so] because they are mental scatterings. Because they must be abandoned, [Maitreya] asks, "Bhagavan, how many types of mental distractions do [bodhisattvas] abiding in shamatha and vipashyana find?"

[The phrase-.] "distraction of taking something to mind and mental distraction externally"-indicates that the distractions and so forth of hinayana mental contemplations for bodhisattvas who abide in the great vehicle serve as interruptors of the samadhis that are the bases of supra-mundane, non-conceptual exalted wisdoms, and so they should be abandoned.

[The phrase-] "experiencing the taste of meditative absorptions" [means that] experiencing the taste of the [four] concentrations, the [four] formless 112 [absorptions,] and meditative absorptions produces the life-times of long-lived gods. Due to this, one forsakes working for the welfare of sentient beings.

[The passage-] "If [bodhisattvas,] abiding in external signs ... "indicates that at the causal level, one abides in dwellings in dependence upon apprehension of pleasant and unpleasant signs. Mental contemplation of signs internally belongs to the class that is discordant with signless samadhis. Therefore, it should be known; it should be abandoned.

[The passage-] "If [bodhisattvas] .. .in dependence upon internal mental contemplation ... "indicates that, because bodies that have assumptions of bad states are abodes of all afflictions, one is distracted.

With respect to [the passage,] " ... feelings that arise in dependence upon internal mental contemplation ... ": In dependence upon mental contemplation that is based on the view of true personhood, one has contaminated feelings with respect to birth. Because this is concordant with cyclic existence and because it is discordant with all the paths of aryas, this is "distraction of assumptions of bad states."

53. "Bhagavan, what do shamatha and vipasyana counteract, from the first Bodhisattva stage up to the stage of the Tathagata?"

"Maitreya,

- On the first stage, shamatha and vipasyana counteract the afflictions of bad transmigrations and the afflictions of actions and of birth.
- On the second stage, they counteract the arising of errors that are very subtle infractions.
- On the third stage, they counteract attachment to desirable experiences.
- On the fourth stage, they counteract craving for [Page 201] meditative absorption and craving for phenomena.
- On the fifth stage, they counteract exclusively turning away from or moving toward either samsara or nirvana.
- On the sixth stage, they counteract the arising of manifold signs.
- On the seventh stage, they counteract the arising of subtle signs.
- On the eighth stage, they counteract the search for signlessness and not having mastery over signs.
- On the ninth stage they counteract not having mastery over teaching the doctrine in all its aspects.
- On the tenth stage, they counteract not attaining perfect comprehension of the Dharmakaya.
- Maitreya, on the stage of the Tathagata, shamatha and vipasyana counteract afflictive obstructions and obstructions to omniscience that are supremely subtle. Through fully conquering those obstructions, [Tathagatas] obtain vision and knowledge that is unattached and unobstructed with respect to everything. They abide in the object of observation which is the accomplishment of purpose, the very pure Dharmakaya."

Because Shamatha and vipashyana are of the nature of samadhis and wisdom, they are said to be present on all the [bodhisattva] levels. Therefore, [Maitreya] asks, "Bhagavan, having apprehended shamatha and vipashyana from the first bodhisattva level up to the tathagata level, of what are [Shamatha and vipashyana] antidotes?"

With respect to [the passage,] "Maitreya, on the first level shamatha and vipashyana are antidotes to the afflictions of bad migrations, to the afflictions of actions, and to the afflictions of births": This is because one attains the exalted wisdom which is an antidote to the view of [a self of] persons and of phenomena.

On the second [level] they are antidotes to the arising of subtle errors that are infractions. This is because ethics is purified.

On the third [level] they are antidotes to desires of the Desire Realm, because one attains uncorrupted concentrations and meditative absorptions.

113 On the fourth [level] they are antidotes to attachment to meditative absorption and attachment to doctrines, because one abides many times in things that are concordant with enlightenment--and because they destroy the pride of [knowing] various doctrines of sutra collections and so forth.

On the fifth [level] they are antidotes to completely turning away from cyclic existence or directing oneself toward nirvana, because when one meditates on the four truths of aryas a basis of affliction and purification is not observed.

On the sixth [level] they are antidotes to the arising of many signs because--through just abiding many times in the suchness of dependent arising by way of the yoga of Shamatha

and vipashyana-the suchness that is differentiated according to signs of affliction and purification, the impure and the pure, is not observed.

On the seventh [level] they are antidotes to the arising of subtle signs, because they [i.e.bodhisattvas] attain a sign less state due to connection with the one vehicle.

On the eighth [level] they are antidotes to not having dominion with respect to signlessness etc. or signs, because one abides in non-activity and signlessness and because of cultivating a buddha land.

On the ninth [level] they are antidotes to not having dominion with respect to teaching doctrine in all aspects, because one establishes individual knowledge and the maturation of sentient beings; thus one has power over all aspects of maturation.

On the tenth [level] they are antidotes to not attaining complete individual knowledge of the truth body, because one purifies the doors of samadhis and the doors of apprehension.

On the tathagata level they are "antidotes to afflictive obstructions and obstructions to omniscience that are more subtle than the very subtle";this is because the doors of samadhis and of apprehension are immeasurably pervasive, and so on the buddha level all buddhas abandon all predispositions for the afflictive obstructions and the obstructions to omniscience, which are more subtle than the supremely subtle; this is a bodhisattva's initiation into buddhahood.

With respect to [the passage,] "Because they are conquered well, one obtains unattached and unobstructed knowledge and vision with respect to everything ... ": Because one does not turn away from all objects of knowledge, one is unattached, and because one is unobstructed in terms of knowledges with respect to which 114 sravakas and so forth are obstructed, one obtains unobstructed knowledge-and vision.

"The object of observation that is an accomplishment of the purpose "[is so named] because [through this] one attains final fulfillment of one's own and others' purposes. "A very pure truth body" [is pure] because one completely abandons the afflictive obstructions and the obstructions to omniscience. One "abides in the pure truth body" due to transforming all bases.

54. "Bhagavan, after Bodhisattvas have achieved shamatha and vipasyana, how do they completely and perfectly realize unsurpassed enlightenment?"

The Bhagavan replied, "Maitreya, Bodhisattvas, having obtained samatha and vipasyana, begin with the seven types of suchness. With minds absorbed in doctrines in accordance with how they have been heard and contemplated, they inwardly attend to the suchness that is apprehended, well [Page 203] considered, and well attained. Since they mentally attend to suchness in this way, the mind soon enters great equipoise with regard to any arising of even the most subtle signs. What need be said about the coarse [signs]?"

In order to ask about the methods of attainment [of this, Maitreya] says, "Bhagavan, how does a bodhisattva who establishes shamatha and vipashyana " Because shamatha and vipashyana are concordant operative causes of the enlightenments of sravakas and so forth, [Maitreya] asks, 'How does one become completely buddhified with respect to unsurpassed, complete, perfect enlightenment?'

In [the passage-] "The Bhagavan said ... "[the phrase,] "beginning with the seven types of suchness" [refers to] the seven types of suchness, respectively: (1) the suchness of arising;

(2) the suchness of character; (3) the suchness of cognition; (4) the suchness of abodes; (5) the suchness of mistaken establishment; (6) the suchness of purification; and (7) the suchness of correct establishment.

[The phrase-] "How ... on doctrines in accordance with how they have been heard and considered ... "[means] 'in accordance with doctrines that are objects of observation such as shamatha and vipashyana and the seven kinds of suchness.'

If you ask, 'From among those doctrines, how does the mind consider them,' [Buddha] says, 'With a mind that is set in meditative equipoise.' This is because when one engages in observation-with a mind that is set in meditative equipoise on those doctrines-one is dealing with mental images. Therefore, they are contrary to the suchness of mind.

115 That they "apprehend them well, consider them well, and establish them well" indicates a compatibility between that suchness and internal mental contemplation. 'Just that [refers to] suchness. In [the phrase-] "They take suchness to mind in that way"- "they" [refers to] bodhisattvas.

With respect to [the passage,] "If the mind becomes very withdrawn from even all arisings of very subtle signs": This is because mental contemplation of suchness is the antidote to all signs. If for bodhisattvas who take that [i.e., suchness] to mind there is no arising of even subtle signs, then, [Buddha] teaches, 'What need is there to consider the arising of coarse signs?' Subtle signs are those ranging from "signs of mental appropriation" to "signs of the selflessness of phenomena. "

"Maitreya, the very subtle signs are these:

- [Page 203] Signs of mental appropriation;
- Signs of experience;
- Signs of cognition;
- Signs of affliction and purification;
- Internal signs;
- External signs;
- Signs of both;
- Signs involved in thinking, 'I must work for the sake of all sentient beings;'
- Signs of knowledge;
- Signs of suchness, the [truth] of suffering, the [truth] of the source of suffering, the [truth] of the cessation of suffering, and [truth] of the path;
- Signs of compounded phenomena;
- Signs of uncompounded phenomena;
- Signs of permanence;
- Signs of impermanence;
- Signs that have a nature associated with suffering and change;
- Signs having a nature that is unchangeable;
- Signs unlike the characteristics of compounded phenomena;
- Signs of their own characteristics;
- Signs of universality, as in the context of knowing everything as everything;
- Signs of the selflessness of persons;
- And signs of the selflessness of phenomena.

In relationship to their arising, the mind enters into great equipoise.

Entering into [suchness] and abiding there often, they completely cleanse their minds of occasional obstacles, obstructions, and distractions, producing the seven aspects of knowledge which individually realize the seven [page 205] aspects of suchness that are known by oneself individually and internally. Such is the [Bodhisattva] path of seeing."

"Entering into such and ... " [means that] through examining all signs one enters into suchness. "Abiding in that often" [means] abiding many times in meditation that takes-suchness to mind. "Occasional" [means that one thing] is an object of shamatha but not of vipashyana. [One time] is a time of vipashyana but is not a time of Shamatha. [Another time] is 'a time of a path that is a union [of those two].'

If you ask, 'At that time, with respect to that mental purification from obstacles, obscurations, and distractions-of bodhisattvas who abide in just that way-what occurs,' [Buddha] answers, "one realizes that the seven aspects of suchness are to be known by one self individually and internally. " This is because all phenomena are subsumed by the seven aspects of suchness. Because the seven aspects that are individually realized are [realized] by a bodhisattva's path of seeing, [Buddha] says, "That is the path of seeing of that [bodhisattva]. "

"By attaining this, Bodhisattvas enter into faultless reality. They are born into the lineage of the Tathagata. They attain the first stage and also experience the benefits of that stage. Because they have previously attained shamatha and vipasyana, they attain the [first] two types of objects of observation: conceptual images and non-conceptual images. By attaining the path of seeing in such a way, they attain the stage of observing the limits of phenomena.

In [the passage-] "By attaining this ... " [the term,], "faultless reality" [means that] they perceive the foremost suchness. [The phrase-] "They also experience the advantages of that level" means that 'on the first [level,] bodhi 116 experience those things that are taught as being advantageous.' "Previously" [refers to] bodhisattvas who have previously attained the level of the path of seeing on the level of engagement through belief. Attaining the objects of observation that are analytical images and non-analytical images is "attaining the two aspects."

With respect to [the passage,] "In that case, by attaining the path of seeing they attain [the stage of] observing the limits of phenomena": Because one realizes the realm of truth by way of omnipresent objects; and because one does not observe phenomena that are bases of affliction and purification; and because this is a final object of realization, the limit of phenomena is the truth body that is realized. Bodhisattvas abiding in the path of seeing attain that object of observation that is a limit of phenomena, the nature of the truth body which is the object of observation of a path that is a union [of Shamatha and vipashyana].

Entering the path of meditation, they progress to higher stages. When they mentally attend to the three types of objects of observation, it is like removing a large nail with a small nail. In the same way that a nail draws out a nail, by eliminating internal signs they eliminate all the signs concordant with the afflictions. When they eliminate the signs, they also eliminate the errant tendencies.

[The phrase,] "through entering into the path of meditation, [proceeding] higher and higher ... " [refers to] the second level and so forth. [The passage-] "mentally contemplating just those three aspects of objects of observation "-[refers to] analytical images, non-analytical images, and the limits of phenomena. They internally mentally contemplate those three subtle signs, and [so Buddha says,] "It is like this: for example, just as a person can remove a very large nail with a small nail, so also, in the same way that a [small] nail expels a [large] nail, eliminating the signs of the internal, one gradually eliminates all of the signs that are partially concordant with affliction. When one eliminates the signs, one also eliminates the assumptions of bad states. " With respect to [that statement,] the faults of desire and so forth are the signs. The views are assumptions of bad states.

By subduing signs and errant tendencies, [Bodhisattvas] gradually proceed higher and higher on the stages, purifying the mind like gold. They completely and perfectly realize unsurpassed enlightenment and obtain the object of observation which is the accomplishment of the purpose."

117 With respect to [the passage,] "By overcoming well all signs and assumptions of bad states, gradually proceeding higher and higher [on the levels,] one purifies the mind like gold ... ": For example, when gold is purified by the work of a goldsmith who purifies it more and more, just as it becomes very bright and one is not captivated by grains of gold that are different from those, in the same way, on a path that cultivates the levels higher and higher, because the mind becomes serviceable due to separation from all adventitious defilements, it becomes very clear.

"Maitreya, when Bodhisattvas attain shamatha and vipasyana, in that way, they completely realize unsurpassed enlightenment."

In [the passage-] "In this way, until one becomes unsurpassably, completely enlightened, one becomes perfected and attains the object of observation that is an accomplishment of the purpose "accomplishment of the purpose [refers to] attaining unattached and unobstructed knowledge and vision due to pursuing the aims of oneself and others.

55. [page 207] "How should a Bodhisattva practice in order to manifestly achieve the Bodhisattvas great powers?"

"Maitreya, Bodhisattvas who are skillful with respect to six topics manifestly achieve the Bodhisattvas great powers. These [powers] include skill with respect to:

1. The arising of mind,
2. The abiding of mind,
3. The emergence of mind,
4. The increasing of mind,
5. The diminishing of mind,
6. And skill in means."

In answer to [Maitreya's] question, "When bodhisattvas practice ... " [Buddha] says, "Maitreya, bodhisattvas who are skillful with respect to six topics manifestly establish the great powers of bodhisattvas "Bodhisattvas who are skilled with respect to: (1) the arising of mind, (2) the abiding [of mind], (3) the emergence [of mind], (4) the increasing [of mind], (5) the diminishment [of mind], and (6) skill in method [with respect to mind] manifestly establish the great powers of bodhisattvas. [Buddha] indicates that 'manifest establishment of the great powers of bodhisattvas as depends on [skill with respect to] the arising of mind and so forth.'

56. "At what point do [Bodhisattvas] become skillful with respect to the arising of mind? They are skillful with respect to the arising of mind as it really is when they know the sixteen aspects of the arising of mind. The sixteen aspects of the arising of mind are:

[Buddha] says, "At what point [do bodhisattvas become] wise with respect to the arising of mind? When they know the arising of mind in terms of sixteen aspects, then they are wise with respect to the arising of mind as it really is."

1. Cognition that is a foundation and a receptacle - that is the appropriating consciousness."

With respect to "cognition that is stable and is a vessel": "cognition that is stable" [refers 118 to] the basis-consciousness [that contains] all seeds. It is stable due to being infused by the predispositions of phenomena that are afflicted and purified.

Because engaging knowers fluctuate, they are not infused with predispositions, but the predispositions are just what operate as infusers, because they are of the nature of virtue and so forth. A cognition that is a vessel is a basis. The two, stable cognition and cognition that is a vessel, are ignorant, because in them aspects and objects of observation are not annihilated.

Whatever is an arising of that mind is an arising of an ignorant mind that is a cognition which is stable and a vessel. Because bodhisattvas who are wise with respect to that eliminate all the obstructions--and assumptions of bad states of the basis-consciousness--which observes all phenomena as mixed they manifestly establish the great powers of bodhisattvas.

2. Cognition that has various objects of observation, a conceptual mental consciousness that simultaneously apprehends objects such as form and the like; that simultaneously apprehends [both] the outer and inner object; that in a moment, an instant, or in a short time is simultaneously absorbed in many samadhis; that sees many Buddha fields and many Tathagatas. [This cognition] is solely a conceptual mental consciousness."

With respect to [the phrase,] "A cognition of various types of objects of observation ... ": Because they simultaneously apprehend objects such as form and so forth, this is a cognition of various aspects of objects of observation. Because they are able to realize definitely and to remember subsequently, this is conceptual. Because engaging consciousnesses are of the nature of wisdoms, they are mental consciousnesses. [The phrase,] "bodhisattvas are wise with respect to that" [means that] you should know that this also applies to everything.

In [the phrase,] "simultaneously apprehends external and internal objects," "external objects" are form and so forth. "Internal objects" are objects of observation and so forth. Any of those which are apprehended at one time are conceptual consciousnesses. Skill with respect to their arising is also like the former [skill].

With respect to the extensive statement, "in a moment, in an instant, in a short time ...": Bodhisattvas-who [cultivate] meditative absorptions with respect to many simultaneous samadhis in an instant by way of mental consciousnesses that cultivate shamatha and vipashyana-are suitable immediately after this [to enter into samadhis,] because samadhis are internal engagements.

119 Question: If they [engage in] different factors in one instant, how can this very mental consciousness justifiably [be said to] perceive many buddha lands that are abodes, and how can it justifiably [be said to] perceive many tathagatas, since appearances of external forms are objects of eye consciousnesses?

[Response:] This is justifiable, because all engaging consciousnesses are objects of mental consciousness; therefore, various aspects of mental consciousness are conceptual. When that [engaging consciousness] engages and focuses on that basis, one obtains the names of this and that.

For example, with respect to intention, actions of body and mind are similar. Also, with respect to intention, the characteristics of compounded phenomena that are meritorious, non-meritorious, and fluctuating should be known in terms of actions of body and mind. In the same way, you should know that-because of just that mental consciousness which purifies shamatha and vipashyana-. bodhisattvas who perceive many buddha lands and who perceive many buddha bhagavans with an apprehending eye consciousness . in one moment are wise with respect to various aspects of the arising of mind.

3. Cognition of small observable signs related to the desire realm."

[The arising] of cognition with respect to small signs that are objects of observation is also just treated in accordance with arising of mind. [The passage-] It is like this ... involved with the Desire Realm ... [indicates that] the arising of a mind that is involved with the Desire Realm is a level of non-meditative equipoise. Therefore, it has small signs as its object of observation.

4. Cognition of vast observable signs related to the form realm."

[The passage-] "cognitions having great signs as their objects of observation are involved with the Form Realm " indicates that] the arising of a mind that is involved with the Form Realm is a level of meditative equipoise. Therefore, it has great signs as objects of observation.

5. Cognition of limitless observable signs related to the spheres of limitless space and limitless consciousness.

[The passage-] "cognitions having limitless signs as their objects of observation are involved with the sphere of limitless space or the sphere of limitless consciousness" [indicates

that] a mind which arises from absorptions and births and which thinks, 'limitless space,' 'limitless consciousness'-is involved with 120 limitless space and limitless consciousness. Therefore, it is a [cognition having] limitless signs as its objects of observation.

6. [Page 209] Cognition of subtle observable signs related to the sphere of nothingness.

[The passage-] "cognitions having subtle signs as their objects of observation are involved with the sphere of nothingness" [indicates that] a mind which arises from observing subtle signs and which thinks, 'nothingness' because it is a mind that is involved with the view of true personhood is a cognition having subtle signs as its objects of observation

7. Cognition of final observable signs related to the sphere of neither discrimination nor non-discrimination.

[The passage-] "cognitions having final signs as their objects of observation are involved with the sphere of neither discrimination nor nondiscrimination " [refers to] the arising of a mind which is a. cognition of final signs that are objects of observation from final absorptions that are realms, abodes, and worlds.

8. Cognition of signlessness, which observes the supramundane and cessation."

[The passage-] "cognitions of signlessness that observe the supramundane and cessation" indicates that] the arising of a supra-mundane mind is an antidote to all signs. Therefore, it is a sign less cognition. The arising of a mind observing cessations is like that.

9. That which is involved with suffering is the state of hell beings."

[The passage -] "involved with suffering: it is [involved with] ... sentient beings who are hell beings" [indicates that] the arising of a mind which [observes] sentient beings who are hell beings is involved with suffering, because it is not mixed with happiness.

10. That which is involved with diverse feelings is enacted in the desire realm."

[The passage-] "involved with feelings that are mixed: It has involve men t in the Desire [Realm as its object of observation] " refers to 'the arising of a mind that is intermingled with feelings of happiness, suffering, and equanimity. This is because the Desire Realm encompasses various fruitions of actions.

11. That involved with joy is the first and second concentrations.

[The passage-] "involved with joy: the first concentration and the second concentration " [refers to] the arising of a mind that is involved with joy that arises from isolation in the two, the first and second concentrations.

12. That which is involved with bliss is the third concentration."

[The passage-] "involved with bliss: the third concentration" [refers to] the arising of mental factors from internal purity in the third concentration.

13. That which is involved with neither suffering nor non-suffering, neither bliss nor non-bliss is that which is involved with the fourth concentration up to the sphere of neither discrimination nor non-discrimination."

121 [The passage-] "involved with neither suffering, non-suffering, .. happiness, nor non-happiness: [it ranges from 1 the fourth concentration up to the sphere of neither discrimination nor non-discrimination " indicates that] beyond the fourth concentration one is separated from eight kinds of faults. Therefore, a mind that is involved with equanimity arises. The eight kinds of faults are: (1) conceptuality; (2) analysis; (3) inhalation; (4) exhalation; (5) happiness; (6) suffering; (7) mental happiness; and (8) mental unhappiness.

14. That which is involved with affliction is involvement with the afflictions and the secondary afflictions."

[The passage-] "involved with affliction: it is involved with the afflictions and the secondary afflictions" [refers to] the afflictions of desire and so forth. The secondary afflictions are belligerence and so forth.

15. That which is involved with virtue is involvement with faith and so forth."

[The passage-] "involved with virtue: it is involved with faith and so forth " refers to 'the arising of a mind that is involved with the [three] jewels, the [four] truths, and conviction with respect to actions and their fruits and so forth.'

16. That which is involved with the neutral is not involved with either [afflictions or virtues].

[The passage-.] "involved with the neutral: it is not involved with either of these two" refers to 'the arising of a mind that is born from fruition [of actions,] is arisen from activity, is arisen from labor, and that makes emanations.

57. At what point do [Bodhisattvas] become skilled with respect to the [mind's] abiding? This occurs when they know the suchness of cognition just as it is."

After having explained in what way [bodhisattvas] become skilled with respect to the arising of mind, because [Maitreya asks,] "At what point [do bodhisattvas become skilled with respect to abiding [of mind,] Buddha] teaches that entrance into skill with respect to abiding of mind [occurs] "when they know the suchness of cognition just as it is".

With respect to this [statement]: Bodhisattvas who know all compounded phenomena as cognition-only are wise with respect to the abiding of mind. [Buddha] indicates that when they are wise with respect to the abiding of mind, 'they manifestly establish the great powers of bodhisattvas'

Question: Why [are phenomena] like the suchness -of cognition-only?

[Response:] Because each and every cognition is separated from objects.

122 Question: If mental states of dreams etc. are suitable to be just cognition-only, then how are cognitions that are eye consciousnesses etc. and eye cognitions etc.-which have forms [as their objects of observation]-suitable to be cognition-only?

[Response:] All viewing cognitions having signs appear dualistically even though there are no objects. This is because eye cognitions etc. [operate] by way of signs of forms etc., viewing consciousnesses that are conscious of those, and the viewing consciousnesses up to body consciousness. Mental cognitions are those [cognitions] that have signs of all cognitions of final phenomena-eye and so forth-and are those [cognitions] that have viewing consciousnesses due to being cognitions of mental consciousnesses. Signs and viewing consciousnesses are abodes that are bases of afflictions such as mistaken [view] and so forth. If those are not viewed, the mistaken [view] of non-objects as objects will not occur. If that does not exist, then the afflictions that are the afflictive obstructions and the obstructions to omniscience also will not occur. If they do not exist, purification also will be the non-existence of faults. You should know the suchness of cognition by way of just these reasonings and by way of scripture.

58. "At what point do [Bodhisattvas] become skilled with respect to the mind's emergence?"

"This occurs when they [211] know, just as they are, the two types of bonds, the bonds of signs and the bonds of errant tendencies. Having thoroughly come to know this, they are skilled in terms of [knowing]. This mind emerges from that."

After having explained abiding of mind, due to being asked, "at what point [do bodhisattvas become] skilled with respect to emergence [of mind, " Buddha] discusses the emergence of mind. Bodhisattvas who are skilled with respect to extrication of mind are those who understand, just as it is, that a mind-which [emerges] from the bonds of signs of afflictions such as desire etc. and the bonds of assumptions of bad states that are afflictions such as [the view of] true personhood etc.-' emerges from those.' Thus, they manifestly establish the great powers of bodhisattvas.

59. "At what point do [Bodhisattvas] become skilled with respect to [the mind's] increasing?"

"When the mind that is an antidote to signs and errant tendencies is produced and increases, they are skilled with respect to increasing, [knowing]. This is produced and increases."

After having explained emergence of mind, due to being asked, "at what point [do bodhisattvas become] skilled with respect to increasing [of mind, " Buddha] discusses the increasing of mind. [The passage-] "When a mind that is an antidote to signs and assumptions of bad states is produced and increases, they know, 'It is produced; it increases'" [indicates that] because they [have attained] a union of 123 shamatha and vipashyana that is an antidote to assumptions of bad states, when the signs of engagement [in these assumptions of bad states] increase, [they know that,] 'they increase': they are wise with respect to increasing [of mind].

60. "At what point do [Bodhisattvas] become skilled with respect to the [mind's] diminishing?" "When the mind that is afflicted with signs and errant tendencies discordant with that [skill] diminishes and decreases, they are skilled with respect to diminishing,

[knowing]: It diminishes and decreases."

After having explained increasing of mind, [Buddha] discusses diminishment of mind by way of [the passage,] "at what point [do bodhisattvas become] wise with respect to diminishment [of mind] " In ,[the passage-] "When a mind which is afflicted by signs and assumptions of bad states that are discordant with those [i.e., shamatha arid vipashyana] diminishes and decreases, [they know that,] 'it diminishes; it decreases': they are wise with respect to diminishment [of mind] "-[the phrase,] "that are discordant" refers to 'minds that are involved with hindrances, obstructions, and distractions. '

61. "At what point do [Bodhisattvas] become skilled in means?" "This occurs when they meditate on the [eight] liberations, the [eight] spheres of surpassing, and the [ten] spheres of totality. Maitreya, in this way Bodhisattvas have manifestly achieved, will manifestly achieve, and are manifestly achieving the Bodhisattvas great powers."

" After having explained diminishment of mind, [Buddha] discusses skill [in method with respect to mind] by way of [the passage,] "at what point [do bodhisattvas become] skilled with respect to method passage-] "When they meditate on the [eight] spheres of liberation, the [eight] spheres of surpassing, and the [six] spheres of totality ... " [indicates that] bodhisattvas who meditate on the spheres of liberation, the spheres of surpassing, and the spheres of totality are [skilled] with respect to methods of purifying the mind.

[The passage-] "Maitreya, in that way ... " [indicates that] bodhisattvas who are skilled with respect to these six topics in that way have manifestly established, will manifestly establish, and are manifestly establishing the great powers of bodhisattvas; this includes what went before.

62. "Bhagavan, the Bhagavan has said, 'In the sphere of nirvana without a remainder of aggregates, all feelings completely cease.' Bhagavan, what are those valid feelings that cease?"

"Maitreya, in brief, two kinds of feelings cease awareness of the errant tendencies that are abodes and awareness of objects that are the fruits of those [tendencies]."

124 In the extensive statement: "With respect to the statement by the Bhagavan, 'In the element of a nirvana without a remainder of aggregates all feelings completely cease ... "[Buddha states,] "Maitreya, in brief there are two kinds of feelings: (1) cognitions of assumptions of bad states that are states; and (2) cognitions of objects that are the fruits of those.

"Awareness [213] of the errant tendencies that are abodes should be known as being of four kinds:

1. Awareness of errant tendencies of the form realm,
2. Awareness of errant tendencies of the formless realm,
3. Awareness of errant tendencies that have come to fruition,
4. And awareness of errant tendencies that have not come to fruition.

With respect to that, cognitions of assumptions of bad states that are states should be known as being of four kinds: (1) [assumptions of bad states] that are cognitions of form

states " [This passage indicates that] due to transforming the form aggregate, one cognizes [buddha] lands, the bodies [of a buddha,] the [major] marks [of a buddha,] the minor marks [of a buddha,] the limitless eloquence [of a buddha,] and the unperceivable topknot [at the crown of a buddha's head].

[The passage, "assumptions of bad states] that are cognitions of formless states" [refers to] the characteristics of the four kinds of non-form aggregates when they have been transformed. With respect to those, due to transforming the aggregate of feeling [one attains] a cognition that is a basis of extensive, faultless happiness. When the aggregate of discrimination is transformed, [one attains] a cognition that has overlordship with respect to teaching by means of all collections of names, collections of words, and collections of letters. Due to transforming the 125 aggregate of compositional factors, [one attains] a cognition that brings forth emanations, transformations, gatherings of attendants, and pure qualities. Due to transforming the aggregate of consciousness, [one attains] cognitions that are: (1) the mirror-like exalted wisdom , (2) [the exalted wisdom of] equality , (3) [the exalted wisdom of] individual investigation , and (4) the exalted wisdom that accomplishes activities.

Those that have come to fruition are whatever now exists; those that have not come to fruition are whatever will serve as causes in the future."

[The passage--] 'With respect to that, established results are whatever [have their results] now ... " [means that] just those cognitions of form states and formless states arise in that moment. [The passage-] " established results are whatever serve as causes in the future"- [refers to] future results of just those.

"Know that awareness of objects is also of four kinds:

1. Awareness of abodes
2. Awareness of property
3. Awareness of resources
4. And awareness of reliances.

Also, you should know that cognitions of objects are of four kinds. "what are the four? (1) Cognitions of bases are uncommon establishments of the colors, expanses, measurements, and so forth of inestimable mansions of tathagatas. (2) Cognition of property [refers to] appearances of various measureless kinds of property completely transcending those of gods and humans. (3) Cognition of resources [refers to] one's own and others' experiencing of the resources of mahayana qualities by way of the two, enjoyment bodies and emanation bodies. (4) Cognition of reliances [refers to] mastery of those causes and conditions that are cognitions of objects.

Moreover, [awareness of objects] occurs in the sphere of nirvana that has a remainder of the aggregates.

In [the passage]-"Moreover, in the element of nirvana that has a remainder of aggregates ... " "moreover" [refers to] cognitions of bases and cognitions of objects that are their results. They exist in the element of a tathagata's nirvana that has a remainder of aggregates. "Non-established results"

are what serve as future causes.

Although [this category of awareness of objects] includes awareness of what has not come to fruition, that which is discordant with the experiences of feelings that arise from contact has not completely ceased. Thus one experiences afflicted [feelings]. With the awareness of that which has come to fruition, the two kinds of feelings completely cease. Although this includes awareness, one experiences just those feelings that arise from contact.

'With respect to [the passage,] "experience feelings which arise from contact that is included among cognitions": This is because one has not abandoned 126 cognitions that are afflicted and that are unafflicted. "Its discordant class has not ceased in all ways" because one obtains cognitions of bases which arise from contact that is included among cognitions. Due to one's own conceptuality regarding feelings which arise from contact that is subsumed by ignorance-. afflicted [feelings] that are a class that is discordant with that [i.e., a nirvana without a remainder of aggregates] and non-afflicted [feelings]-one eliminates the seeds of the arising of uncommon feelings that are apprehenders. Because one obtains cognition of objects which are pleasing. results that arise from contact that is included among cognitions, due to the conceptuality of others one also eliminates obstructions with respect to all objects of observation that are seeds of the arising of uncommon feelings that are apprehenders.

When one passes beyond sorrow altogether in the sphere of nirvana that is without a remainder of the aggregates, even that ceases. Therefore, it is said that, 'All feelings cease in the sphere of nirvana that is without a remainder of the aggregates.'

With respect to [the passage,] "When one thoroughly passes beyond sorrow in the element of a nirvana without a remainder of aggregates, even that ceases ... ": This is because when states arise from contact that is included within cognitions of tathagatas and when cognitions of objects arise in that way, one eliminates even those attainments. The seeds of the arising of feelings and non-feelings are simply the body of the basis consciousness. [The discussion] is wrapped up by [the passage,] "Therefore "

Question: If tathagatas attain nirvana in the element of a nirvana without a remainder of aggregates, how do they accomplish the aims of others within cyclic existence?

[Response:] Due to the power of former aspirations, even though tathagatas attain nirvana they still accomplish the aims of others, because the sport of tathagatas is manifold.

Having said this, the Bhagavan said to Bodhisattva Maitreya:

"Maitreya, you question the Tathagata about yoga with skill and good ascertainment beginning with the most complete [215] and pure path of yoga. This is excellent and good! I also teach this path of yoga completely and flawlessly. All those who have become perfect Buddhas in the past or will become Buddhas in the future have also taught or will teach in this way. It is fitting that sons and daughters of good lineage strive for this.

Then the Bhagavan spoke these verses:

"Whatever doctrines are designated and posited are for the great purpose of diligence in

yoga. Those who rely on these doctrines and work at this yoga will attain enlightenment.

"Those who, seeking flaws, dispute these words and study all doctrines seeking liberation are, Maitreya, as far from this yoga as the sky is distant from the earth.

"Those wise ones who benefit sentient beings do not seek rewards when striving to aid beings. Those who hope for a reward will not attain supreme joy free from materialistic concerns.

"Those who, with desire, give Dharma instructions, have renounced desire, but still cling to it. These deluded ones obtain the precious, priceless Dharma, but wander in destitution.

"Therefore, vigorously abandon disputation, worldly commotion, and conceptual elaboration. In order to liberate worldly beings, including gods, make great effort in this yoga."

63. [217] Then the Bodhisattva Maitreya asked the Bhagavan "Bhagavan, what is the name of this form of Dharma discourse that explains your thought? How should it be apprehended?"

The Bhagavan replied "Maitreya, this is the teaching of the definitive meaning of yoga. Apprehend it as the teaching of the definitive meaning of yoga."

When this teaching of the definitive meaning of yoga was explained, six hundred thousand living beings generated the aspiration toward completely perfect and unsurpassed enlightenment. Three hundred thousand Sravakas purified the Dharma eye that is free from dust and stainless with respect to the Dharma. One hundred and fifty thousand Sravakas liberated their minds from contamination such that they would not take rebirth. Seventy-five thousand Bodhisattvas attained the mental contemplation of the great yoga.

This completes the eighth chapter of Maitreya.

[This concludes] the explanation of "The Chapter of the Arya Maitreya" from the Superior Sutra Explaining the Thought composed by the master Jnanagarbha.

Outlines of Kamalashila's Bhavanakramas

Bhavanakrama I Outline

- I) Great compassion
 - A) Is of primary importance to the bodhisattva; universality of pain; necessity of compassion.
 - B) How compassion should be meditated upon.
 - C) It helps the thought of Awakening.
 - D) Bodhicitta: Thought of Awakening.
- II) Wisdom and Method, prajna and upaya,
 - A) Must be realized jointly.
 - B) Wisdom and Method.
 - C) No contradiction can be discovered in the scriptures.
 - D) Apratita nirvijnana; it can be explained only if there is cooperation of wisdom and method.
- III) Prajna: Srutamayi, Cintamayi, Bhavanamayi
 - A) The non-origination of all things is ascertained by:
 - 1) agama, authority
 - 2) yukti, arguing (reasoning)
 - B) Arguing
 - 1) Origination is not uncaused
 - 2) Origination is not caused; criticism of God as creator
 - 3) A non-eternal cause is also illogical
 - 4) Other reasons
 - (a) Criticism of the notion of matter (and atoms)
 - (b) Of immateriality (vijnana),
 - (c) Of external objects as being distinct from mind
- IV) Samatha
 - A) Six defects and eight counteragents
 - B) Dhyana
- V) Method of meditation
 - A) According to the Lankavatara: vicara on the dharmas (no object, no subject), etc.
 - B) Meditation on the Absolute
 - C) Definite Elimination of klesha-and jneya-avarana
 - D) Absolute and conventional: paramartha and samvritti
 - E) Progress in meditation, yuganaddhamarga
 - F) Pratipatti
 - G) The stages: adhimukticharya
 - H) The ten bhumis and the Buddha bhumi

Bhavanakrama II Outline

- I) The three causes of enlightenment
- II) Developing compassion through the four immeasurables
- III) Developing bodhicitta - relative and ultimate
- IV) Necessity of developing shamatha and vipashyana
- V) Prerequisites for shamatha and vipashyana
- VI) The practice of shamatha
- VII) The practice of vipashyana
- VIII) Completion by uniting shamatha and vipashyana
- IX) Arising from practice and entering activity
- X) Bringing practice into activity as paramita - uniting wisdom and compassion as skillful means
- XI) Results of proper practice

Bhavanakrama III Outline

- I) Samatha and vipashyana
- II) How to practice samatha and vipashyana
- III) Distractions to be avoided: how to be counteracted
- IV) How to get up from samadhi
- V) Thesis of the Hva shan
- VI) Refutation
- VII) Conclusion

The Process of Meditation I

By Kamalashila

Translated by Martin T. Adam, as contained in his dissertation
Meditation and the Concept of Insight in Kamalashila's Bhavanakramas

[117]In the Indian language, *bhavanakrama*;
In the language of Tibet, *bsgom pal rim pa*.

Homage to Manjusri Kumarabhuta!

The Process of Meditation is briefly set forth with regard to the regulation of conduct of a beginner in the Mahayana sutras.

1. Great Compassion is of Primary Importance to the Bodhisattva; Universality of Pain; Necessity of Compassion.

In brief, those wishing to quickly reach the state of omniscience should strive in three areas: compassion, the thought of Awakening and practical realization (*pratipatti*). Knowing that compassion alone is the root cause of all the qualities of the Buddha, that is cultivated at the very outset. As it is said in the *Noble Dharmasamgiti Sutra*:

Then the great being, the bodhisattva Avalokitesvara said this to the Bhagavan:

“Bhagavan, a bodhisattva should not train in too many teachings. Bhagavan, if one teaching is completely adopted, completely realized by a bodhisattva then all the qualities of the Buddha rest in the palm of his hand. Which is the one teaching? Great compassion. It is because of great compassion, Bhagavan, that all the Buddha-qualities rest in the palm of the hand for bodhisattvas. For example Bhagavan, where the Wheel-treasure of a wheel-turning king appears, all the multitudes of troops appear. In the same way Bhagavan, where the great compassion of the bodhisattva appears, all the qualities of the Buddha appear. Bhagavan, just as when the life-force is present other powers will arise, likewise Bhagavan, when great compassion is present the bodhisattva’s other qualities will arise.”

And it is also said in the *Noble Akshayamatiriradesa*:

“Moreover, Venerable Saradvatiputra, the bodhisattvas’ great compassion is inexhaustible. Why is that? Because of its precedence. Venerable Saradvatiputra, just as breaths are the predecessors of a person’s vital force, so too for the full accomplishment of the accumulations (*sambharah*, i.e. of merit and knowledge) of [118] the Mahayana the bodhisattva’s great compassion is the predecessor.”

And it is said in the *Noble Gayasirsa*:

“Manjushri! The practice of the bodhisattvas has what starting-point, what sphere?”
Manjushri said, “The practice of the bodhisattvas has great compassion as its starting point, O Son of the Gods—its sphere is that of sentient beings.”

Thus being moved by the great compassion that has the goal of helping others, the bodhisattvas, indifferent to themselves, one-pointedly proceed in the task of acquiring the accumulations—even though this is very difficult and takes a long time. And thus it is said in the *Noble Shraddhabaladhana*:

“Therefore, because of [great] compassion there is nothing whatsoever which imparts pleasure that he does not give up for the sake of ripening all sentient beings [nor any misery-ridden rebirth that he does not accept].”

Henceforth, having fulfilled the accumulations without delay, the one who undergoes great difficulty definitely attains omniscience. Thus compassion alone is the root of the Buddha’s qualities. Having attained omniscience by fully adopting great compassion, the illustrious Buddhas remain working (*vikurvana*) for the entire world; thus the Bhagavans’ great compassion is itself the reason for their not remaining in nirvana. And this increases by increasing one’s attention on the object of distressed sentient beings. And it should be cultivated towards all sentient beings, since every sentient being in the three world realms is perpetually afflicted by the three kinds of suffering, each according to its circumstances.

And so, first of all, the Bhagavan described the denizens of Hell submerged in various miseries, such as continuous, protracted burning. And the ghosts also experience acute suffering, their forms emaciated by the agony of unbearably severe pains of hunger, thirst and so forth. They are thus described by the Bhagavan as not obtaining a dirty ball of snot to eat, even in the course of [119] a century. Animals also are seen experiencing diverse kinds of suffering because of mutual malice, killing and mutilation. Thus some, being tormented from all sides and completely against their will, have their bodies subjugated by piercing the nose, beating, binding and so forth. They are exhausted, their bodies worn out by carrying unbearably heavy burdens. Thus too, certain harmless ones dwelling in the wilderness, having been hunted down (*anvisya*) for some purpose somewhere, are slain. And as they perpetually remain fleeing hither and thither with minds agitated by fear, their suffering is definitely seen to be unlimited.

So too among men, hellish suffering is definitely seen. Here there is the hellish suffering of those who are robbers and such, who are done in by chopping off their limbs, impalement on spikes, hanging and so forth. And the suffering caused by hunger, thirst and so on belonging to the poverty-stricken and their ilk is just like that of the hungry ghosts. And the suffering caused by beating, confinement and so on belonging to those who are slaves and their ilk, whose bodies are completely subjugated and who having been seized by the powerful are oppressed, is just like that of the animals. Thus their suffering, created by desire, by mutual animosity,

killing and such, and by separation from the agreeable as well as union with the disagreeable, is immeasurable.

Even those who are spoken of as contented rich people somewhere, of whom the wealth does come to an end, sunk in a pit of various mistaken views they accumulate the various actions and afflictions that are the causes of the experience of suffering for hell-beings and so on. In reality they are truly miserable, existing in the cause of suffering just like trees on a precipice.

Even the gods, of the desire-realm to begin with—those of whom the hearts are ablaze with the fire of acute desire, and whose thoughts are beclouded as though their minds were convulsed – they do not attain concentration of their minds even momentarily. Deprived of the treasure which is [120] tranquility and ease—what kind of happiness is that! How are those afflicted by the fear and sorrow of perpetual transmigration, decline and so forth happy?

And those (gods) of the realm of form and the realm of the formless as well—even if they have temporarily left behind the suffering connected with pain—because they have not completely relinquished the latent tendencies (anusaya) of the desire-realm, the suffering connected with change definitely still exists for them, on account of the possibility of falling into hell and so forth. In fact, all those who are gods and men are afflicted by the suffering connected with mental formations, in virtue of their subservience to afflictions, actions and so forth.

2. How Compassion Should Be Meditated Upon

Thus having understood that the entire world is licked by the blaze of the fires of suffering, compassion towards all beings should be cultivated by considering, “Just as suffering is disagreeable to me, it is likewise disagreeable to others.” First of all (it) should be cultivated by keeping in view the aforementioned experiences of various suffering among those who occupy the position of friends. Then one who does not see difference owing to the basic equality of beings should cultivate compassion towards strangers (vyasta) by broadly considering, “And in beginningless samsara there is not a single being who has not been a relative of mine a hundred times.” Once an equal compassion is developed towards strangers as towards those in the position of friends then, in the same way, it also should be cultivated towards one in the position of an enemy—by bearing in mind the basic equality of beings and so on. And once it is equally developed towards an enemy as towards a friend, then gradually (it) should be made to arise towards all the beings of the ten directions. And when compassion is [121] developed equally towards all beings as dear as afflicted children, carrying its own essence in the form of wishing to rescue (them) from suffering, then it is perfected and obtains the designation “great compassion”, just as it is described in the *Akshyamati Sutra*. And this gradual meditation of compassion is described by the Buddha in the *Abhidharma Sutra* and so on.

3. It Helps The Thought Of Awakening

Thus for him the thought of Awakening arises effortlessly from the power of the practice of compassion - in the form of seeking after unsurpassed, perfect Awakening through the vow to rescue all beings. Thus it is said in the *Dasadharmā Sūtra*:

Having seen beings unprotected, defenseless, without refuge; having produced a thought devoted to compassion, he then generates the thought of unsurpassed, perfect Awakening.

Although (here it is said that) the magnanimous bodhisattva's thought of Awakening arises because of deliberate reflection upon others and so forth, in the *Noble Tathagata Janamudrā Samādhi* the bodhisattva's thought of Awakening that arises on its own, from an impulse of compassion, is described by the Bhagavan as being superior. This very thought of Awakening even lacking in practical realization is described by the Bhagavan as a great reward in samsara. And thus it is said in the *Maitreya Vimokā*:

Thus, for example, O noble son, even a fragment of a diamond-jewel outshines any highly refined golden ornament. It does not lose the name diamond-jewel and it (still) dispels all poverty. Thus noble son, even a fragment of the practice of the diamond-jewel which is the production of a mind of omniscience outshines any golden ornament of the virtues of the sravakas and pratyekabuddhas. And it does not lose the name of the thought of Awakening and it (still) dispels the poverty of samsara.

Even one who is unable to train in the perfections completely in every respect, should generate the thought of Awakening - on account of the great fruitfulness of embracing method. [122] And as is said in the *Noble Rājāvavādhaka Sūtra*:

Because you, O great king, with many duties and much to do, are not able to train in the perfection of giving completely in every respect, and equally so in the perfection of wisdom, on account of that then, you, O great king, must constantly and continuously remember, bear in mind and cultivate - the wish, the faith, the longing, and the prayer for Awakening whether you be walking, standing, sitting, lying down, waking, eating or drinking. Having accumulated the roots of virtues of the past, future and present relating to all the Buddhas, bodhisattvas, noble Sravakas, pratyekabuddhas, laypeople as well as yourself - rejoice! And having rejoiced with great rejoicing, perform the rituals of worship of all the Buddhas, bodhisattvas, pratyekabuddhas and noble sravakas. And having acted thus, extend it to all beings.

Then, in order to obtain omniscience for all sentient beings, and to fulfill all the teachings of the Buddha, develop unsurpassed, perfect Awakening at three times throughout the day. Thus indeed, O King, being accomplished you will govern, and you will not neglect the king's duties." Having spoken thus, he said, "Thus indeed, O great King, having done much through the ripening of the roots of virtue on account of the genuine thought of Awakening, you have become fit for the gods. Having done much, you have become fit for men. And among all those appearing as gods and men you will

be made sovereign.

4. Bodhichitta: Thought of Awakening

But it is established that the thought of Awakening that has its heart in practical realization (pratipattisararpa, T. sgrub pa smil po byed pa) has an extraordinarily abundant reward. Thus it is stated in the *Noble Viradattapariprccha*:

The merit from the thought of Awakening, if it took shape, having filled the sky would yet surpass it. A man who would offer to the Lords of the world, filled with jewels Buddha-fields as many as the sands of the Ganges And one who, having made pranjali, bends his thought to Awakening: It is this worship which excels, of which there is no end.

Just as it is described in the *Noble Gandavyuha*,

“The thought of Awakening is like the seed (bijabhuta) of all the qualities of the Buddha.”

[123] And that thought of Awakening is of two sorts: the thought which is an intention and the thought which is (actually) proceeding (to act). It is described in the *Noble Gandavyuha* thus:

Difficult to find, O noble son, are those beings in the world of beings who wish for unsurpassed, perfect Awakening. In comparison, most difficult to find are those beings who have actually proceeded towards unsurpassed, perfect Awakening.

The consciousness which has the form of firstly seeking, “May I become a Buddha for the benefit of the entire world,”—that is the intending thought. From the moment beings exist in the adoption of vows and have entered (T. tugs; Skt. drsyante, “are seen”) into the accumulations – that is the proceeding Thought. And vows should be taken (grahyah:.) from another, from a spiritual friend who is (already) established in vows and whose strength is known. But when there is no suitable initiator (grahaka), then having turned to face the Buddhas and bodhisattvas, one should produce the thought of Awakening in the same way as it was produced by Manjusuri who became King Ambara. A bodhisattva with the thought of Awakening produced thus, himself gives gifts and so forth and undertakes the practical realization (pratipatti), having thought, “One who is himself untamed does not tame others.”

5. Wisdom And Method, Prajna And Upaya, Must Be Realized Jointly

Moreover, without practical realization Awakening is not attained. Just as is said in the *Noble Gayasirsa*:

Awakening belongs to bodhisattvas who have the essence that is practical realization, not to those who do not have the essence which is practical realization.

And it is said in the *Noble Samadhiraja*:

Son, you should train thus: “Therefore, may I become one possessing the essence [124] of practice.” Why is that? Because for one with the essence of practice, unsurpassed genuine Awakening is not difficult to find.

And in sutras such as the *Akshyamati* and the *Ratnamegha* the practical realization of bodhisattva is described in detail by way of division into perfections, immeasurables, attractions and so forth.

Thus a bodhisattva should train in the areas of the worldly arts, etc. How much more so in the transcendent absorptions! Otherwise how would they perform every kind of benefit for beings? This itself: in brief, is the bodhisattva’s practical realization which has the form of wisdom and method—not wisdom alone, nor method alone. As in the *Noble Vimalakirtinirdesha*,

“Method without wisdom, and wisdom without method, are a shackle of bodhisattvas.”

Wisdom accompanied by method, method accompanied by wisdom are described as being liberation. And it is said in the *Noble Gayasirsa*:

These two are the two shortened paths of the bodhisattvas. Magnanimous bodhisattvas who are endowed with these two paths will quickly wake up to unsurpassed, perfect Awakening. Which two? Method and wisdom.

6. Wisdom and Method

In that context, having abandoned the perfection of wisdom, everything that includes the perfections beginning with giving, the attractions and so forth—the skill that allows one to attain [125] all the dharmas of worldly development: the complete purification of the fields, great enjoyment, many followers, prosperity, the ripening of beings, magical transformations and so on—is said to be method. As for wisdom, it is the cause of ascertaining the true nature of that very method. Because of it, having discriminated genuine method, one is unchanged by acting (*anusthanam*) appropriately for the benefit of oneself and others; the one who is experiencing does not get afflicted, just as with poison taken along with a mantra. Thus it is said in the very same sutra:

Method is the knowledge of attraction, wisdom is discriminating knowledge.

And it is said in the noble *Sradhabaladhana*:

Which is the skillfulness in method? It is the bringing together of all dharmas correctly (T. only: yan dag par). Which is wisdom? It is skillfulness by way of not getting mixed up with any dharmas.

These two, method and wisdom, are definitely to be adhered to at all times, also by those who have entered the stages (of the bodhisattva) -- not just wisdom alone, nor method alone. On account of which, the proper practice of the perfections of the bodhisattva in all ten stages is recited in the Dasabhumika and so on, as in the words, "Never is it the case that in the remaining stages, one does not properly practice." In the eighth stage of the bodhisattva dwelling in peace, the neglect of duty (vyutthanam) would be opposed by the Buddhas. And that is to be understood from reading.

7. No Contradiction Can Be Discovered In The Scriptures

And that which is stated in the noble Vimalakirtinirdesa and Gayasirsa sutras also would contradict what was previously said, on account of what is generally stated there. And that which [126] said in the Noble Sarvadharmasamgraha Vaipulyasutra would also be in contradiction. There it was said:

"Subtle indeed, oh Manjusri, is the veil of actions opposing the true Dharma. Manjusri! Whosoever generates to a positive evaluation of one teaching spoken by the Tathagata [i.e. wisdom] (and) a negative evaluation with respect to another (teaching) [i.e. method], that person rejects the true Dharma. The Tathagata is maligned by one who rejects the true Dharma."

Having clearly spoken in this way, he said, "As for this, Maitreya, which is the bodhisattvas' realization of the six perfections for the sake of Awakening those ignorant people will speak as follows. 'A bodhisattva should train only in the perfection of wisdom, what with the remaining perfections!' They consider the other perfections relating to method to be reprehensible. Is that what you think Ajita? Did he who was the king of Kasi possess corrupt wisdom, he by whom his own flesh was given to a hawk for the sake of a dove?"

Maitreya said, "Definitely not this, Bhagavan!"

The Bhagavan said, "Maitreya, with regard to those meritorious deeds linked to the six perfections I accumulated by traveling the bodhisattvas' course, was any harm done by those virtuous actions?"

Maitreya said, "Definitely not so, Bhagavan!"

The Bhagavan said, "You, Ajita, to the extent of having realized sixty aeons in the perfection of giving, have to the same degree realized sixty aeons in the perfection of

wisdom. Therefore (only) those who are ignorant people say, 'Awakening is only (reached) by a single way, that is, by the way of emptiness.' "

And it is also said in the Vairocanabhisambodhisutra,

"This omniscient knowledge which has compassion as its root and the thought of Awakening as its cause is the end of method."

Therefore both [i.e. method and wisdom] should be pursued by the bodhisattva at all times.

8. Apratisthitanirvana; It Can Be Explained Only If There Is Cooperation Of Wisdom And Method.

So it is that the nonabiding nirvana of the Bhagavans is demonstrated For the Bhagavans' not abiding in nirvana is on account of their embracing the prosperity of the fruit of great enjoyment such as a form body, a (Buddha-) field, followers and so on, (all of which) belong to method i.e. giving and so forth. And because of wisdom, there is no staying in samsara on account [127] of the complete abandoning of all mistakes—for samsara is rooted in a mistake. Moreover, by this path which consists in wisdom and method, the middle way is made to arise—on account of the abandonment of the extremes of superimposition and denial (of reality). By wisdom the extreme of superimposition is abandoned; by method the extreme of denial is abandoned. Hence it is said in the noble Dharmasamgitisutra:

Such a one is an enjoyer of the perfection of the form-body, that is, the major and minor characteristics—not one who delights in the realization of the Dharmakaya alone.

Again it is said:

Born from wisdom and method, the arising of the Tathagatas should be understood to be dependent upon others.

Which is stated again:

Those who know the method of the teachings to possess the likeness of a raft should abandon the teachings. And even before that, what is not the teaching.

But this is said with the intention that they should be abandoned by abandoning one's mistaken attachment, but not that they should not also be resorted to in order to achieve the purpose. And so it is said, "The teaching should be adopted, not clung to." The meaning is that it should not be adopted in a misguided way. And giving and the rest, which in some places are described as worldly fruits, were previously spoken of (in that way) for the benefit of those who possess them without wisdom—who are satisfied with meritorious deeds as such—in order to inspire

(them to) higher meritorious actions. Otherwise it would all contradict the Vimalakirtinirdesa. Therefore it is established that the two, wisdom and method, are to be pursued. In that context, when adopted along with wisdom, giving and the rest obtain the designation “perfection”—not otherwise. Hence having remained concentrating in order to completely purify giving and the rest, one should strive [128] to obtain wisdom.

9. Prajna: Srutamayi, cintamayi, bhavanamayi

There, first of all, the wisdom of hearing should be generated. For through it first of all one enters into the meaning of the scriptures. Thereafter one penetrates their provisional and definitive meanings by the wisdom of thinking. After that, having ascertained the meaning that is real [bhutam artham, i.e. non-origination, emptiness] by means of that (wisdom of thinking), one should cultivate it, not that which is unreal [abhutam i.e. neyārtha]. Otherwise, on account of meditating upon the false and the (consequent) non-disappearance of doubt, there could be no production of perfect knowledge. And then meditation would be pointless, just like that of the non-Buddhists. And the Bhagavan stated in the Samadhiraja:

If one investigates dharmas without identity
And if, having investigated them, one would meditate
That is the cause of obtaining the fruit of nirvana
Any other cause does not lead to peace.

Therefore when the wisdom consisting in thinking has investigated by way of both logic and scriptures” the very reality which is the natural condition of things should be cultivated. And the natural condition of things is ascertained, on the basis of scripture and reasoning, to be in the ultimate sense only non-origination.

10. The Non-Origination Of All Things Is Ascertained By A) Agama And B) Yukti

A) Agama, Authority

In this context, from the scriptures—as it is put in the noble Dharmasamgiti, “Nonorigination is truth, other attributes are falsehood.” And this non-origination is called true on the [129] basis of its being in accord with ultimate truth (*paramārtha-nukulatva*), even though from the perspective of the ultimate truth there is neither origination nor non-origination since (ultimate truth is) beyond all mundane relations. Once again, and here itself, it is said:

The worldly crowd is preoccupied with arising and cessation, Kulaputra Therefore the Tathagata, possessed of great compassion, spoke in accord with mundane relations so as to remove the occasion of fear of the world, ‘It arises, it stops,’ -even though there does not exist here the origination of any dharma whatsoever.

And it is said in the noble Buddhasamgiti:

What is the fundamental inquiry? What is the foundation? It is said: Non-origination is the foundation. The inquiry with regard to it is the fundamental inquiry.

And again here itself it is said:

All dharmas because they have their beginning with 'a' are free from death and birth. All dharmas have as their beginning non-existence owing to their emptiness of inherent nature. And in the noble Satyadvayavibhaga (it is said that) the equality of all dharmas is because of their equality with regard to non-origination.

And it is said in the Prajnaparamita:

Material form, Subhuti, is empty of an inherent nature of material form, just as much as consciousness is empty of an inherent nature of consciousness—owing to its emptiness of any specific characteristic.

And it has also been said in the Hastikaksya:

There is no existent whatsoever to be found of which origination is possible, An ignorant person seeks origination among non-originated dharmas.

And it was said in the Pitaputrasamagama:

All these dharmas, all are equal because of the equality of the three [130].

B) Yukti, Arguing

B) 1 Origination Is Not Uncaused

Thus first one should investigate on the basis of scripture. Since the meaning of a text that has been made firm by reasoning cannot be assailed by others, one should investigate on the basis of reasoning also. In this context the reasoning is briefly discussed. The origination of things could be either without or with a cause. (It can) not (be) without a cause, since it is seen to occur on specific occasions. For (if origination was) unconnected to a cause, would not things occur at all times and places in the same way as at the time of origination, on account of there being no distinction (between them)? Alternatively, because there is no difference between the time when it arises and the time when it does not arise, they could not even occur at the time of origination either! Thus it is proven that (origination) is not without a cause.

B) 2 Origination Is Not Caused; Criticism Of God As Creator

Not, however, that it has a cause. That is, in so far as a being such as God (Iswar) is imagined by

non-Buddhists as a permanent cause, things (can) not be born from Him - since they are seen to originate gradually. For the gradual origination of an effect from a complete cause is not logical, because of [its] non-relation (i.e. to other contributing causes). For a powerful, self sufficient being such as God there (can be) no connection to other (causes). This is on account of the fact that (such beings) cannot be assisted by others by reason of their permanence. And on account of the fact that a connection to one who is unassisted is not appropriate. Hence because [131] God and his ilk are devoid of all capacity, they have no nature. They are just like the son of a barren woman, since a real thing (vastu) is capable of causal efficacy. They have no capacity for gradual (origination) with regard to any effect anywhere in the manner thought (by non-Buddhists).

Nor also simultaneously. That is, having produced all effects suddenly, at a later time if He was truly capable of production then there would again be the entailment of the production of the (same) effects as before, in a repetition (resulting) from the nature of that capacity. Or else, if there was no such repetition, (his) impermanence would be entailed by (his) abandonment of (his) previous nature (of producing the set of effects). Therefore there is no real thing whatsoever designated "permanent." Hence truly it was stated by the Bhagavan:

But the superimposition is false, Oh Mahamati, the superimposition due to attachment to unmade phenomena; the sky, cessation and nirvana.

Therefore the origination of these from the permanent is not logical.

B) 3 A Noneternal Cause Is Also Illogical

Nor also from the impermanent. On account of the unreality of the past and future, to that extent birth from that is not logical since it entails a condition of causelessness. But (it can) not (be) from the present, because origination from that in the same and different times is not appropriate. That is, not at the same time—since the effect, like the nature of the cause, would (already) be accomplished by having been made to arise at the same time as it. Nor also at a different time—since if there is origination (after) a different interval of time (between cause and effect), then there would be the (absurd) entailment of the (present) production [132] of effects from a (disconnected) past. On the other hand, if origination occurred without an interval (between cause and effect) -- if origination was completely without interval -- then the momentariness of an aeon would be entailed, since all moments would merge into one moment.

Just as when there is the union of ultimate particles completely, there is the entailment of a lump being only a particle. Thus (if a moment had a connection) by one side, this would necessitate its being composed of parts. Nor do they arise from themselves, since this position is already covered by the position of (origination) without a cause, and because of the contradiction of activity in oneself. Nor also from both—since this would entail a double fault by partaking in both positions! Therefore [all] those things are from the ultimate perspective, non-originated But because origination exists conventionally there is no contradiction with any

particular scripture.

And thus the Bhagavan said:

Things are born conventionally,
In the ultimate sense they are without a nature.
An error with regard to things without an inherent nature
Is accepted as a convention.

And this reasoning was intended by the Bhagavan in the Salistamba and elsewhere, since he (therein) denied birth from oneself, from another, from both and without a cause.

11. Other Reasons. Criticism Of The Notion Of Matter (And Atoms), Of Immateriality (Vijnana), Of External Objects As Being Distinct From Mind

Alternatively it should be analyzed by reasoning as follows. Things are of two sorts: those with a material form and those which are immaterial. But here, first of all, those with a material form, such as pots and so forth, do not have an [133] individual nature since a material form is divisible into atoms. (And) their multiplicity (also) is not logical, since the condition of having the nature of a collection of atoms is not proven for atoms aligned in sequence being divided into directions like “in front” and so forth. And since aside from single or multiple natures there does not exist any other nature whatsoever for a thing, from the ultimate perspective natureless indeed are these entities with material form” just like the forms perceived in a dream. And this was stated by the Bhagavan himself in the noble Lankavatara:

“O Mahamati! As a cowhorn being divided into atoms does not remain, so too even the atoms—being divided they do not retain the character of atomhood. And those which are immaterial, being analyzed in this way, are also definitely without an inherent nature. “

That is to say, since an object which is external such as blue does not exist, the immaterial aggregates such as consciousness and the rest appear in the form of ‘blue’ out of their own capacity. It should be approached in this way. The Bhagavan said,

“Material form is not outside, it is one’s own mind that is seen outside.”

And thus those (immaterial things) having a singular nature are not logically possible since they appear in various aspects such as blue and so on [and] since they appear under the (two) forms of subject and object. And an individual having a multiple nature is not reasonable, since “one” and “many” are opposed. Since no individual nature (can be) established, then a multiple nature is also illogical—since something multiple has the form of a collection of individuals! But if it is accepted here that those untrue material forms and so forth appear as aspects, then consciousness also proves to be false since consciousness is no different in nature from those.

[134] For there is no other form of consciousness apart from the form it has in appearing. And material forms and so forth do not appear on their own. And since those which have been reduced to the nature of consciousness are false, it should be granted that all consciousness is false. Therefore the Bhagavan said,

“All consciousness is like an illusion.”

Therefore it is certain that all these things are ultimately false because of their voidness of singular or multiple natures. And this meaning was spoken by the Bhagavan in the Lankavatara:

Just as a form in a mirror, its oneness and otherness abandoned, is seen and yet is not there, so too is the reality of things. ‘Oneness and otherness abandoned’ means ‘without oneness or otherness’.

And again it is said:

Discriminating with the intellect, an inherent nature is not ascertained. Thus they are shown to be inexpressible and without an inherent nature. .

12. Bhuvanamayi Prajna

Thus having ascertained the real meaning by means of the wisdom of thinking, one should give rise to the wisdom of meditation in order to directly perceive it. In the noble Ratnamegha and others, it is declared, “The meaning does not become evident by merely hearing a great deal.” And experience (anubhuvah) belongs to those who practice (pratipattr). Indeed also without the rising of the light of a clearer knowledge, the darkness of obscurity is not properly abandoned. From doing a lot of meditation, even upon an unreal object, a clearer knowledge arises. For example (it arises) for those practitioners who have attained nonauspicious objects and so on, as well as the entire earth and so forth. What to speak of those objects which are real? In that way, because meditation has the fruit which is very clear knowledge, its fruitfulness is spoken of in the noble Samadhiraja:

[135] I illuminate (and) proclaim to you:
Just as a man would reason a great deal
So too in this way he becomes one deep in mind
Through those reasonings dependent on it.

Therefore he who wants to directly perceive (saksatkartukama) reality proceeds in meditation.

13. Samatha

In this regard, first of all a yogin should produce tranquillity in order to stabilize the mind. Since the mind is tremulous, like water, there is no steadiness without a calm foundation. And reality as it is cannot be known by an unconcentrated mind. For it is stated by the Bhagavan,

“One who has a concentrated mind discerns reality as it is. “

Tranquillity is more quickly accomplished for [one who] is free from desires for gain and such, who is established in the correct orientation, whose discipline (sila) endures pain and so forth and whose effort is begun. On account of this, giving and the others are repeatedly described in the noble Samdhinirmocana and the rest. Therefore, one who in this way is established in the prerequisites (sambhara) of tranquility which begin with morality, having prostrated (oneself) before all the Buddhas and bodhisattvas in a place which is agreeable to the mind, confesses his sins taking joy in its merits. Then, manifesting great compassion and sitting down on a comfortable seat with the body straight and in then lotus posture, this one who intends to rescue the entire world should bring about samadhi.

In that context, initially at the outset, the thing (vastu, T. dinos po) to be analyzed is the collection of all things abbreviated in terms of kind; one should fix the mind there. But, summed up, a thing is twofold—by way of division into material and immaterial. For a beginner it is appropriate to objectify (alambayitum) summarily in order to avoid the fault of distraction. But [136] when he becomes one whose attention is mastered, then having analyzed in terms of the division of the elements which are the aggregates and so on, he then also relies on a (more) detailed way (vistaraso 'py alambata eva). Thus in the Samdhinirmocana the various kinds of meditation object (alambana) are spoken of in terms of the division of meditation objects into the eighteen kinds of emptiness for yogins and so on.

And in precisely this connection in the Abhidharma and elsewhere, out of the kindness to sentient beings, the Bhagavan taught the division of a thing in brief, in moderate detail, and in detail by way of the division into material, immaterial and so on.

And that thing should be counted (ganayet) as a collection of the elements which are the aggregates and so forth in order to avoid exaggeration and underestimation. And next, having ascertained the collection of all things, again one should continuously motivate the mind there itself.

If in so doing the mind should be distracted outward because of desire and so forth, then having recognized the distraction and having pacified it by meditating on the topics beginning with impurity, one should again repeatedly motivate the mind there itself. But the process for meditating on the topics beginning with impurity is not written of, out of concern for too much detail in this book.

But when in that context one would see the mind dissatisfied, then one should develop satisfaction there by seeing the advantages of samadhi. One should pacify the dissatisfaction by seeing the faults in distraction. And if from being overcome by sluggishness and sleep, the mind

has sunk because of a lack of clarity in the grasping the object, then having alleviated that laxity by meditating on a perception light or from paying attention to delightful things like the qualities of the Buddha, one should again seize that very object more firmly.

[137] And if one would see the mind excited while remembering previous laughter, enjoyment and so on, then one should pacify the excitement by paying attention to sobering topics such as impermanence. Then one should again make an effort with respect to the mind's spontaneously engaging exactly that meditation object. And when, because of being cut off from laxity and excitement, one would see the mind bearing its own flavour, proceeding evenly, then by letting go of effort one becomes equanimous. For if an effort is made while the mind is proceeding evenly, then one would distract the mind.

But when the mind is proceeding just as long as one likes, spontaneously bearing in upon the object there, then tranquility should be known to be accomplished And this is the general definition of all tranquility since tranquility has the nature of mere one-pointedness of mind. Its object, on the other hand, is definitely not fixed And this path of tranquility has been explained by the Bhagavan in the noble Prajnaparamita and so on.

14. Six Defects And Eight Counteragents

Which is said with nine words:

“One (acts upon) the mind there thus: sthapayati, samsthapayati, avasthapayati, upasthapayati, damayati, Samayati, vyupaSamayati, ekotikaroti and samadadhati.”

There sthapayati (means) that one binds (the mind) by means of a meditation object. Samsthapayati (means) that one makes (the mind) proceed continuously on the meditation object there itself: Avasthapayati (means) that having understood distraction one avoids it. Upasthapayati (means) that having avoided that distraction one again repeatedly binds (sthapayati) (the mind) to [138] the meditation object there itself. Damayati (means) that one gives rise to satisfaction. Samayati (means) that, by seeing the faults of distraction one quells dissatisfaction. Vyupasamayati means that one quells the torpor and drowsiness that have arisen.

Ekotikaroti means that one makes an effort with respect to spontaneously engaging the meditation object. Samadadhati means that one cares for, pays heed to the mind which has attained its balance. Such is the meaning. And the meaning of these words was explained by previous teachers and by Maitreya.

In brief, there are six (possible) faults for every single samadhi: laziness, loss of the object, laxity, excitement, lack of effort and overexertion. Eight conditions of abandonment should be cultivated as their antidotes, namely: faith, aspiration, exertion, pliancy, mindfulness, clear comprehension, willpower (cetana) and equanimity. Here the first four are antidotes of

laziness.

That is to say, it is through the faith which has the characteristic of a firm in the virtues of samadhi that the yogin's aspiration arises there. Then, out of that aspiration effort should commence. Through the power of that effort one obtains capability (karmanyata) of body and mind. Then, for the one who is pliant (prasabdha) in mind and in body the laziness abates. Hence (those antidotes) beginning with faith should be cultivated for the removal of laziness. Mindfulness is the antidote of "loss of the meditation object." Clear comprehension is the antidote of laxity and excitement since it is by it that laxity and excitement are properly noticed. But at the time when there is no alleviating the laxity and excitement, there is the fault of lack of effort; and as the antidote of that, willpower should be cultivated. Laxity and excitement being alleviated, when the mind is the carrier of calmness then there [can be] the fault of (over) exertion. Then its antidote, equanimity, should be cultivated. The samadhi which is accompanied by these eight conditions of abandonment is extremely effective. It establishes qualities such as the extraordinary powers. Thus [139] it is said in the sutra,

"One who is endowed with [the eight conditions of] abandonment develops a condition of extraordinary powers."

15. Dhyana, Etc

And this one-pointedness of mind receives the designation, "absorption," "formless attainment," "liberation," and so forth on account its being endowed with greater and greater capability and on account of possessing the distinct qualities of its object and so forth. That is, when it is conjoined with feelings of equanimity, and has gross thought and subtle thought, then it is called 'capable' (anagamyā, T. mi lcogs pa med pa, "not unable"). And when it is separated from the thirst for pleasure [as well as] conjoined with [gross and subtle thought,] rapture, joy, and clarity pertaining to the self (adhyatmasamprasada, i.e. mindfulness and clear comprehension), then it is called the first absorption.

After this the first absorption without gross thought alone is called "intermediate absorption" (dhyānantara). When it is without (both) gross thought and subtle thought, as well as separated from thirst for the stage of the first absorption -- (but still) conjoined with rapture, joy, and clarity pertaining to the self—then it is called the second absorption.

But when it is separated from the thirst for the second absorption, (and) is conjoined with joy, equanimity, mindfulness and clear comprehension, then it is called the third absorption. And when it is separated from thirst for the stage of the third absorption and conjoined with the mindfulness and equanimity and without sorrow or pleasure, then it is called the fourth absorption.

Thus among the supreme domains and so forth which are the formless attainments and [140] liberations, one should engage (yojyam) according to the aspects and so forth of the meditation

object. Having stabilized the mind upon the meditation object in this way, one should analyze by means of wisdom—since the thorough removal of the seed of delusion occurs on the basis of generating the light of knowledge. For otherwise, through samadhi alone there would be no removal of the afflictions - as is the case with the non-Buddhists. Just as it is said in the sutra:

And however one might cultivate this samadhi but that self-perception not be meditated upon. Again its klesas will be enraged here just as in Udraka's cultivation of samadhi.

16. Method Of Meditation According To The Lankavatara; Vicara On The Dharmas (No Object, No Subject), Etc.

In this regard, this process of cultivating wisdom is briefly taught in the noble Lankavatara:

Having ascended to 'mind-only',
One would not imagine an external object.
Dwelling on the object which is suchness,
One should transcend the mind-only.

Having transcended the mind-only,
One should pass into nonappearance.
Established in the state of nonappearance
The yogin sees the Mahayana.

The effortless condition,
Pacified, is purified by prayers
He sees the best knowledge,
From which self has gone out,
By means of nonappearance.

There this is the meaning. First of all the yogin should analyze (vicarayet, T. dpyad par bya) those Dharmas having a material form, imagined by others as being external objects, "Are these other than consciousness, or is it this consciousness itself appearing in that manner—just as in [141] dreamstate?" In that regard (i.e. if the position held is that they have a nature) outside of consciousness, he should break them down into atoms (paramanusu vicarayet, T. rdul phra rab tu bsig ste).

And discerning those atoms by way of parts, the yogin does not see those things. Not seeing (them), he thinks, "All this is indeed mind-only, an external object does not exist." Therefore thus, "Having ascended to mind-only, one would not imagine an external object." The meaning is that he would abandon conceptualizations of Dharmas have a material form. He should draw a conclusion from the nonapprehension (anupalabdhi) of those things that are in principle apprehensible.

Thus having broken down (vibhavya, T. mam par Mig nas) Dharmas with a material form, he should break down those without material form. There, that too is the mind alone. When there is the nonexistence of an object, a subject is not logical—because of the dependence of subject upon object. Therefore one should analyze (vicarayet, T. mam par dpyad pay thus: “The mind separated from the object and the subject is precisely the non-dual mind.” (And) with respect to the characteristic of nonduality -- “Dwelling on the meditation object of suchness, one should also transcend the mind-only.”

The meaning is that one should go beyond the subjective aspect; one should dwell in the knowledge of non-duality which is without the appearance of duality. Thus, having transcended the mind-only, so too one should transcend even the knowledge that is without the appearance of duality. And when the subject and object are false on account of the unacceptability (anupapatti, T. mi ‘thad pay of the birth of phenomena from themselves (or) from another, one should analyze thus: “That being real (i.e. the knowledge that is without the [142] appearance of non-duality) is illogical, since it is not different from those.”

The meaning is that there also one should abandon attachment to the reality of this knowledge of non-duality; one should remain in the knowledge that definitely has no appearance of the knowledge of non-duality.

When this is so, one is established in the practical realization of the lack of inherent nature of all Dharmas. Because the one who is established there enters ultimate suchness, there is the entry into nonconceptual samadhi. And thus when the yogin is established in the knowledge that has no appearance of nondual knowledge, then, due to his being established in the ultimate suchness he sees the Mahayana.

17. Meditation on the Absolute

Only this itself is said to be the Mahayana which is the seeing of the ultimate suchness. This very seeing of the ultimate suchness, when there is the vision of genuine knowledge (samyagjanavaloka, T. yan dag pa’i ye ses kyi snan ba sar) of one who observes all dharmas with the eye of Wisdom, is a non-seeing (adarsana, T. mthon ba med pa). And thus it is said in the sutra, “What is the seeing of the ultimate reality? It is the non-seeing of all dharmas.” Here precisely this kind of “non-seeing” is intended, not the non-seeing which is from lacking a condition—as with those who are blind by birth or whose eyes are closed, or which is from lack of attention. Therefore a mistaken inclination of attachment and so on towards things (bhava, T. drlos po) occurs on the basis of non abandonment. Even if he is one who has emerged from the “unconscious state of attainment” and so forth (asamjnisamapatty-adivhyutthita), if possessed by the root which is attachment to existence, the yogin would yet be unliberated from the (future) arising of the group of [143] afflictions which are passions and so forth.

Passion and so forth, which has its root in attachment to existence, is described in the noble Satyadvayanirdesa and elsewhere. But when it is said in the Avikalpa Parvesaharani, “He sets

aside the phenomenal signs of material forms and so forth on the basis of nonattention (amanasikara),” the nonattention intended, which is nonapprehension (anupalambha) on the basis of observing with wisdom, is not the mere absence of mental activity (manasikara-bhavamatra).

For beginningless attachment to material form and so forth is not removed by the mere abandonment of mental activity, as in the unconscious state of attainment etc. When there is no removal of doubt, one cannot avoid mental activity based upon attachment to previously apprehended material forms etc, just as there is no avoidance of burning when there is no avoidance of fire.

In this way, these false conceptualizations which are the material forms and so forth are not to be manually extracted from the mind like a thorn or some such thing pulled out by hand. Then what, (must it not be) by the disappearance of the seed of doubt? And that seed of doubt, when there is the light of samadhi of the yogin who is observing with the eye of wisdom, vanishes like the cognition of a snake in a rope, on account of the non-apprehension of those previously apprehended material forms and so forth which had taken on the character of findability—not otherwise.

Thus mental activity based on phenomenal signs of material forms and so forth can be avoided on the basis of the disappearance of the seed of doubt, not otherwise. Indeed, otherwise, if there were no light of samadhi and also no vision with the eye of wisdom, the yogin’s doubt regarding the existence of material forms and so forth would not cease—just as for a man situated down in an overgrown well with regard to the pots existing in a house. And with the non-cessation [144] of that, the irrational attachment to false material forms and so forth would continue—just as for one who has the fault of unremoved eye disease. It could not be stopped by anyone. Therefore having taken hold of the mind with the hand of samadhi (the yogin) should clear away the seed of false conceptualizations of material forms, etc in the mind there with the sword of very subtle wisdom. When this is so, false conceptualizations, just like uprooted trees, because the ground is free of (their) roots, do not grow in the mind again. On account of this alone the Bhagavan taught the path which carries the union of tranquillity and insight in order to remove the obscurations, since those two are the causes of perfect non-conceptual knowledge. Thus it is said:

Having established morality, there is the gaining of concentration
And from the gaining of concentration, there is the cultivation of wisdom.
By means of wisdom, knowledge becomes pure
For one whose knowledge is pure, verily there is the wealth of morality.

So it is that when the mind is fixed upon the object by means of tranquility, then the light of genuine knowledge arises for the one who analyzes with wisdom, and then the obscuration is banished just as the darkness when the light is shining. Therefore on account of the fact that these two are established as compatible qualities regarding the production of genuine knowledge, like the eye and light, there is no mutual incompatibility as there is between light

and darkness.

For samadhi does not have the nature of darkness. Then what, does it not have the character of one-pointedness of mind? From the words, “And he who is concentrated knows reality as it is,” (it can be seen that samadhi) is entirely consistent with wisdom, and is not opposed. Therefore for the [145] one who is concentrated, who is observing with wisdom, there would be the nonapprehension of all dharmas. And that is the highest nonapprehension. And in this way, that yogins’ condition characterized by stability is “effortless” because of the nonexistence of anything to be seen more than that. (The condition is) “pacified” because of the pacification of conceptual proliferation characterized by conceptions of existence and nonexistence, etc.

That is, when the yogin observing with the eye of wisdom does not apprehend any inherent nature in existents, then, for him there is no conception of existence. And also for him there is no conception of nonexistence. If ever an existent is seen, that being the case, a conception of nonexistence occurs by the denial of that. But when throughout the three times an existent is not apprehended by the yogin observing with eye of wisdom, then how can he form a conception of nonexistence through denial? Thus other conceptualizations definitely do not arise for him at that time because of the pervasion of all conceptualizations by conceptions of existence and nonexistence, and because when there is an absence of pervader there is no possibility of that which is to be pervaded. This itself is the yoga of the highest non conceptualization.

18. Definite Elimination Of Klesa- And Jneya-Avarana

In this circumstance, on the basis of all the steadfast yogin’s conceptualizations coming to an end, afflictive and cognitive obscurations are completely removed. For the root cause of the afflictive obscuration is described by the Bhagavan in the noble Satyadvayanirdesasutra and elsewhere as the mistaken transposition (viparyasa) of existence and so forth (bhavadi) onto nonoriginated, unobstructed phenomena (anutpannaniruddhabhava).

And on the basis of the removal of all conceptualizations of existence and so forth by this [146] practice of yoga, there is the removal of the mistaken transposition of all existence, which is of the nature of ignorance and the root of the afflictive obscurations. Thus on account of being cut off at the root the afflictive obscuration is completely removed.

Thus it is said in the Satyadvayanirdesa:

“How, Manjusri, are the afflictions restrained? How are the afflictions fully known?”

Manjusri said, “From the ultimate perspective, upon all of these dharmas which are really unborn, unoriginated and without substance there is a false inversion (asadviparyasah) because of conventions. On the basis of that false inversion, there is imagination and conceptualization (samkalpavikalpa). From that imagination and

conceptualization comes unfounded mental activity (ayonisomanasikara). Out of unfounded mental activity there is a superimposition of self (atmasamaropah.). From the superimposition of self, there is the emergence of views (drstiparayutthana). On the basis of the emergence of views, the afflictions advance.

But he, O Son of the Gods, who knows all dharmas to be really unborn, unoriginated and without existence—such a one is ultimately unmistaken. And he who is ultimately unmistaken is without conceptualization (avikalpa). And one who is without conceptualizations is in touch with the fundamental (yonisah prayukta). And for one who is in touch with the fundamental, the superimposition of a self does not occur. And for one to whom the superimposition of a self does not occur, there is no emergence of views. Ultimately there is not even the emergence of any view among the views of nirvana. Thus the afflictions of one who dwells in nonorigination should be seen to be completely restrained. This is called the restraint of the afflictions.

O Son of the Gods! When, ultimately, by means of knowledge without appearance he knows the afflictions to be really empty, really without existence, really without a phenomenal sign then, O Son of the Gods, the afflictions are fully known. As an example, O Son of the Gods, he who understands a species of snake neutralizes the poison of that snake. Just so, O Son of the Gods, for one who understands the origin of afflictions, the afflictions are completely neutralized.”

The Son of the Gods said, “What, O Manjusri, is the origin of the afflictions?”

Came the reply, “ultimately it is this imagination with respect to all dharmas, which are really unborn, unoriginated, and without existence, that is the origin of afflictions.”

And because all inversion is pervaded by the inversion with respect to existence, on account of the removal of all inversion when there is the removal of that (inversion with respect to existence), the cognitive obscuration is also completely removed by this, since an obscuration [147] is defined in terms of an inversion. And when there is the removal of the cognitive obscuration, then on account of this absence of obstruction the yogin’s perception (yogipratyaksa) shines forth with the light of knowledge, unimpeded anywhere—like a sunbeam through a sky whose covering of clouds has retreated. Thus consciousness has the appearance of light upon the nature of things (vastusvabhava).

But so long as an obstruction is present (pratibandhasadbhava), it does not illuminate even something close at hand. When obstructions are absent however, then, from gaining a quality of inconceivable power, why indeed would not every single thing be illuminated just as it is? Therefore omniscience is obtained through knowing all things just as they are in tens of their conventional and ultimate nature. Thus only this is the highest path for removing obscurations and attaining omniscience. For the two obscurations are not properly removed by that which is the path of the sravakas, on account of the nonremoval of inversion. And so it has been said in the noble Lankavatarasutra:

Others indeed, having seen all dharmas dependent on causes become possessed of such minds (as mistakenly see) nirvana even in what is not nirvana. Because they do not see the identitylessness of dharmas, Mahamati, for them there is no liberation. Mahamati! One who belongs to the class having the realization of a Sravaka has the idea of a final emancipation (nirvana) in what is not the final emancipation (anirvana). In such a case, Mahamati, practice should be undertaken in order to purify false views.

And thus since there is no liberation by any other path, the Bhagavan spoke of only one vehicle. The path of the sravakas was only taught with the intention of getting started. So it is that by contemplating, "Indeed this is only the aggregates; there is no self", the Sravaka enters into the view of the selflessness of the personality. One enters into the view of the identitylessness of external objects held by the Vijnanavadin by contemplating, "The three worlds are mind only. "

In this way, from the entrance which is the identitylessness of this nondual knowledge one comes to [148] enter into the highest suchness. But the entrance into mind-only alone is not the entrance into suchness. Just as was said before. And as was said in the noble Lokottaraparivarta:

Moreover, O Son of the Jinas, one realizes the three realms as mind-only, and that mind presents itself (avatarati) by way of the absence of middle and extremes.

The mind is without middle or extremes on account of the nonexistence of the two ends characterized by origination and dissolution, and of the middle which has the characteristic of endurance. Therefore the entrance into nondual knowledge is definitely the entrance into suchness (tattva). And how is that state of yogin purified? It is said, "It is purified by prayer." What is prayed for by the bodhisattva is the benefitting all beings through great compassion. Thereafter, from the practice of the virtues such as ever-increasing giving, having the power of prayer, that great compassion thus becomes purified. Because of this, even when there is knowledge of all dharmas lack of inherent existence, the needs of all beings are not neglected to such an extent that it is said, "As long as this world itself remains, those undefiled by its faults will remain."

But how (is such a state) "without effort" (and) "pacified"? Here the cause is said, "He sees the best knowledge, from which self has gone out, by means of nonreflection." On account of which, even that knowledge that has the characteristic of non duality which is accepted as ultimately the best by the nondualists, the yogin sees as devoid of self, without a nature—by means of knowledge which is without the appearance of nonduality. Hence it is without effort since there is nothing else to see; it is pacified because of the absence of all conceptualization.

19. Absolute And Conventional: Paramartha And Samvrti.

Now here, if it is asked, "Who is this yogin who sees?", ultimately there isn't anyone with an

independent self or some such, nor either any yogin who sees. But conventionally just as [149] consciousness occurs by the mere generation of cognitions of the aspects of sense objects such as material forms, so too in the world one maintains (vyavabriyate): “Devadatta sees Yajnadatta through cognition,” even though there does not exist any self whomsoever, etc. So here too, that very cognition arising without the appearance of nondual knowledge is designated thus: “One sees by a knowledge without appearance.” It is not the case that because of there being a lack of inherent existence of all dharmas from the ultimate perspective, that conventionally the knowledge of the yogins or other knowledge of the layman is not sought. So it is said in the noble Satyadvayanirdesasutra,

“Although ultimately completely nonexistent, conventionally one cultivates the path.” Otherwise, how could there be a distinction between ordinary people and sravakas, pratyekabuddhas, bodhisattvas and so on? However, that of which a cause does not exist even conventionally also does not arise conventionally—just as a hare’s horn and so forth.

But that of which a cause exists, although ultimately false, definitely arises—just as do illusions, reflections and so forth. And even though conventionally such illusions do arise in interdependence, ultimately their reality (vastutva) is not feasible since it does not stand up to analysis. Hence the entire world is like an illusion.

In this regard, just as for sentient beings the illusion of birth proceeds in dependence upon the illusions which are the actions and afflictions, so too for yogins the illusion of yogic knowledge proceeds in dependence upon the illusions which are the accumulations of merit and knowledge!

Thus it has been said in the noble Prajanaparamitasutra:

Someone is an apparition of a sravaka, someone an apparition of a pratyekabuddha, someone an apparition of a bodhisattva, someone an apparition of a Tathagata. Someone is an apparition of actions, someone is an apparition of afflictions. Through this enumeration, Subhuti, all natures are known as apparitions.

But this is the distinction between yogins and common people: they are like magicians who, [150] from knowing that illusion as it really is, do not become attached to it as real. It is for that reason they are called yogins. Those who have taken a trick to be real, as have childlike, ordinary people illusion, are called ‘childlike’ because of their attachment to what is mistaken. Hence everything is consistent.

As it is said in the noble Dharmasamgiti:

Just as a certain magician tries to liberate an apparition even while there is no attachment to the apparition because of his previous knowledge, so too he who has completely mastered Awakening having known the three worlds to resemble an apparition readies himself for this previously known world for the sake of living beings.

20. Progress In Meditation, Yuganaddhamarga

Thus one should cultivate reality by this process. And there, as before, one should neutralize the laxity, excitement and so forth that have arisen. But when knowledge is proceeding spontaneously, without laxity or excitement, unto the object which is the lack of inherent existence of all dharmas, then the path which carries the union of tranquility and insight is perfected. Then as much as one can, one should meditate established in the stage of zealous conduct, with the power of zeal. Then having broken the lotus posture just as one likes, and having arisen, one should again consider: Even if all these dharmas are ultimately without an inherent nature, the fact remains that they are established conventionally! Thus it was said in the noble Ratnamegha:

“How is a bodhisattva skillful in selflessness? Here, O Kulaputra, the bodhisattva discerns material form by means of genuine wisdom, he discerns feeling, perception, formations and consciousness. Discerning form, he does not find the production of form, nor does he find its cessation, nor does he find its origin. Thus he does not find the production of feeling, perception, formations or consciousness. Nor does he find their cessation. Nor does he find their origin. But this is so from the ultimate perspective, by the wisdom which abides in nonorigination—not from the perspective of designated nature.”

And these who have minds like children experience diverse sufferings wandering around in samsara because of their [151] mistaken attachment to entities that have no inherent nature.

Having manifested great compassion, one should think as follows, “I will act in such a way that once I have obtained omniscience I would make the Dharma nature known to them.” Then having performed offerings and hymns of worship to all the Buddhas and bodhisattvas, one should offer the prayer which is the noble Bhadracarya. Then one proceeds in the acquisition of all the accumulations of merit and knowledge, starting with giving, which has the womb of emptiness and compassion. As it is put in the noble Dharmasamgiti:

The great compassion of the bodhisattva who sees reality as such issues forth and he thinks, “For the sake of all beings I should perfect this doorway of samadhi which is the vision of all dharmas as they really are. He who is being impelled by that great compassion having fulfilled the three teachings of exalted morality, mindfulness, and wisdom is awakened to unsurpassed, perfect Awakening.”

This alone is the bodhisattvas’ path which carries the union of wisdom and method, that even while viewing the ultimate they do not cut off the conventional. And those unmistakable ones who do not cut off the conventional, for whom great compassion comes first, enter into action for the benefit of all beings.

Now it may be the case that adherence to method is not possible while in the condition of world-transcending wisdom. Nevertheless at the time of adhering to method, because the bodhisattva, like a magician, is unmistakable due to his world-transcending knowledge, the wisdom with a background in (that world-transcending) practice is present, connected to the ultimate suchness of things as they are! Therefore there is definitely a path which carries the union of wisdom and method! And (it is stated) in the noble Akshayamati Nirvedha that the path which carries [152] the union of wisdom and method should be followed with inexhaustible concentration (dhyana).

And it was said in the noble Ratnamegha:

How does a bodhisattva become skillful in the Mahayana? Here the bodhisattva learns all the training, even though he does not apprehend a path in the training. And that which he learns also is not apprehended. And the one who is taught, he too is not apprehended. And it is by way of that reason, that cause, that condition that he does not fall into annihilationism.

21. Pratipatti

And it said in the noble Dharmasamgiti:

What is the practical realization of the bodhisattvas? Whatever the bodhisattvas' bodily action, whatever their vocal action, whatever their mental action - it proceeds for the sake of all beings because of the precedence of great compassion. The sovereignty of great compassion is produced from the intention (to act) for all sentient beings' happiness and well-being. The one with the intention of well-being takes cognizance in this way: 'I should realize in practice the practical realization that produces well-being -- that brings happiness to all beings'.

For him, the practical realization is discerning the aggregates to be like an illusion and yet it does not seek the abandonment of those aggregates. The practical realization is discerning the elements to be like a snake and yet it does not seek the abandonment of the elements. The practical realization is discerning the sense-spheres to be like an empty village and yet it does not seek the abandonment of the sense-spheres. The practical realization is discerning material form as like a ball of foam and yet it does not relinquish the creation of a Tathagata's form-body. The practical realization is discerning feeling as like bubbles and yet it does not fail to begin the application of the production of the bliss of attainment in the absorptions and concentrations of the Tathagatas. The practical realization is discerning perception to be like a mirage and yet there is no abstaining from the practical realization of the perception that produces the knowledge of the Tathagatas. The practical realization is discerning mental formations to be like a banana tree and yet there is no abstaining from the practical realization of the mental formations that are the qualities of the Buddha. The practical realization is discerning consciousness to be like an illusion and yet there is no abstaining from the practical

realization of the production of the actions of body, speech and mind that are the forerunners of knowledge.

Thus among limitless sutras the practical realization which has the form of wisdom and method [153] should be followed.

22. The Stages: Adhimukticarya

Thus by this process, having constantly honored wisdom and method, twelve kinds of state arise for the bodhisattva who develops by practicing over a long period of time. Those very states are distinguished (vyavasthapyante) as stages in the sense that they are the bases of progressively higher virtues—from the stage of conduct of zealous conduct right up to the stage of a Buddha. In this connection, as long as one does not directly experience the suchness (tattvam) of the selflessness of the personality and of dharmas, (there is) only a very intense zeal. Unshakable by the likes of Mara, when one cultivates suchness with the power of zeal, then the stage of zealous conduct is distinguished on the basis of intense zeal. The bodhisattva existing in this stage, although still an ordinary person, has completely passed beyond all the calamities of a fool and is endowed with innumerable qualities like samadhis, spells, freedoms, superknowledges and so on.

Thus it is read in the noble Ratnameghasutra:

All of this very (stage) four degrees of penetration are distinguished by way of the tetrad of soft, middling, strong and stronger. That is, when from meditating on the identitylessness of all dharmas the light of knowledge arises to the extent that it is just evident, then this is the degree of penetration called “Become warm” (usmagata). And that, here in the Mahayana, is called “The Samadhi reaching the light”. But when that very light of knowledge becomes moderately evident, then” it is the degree of penetration called “The summit” (murdha), which (in the Mahayana) is called “The samadhi of increased light”. And when an even more pronounced light of knowledge is born—one in which there is no appearance of external objects—then, because it rests on [154] conception (vijñapti) only, it is the degree of penetration termed “patience” (ksanti). And it is called “The samadhi which has entered one domain” because one has entered the non-apprehension of the object’s aspects. But when one would ascertain the non-dual knowledge which is devoid of the forms of the object and subject, then this is the degree of penetration designated “The best (worldly) condition” (agradharma). And this is called “The samadhi without interval” because, in fact, immediately following it one enters into suchness. Up to this point (we have been dealing with) the stage of zealous conduct.

23. The Ten Bhumis And The Buddhabhumi

But the other stages are briefly distinguished on the basis of fulfilling eleven components. In that context the first stage is distinguished at the outset on the basis of fulfilling the component which is understanding suchness which is the identitylessness of the personality and of dharmas.

In this regard, when upon the completion of “The best (worldly) condition” a clearer knowledge arises for the first time ever—superior, transcendental, devoid of all conceptual proliferation, directly perceiving the lack of inherent existence of all dharmas—then, on account of the arising of the path of seeing from descending into certainty of the truth (samyaktvanyama i.e. the assurance of nirvana) the bodhisattva has entered the first stage.

Thus in this stage, the bodhisattva is delighted on account of understanding for the first time the suchness that was not understood. Hence this stage is called ‘delighted’. And here the one hundred and twelve afflictions that are fit to be abandoned by seeing are forsaken. But the remaining stages have the nature of a path of cultivation. In them the sixteen afflictions of the three [155] worlds that are fit to be abandoned by cultivation are forsaken. And in this stage the bodhisattva’s perfection of giving becomes unexcelled on account of proceeding in the interests of others just as in the interest of oneself—on the basis of a realization which has a full comprehension the Dharma Realm. But even that bodhisattva for whom suchness is well mastered, verily, so long as he cannot become one who dwells in clear comprehension of subtle immoral slip-ups (skhalita), that long (he remains in) the first stage. But when he can, then on the basis of fulfilling this component the second stage is distinguished.

Hence in this stage the perfection of morality becomes unexcelled because of his nonperformance of subtle immoral slip-ups. This stage is called “pure” on account of the departure all the filth which is moral undiscipline. He becomes one who dwells in clear comprehension of subtle immoral slip-ups. So long as he cannot attain the entire worldly samadhi and keep to the meaning as it was heard, until then it is merely the second stage. When he can then on the basis of fulfilling this component the third stage is distinguished.

And in this stage the perfection of patience becomes unexcelled on account of enduring every suffering in order to achieve the all worldly samadhis by means of the learned dharanis of the bodhisattva. On account of gaining those samadhis this stage is called “Light-maker” since it creates an immeasurable light of knowledge that transcends the world. But as long as he who possesses the entire worldly samadhi gained cannot repeatedly dwell in the qualities that aid Awakening just as they were gained, and cannot make the mind equanimous in connection to all the attainments, that long it remains the third stage. But when he can, then on the basis of fulfilling this component the fourth stage is distinguished.

In this stage, continuously for the bodhisattva, the perfection of energy becomes unexcelled [156] on the basis of staying with the qualities that aid Awakening in order to proceed beyond the babble of body, speech and mind. And this stage is called ‘Brilliant’ on account of the flaring of the flame of the qualities that aid Awakening which is capable of burning up all the fuel of the afflictions. He becomes one who continually dwells upon the qualities that aid Awakening.

Meditating on the truths, so long as he cannot turn around the mind which faces nirvana and does not face samsara, and cannot cultivate the qualities that aid Awakening collected under method, that long it remains the fourth stage. But when he can, then on the basis of fulfilling this component the fifth stage is distinguished

Hence only in this stage because the repeated cultivation of the aids to Awakening collected under method is won with great difficulty, it is called "Very hard to win". And in this stage the perfection of concentration (dhyana) becomes unexcelled on the basis of doing a lot of meditation (bhavana) on the aspects of the noble truths. And he becomes one who dwells extensively on the aids to Awakening collected under method. So long as he cannot attain the signless state because of his mental continuum being filled with sorrow from its discernment of the activity of samsara, that long it remains the fifth stage. When he can, then on the basis of fulfilling this component the [157] sixth stage is distinguished.

And in this [stage] the bodhisattva's perfection of wisdom becomes unexcelled on the basis of dwelling in meditation upon dependent origination. Thus from the unexcelled quality of the perfection of wisdom one exists in this stage facing towards all the teachings of the Buddha. Therefore it is called "Facing towards". He is one who gains (the state of) dwelling upon the signless. So long as he cannot attain (the state of) dwelling upon the signless uninterruptedly, that long it remains the sixth stage. When he can, then on the basis of fulfilling this component the seventh stage is distinguished.

But in this stage the bodhisattva understands all signs as signless and does not oppose designation that is made in signs. Hence in this (stage) the perfection of method becomes unexcelled. And this stage is "Far going" due to its going very far because of its close contact with the effortless path. He becomes one who continuously dwells on the signless. Until he can attain the state of dwelling upon the signless that carries itself effortlessly, it remains the seventh stage. When he can, then on the basis of fulfilling this component the eighth stage is distinguished. And in this [stage] from effortlessly joining to the aids of virtue the perfection of the vow becomes unexcelled. And this stage is called "Immovable" on account of its quality of not wavering with effort for the signless. He becomes one who effortlessly dwells upon the signless.

As long as he cannot become an authority on all dharma instructions of all kinds according to divisions such as synonyms, etymologies and so forth, that long it remains the eighth stage. When he can, then on the basis of fulfilling this component the ninth stage is distinguished.

And in this [stage] on the basis of gaining distinction in the analytic sciences because of possessing excellence in the power of wisdom, the bodhisattva's perfection of power becomes unexcelled. And on account of the distinction of gaining a faultless intellect through skillfulness in dharma instructions of all kinds, the stage is called "Having praiseworthy intellect". And in this stage he becomes one who obtains the set of four analytic sciences. So long as he is unable to display Buddha-fields, retinues, magical projections and so forth, and cannot enjoy the complete teaching and ripen beings, that long it remains the ninth stage. When he can, then on

the basis of [158] fulfilling this component the tenth stage is distinguished.

And in this [stage] the bodhisattva's perfection of knowledge becomes unexcelled owing to his possessing excellence in knowledge for the sake of ripening sentient beings through magical projections and so forth. And this is called the "Cloud of teachings" on account of the downpour of teachings on endless world-realms by the clouds of dharma instructions. There is also an arrangement of the stages in terms of other classifications such as the aggregates, purifications and so on—this is not written of (here) out of fear of (too much) detail in this book. Even though he has obtained supernatural powers such as magical creation, until with regard to all knowable objects, he can give rise to unattached, unimpeded knowledge of all kinds, that long it remains the tenth stage. When he can, then on the basis of fulfilling this component the Buddha Stage is distinguished.

And the excellence of this stage is explained in the noble Samdhinirmocana:

There is no other circumstance higher than this Buddha stage on account of going to the highest limit of all accomplishments of every kind.

And the division containing the position of the qualities of this Buddha stage cannot be spoken in any way, not even by the Buddhas. (Now) since that (stage) is immeasurable, how then by the likes of me?!!! Just as was said in the noble Gandhavyuha:

Even though examining, one would not comprehend even one part of the qualities of the self-existent. For the excellences of the Buddha are unthinkable.

But this much it is possible to say briefly here as the bodhisattva's Process of Meditation by the renowned Venerable Kamalashila is concluded:

The Tathagata taught the cause of dharmas that have a causal origin, as well as their cessation. The one who speaks thus is the great renunciate.

The First Bhavanakrama is completed.

THE STAGES OF MEDITATION II

By Kamalashila

From Stages of Meditation

By The Dalai Lama

Root Text by Kamalashila

Translated by Ven Geshe Lobsang Jordhen, Losang Choephel Ganchenpa, and Jeremy Russell

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(All headings have been added for clarity)

1. What Is the Mind?

It is not possible for omniscience to be produced without causes, because if it were everything could always be omniscient. If things were produced without reliance on something else, they could exist without constraint—there would be no reason why everything could not be omniscient. Therefore, since all functional things arise only occasionally, they depend strictly on their causes. Omniscience too is rare because it does not occur at all times and in all places, and everything cannot become omniscient. Therefore, it definitely depends on causes and conditions.

2. Training the Mind

Also from among these causes and conditions, you should cultivate correct and complete causes. If you put the wrong causes into practice, even if you work hard for a long time, the desired goal cannot be achieved. It will be like milking a [cow's] horn. Likewise, the result will not be produced when all the causes are not put into effect. For example, if the seed or any other cause is missing, then the result, a sprout, and so forth, will not be produced. Therefore, those who desire a particular result should cultivate its complete and unmistakable causes and conditions.

If you ask, “What are the causes and conditions of the final fruit of omniscience?” I, who am like a blind man, may not be in a position to explain [by myself], but I shall employ the Buddha's own words just as he spoke them to his disciples after his enlightenment. He said,

“Vajrapani, Lord of Secrets, the transcendental wisdom of omniscience has its root in compassion, and arises from a cause—the altruistic thought, the awakening mind of bodhichitta, and the perfection of skillful means.”

Therefore, if you are interested in achieving omniscience, you need to practice these three: compassion, the awakening mind of bodhichitta, and skillful means.

3. Compassion

Moved by compassion, Bodhisattvas take the vow to liberate all sentient beings. Then by overcoming their self-centered outlook, they engage eagerly and continuously in the very difficult practices of accumulating merit and insight.

Having entered into this practice, they will certainly complete the collection of merit and insight. Accomplishing the accumulation of merit and insight is like having omniscience itself in the palm of your hand. Therefore, since compassion is the only root of omniscience, you should become familiar with this practice from the very beginning. The Compendium of Perfect Dharma reads,

“O Buddha, a Bodhisattva should not train in many practices. If a Bodhisattva properly holds to one Dharma and learns it perfectly, he has all the Buddha's qualities in the palm of his hand. And, if you ask what that one Dharma is, it is great compassion.”

The Buddhas have already achieved all their own goals, but remain in the cycle of existence for as long as there are sentient beings. This is because they possess great compassion. They also do not enter the immensely blissful abode of nirvana like the Hearers. Considering the interests of sentient beings first, they abandon the peaceful abode of nirvana as if it were a burning iron house. Therefore, great

compassion alone is the unavoidable cause of the non-abiding nirvana of the Buddha.

4. Developing Equanimity, the Root of Loving-Kindness

The way to meditate on compassion will be taught from the outset. Begin the practice by meditating on equanimity. Try to actualize impartiality toward all sentient beings by eliminating attachment and hatred.

All sentient beings desire happiness and do not desire misery. Think deeply about how, in this beginningless cycle of existence there is not one sentient being who has not been my friend and relative hundreds of times. Therefore, since there is no ground for being attached to some and hating others, I shall develop a mind of equanimity toward all sentient beings. Begin the meditation on equanimity by thinking of a neutral person, and then consider people who are friends and foes.

After the mind has developed equanimity toward all sentient beings, meditate on loving-kindness. Moistened the mental continuum with the water of loving-kindness and prepare it as you would a piece of fertile ground. When the seed of compassion is planted in such a mind, germination will be swift, proper, and complete. Once you have irrigated the mind stream with loving kindness, meditate on compassion.

5. Identifying the Nature of Suffering

The compassionate mind has the nature of wishing all suffering beings to be free from suffering. Meditate on compassion for all sentient beings, because the beings in the three realms of existence are intensely tortured by the three types of sufferings in various forms. The Buddha has said that heat and other types of pain constantly torture beings in the hells for a very long time. He has also said that hungry ghosts are scorched by hunger and thirst and experience immense physical suffering. We can also see animals suffering in many miserable ways: they eat each other, become angry; and are hurt and killed. We can see that human beings, too, experience various acute kinds of pain. Not able to find what they want, they are resentful and harm each other. They suffer the pain of losing the beautiful things they want and confronting the ugly things they do not want, as well as the pain of poverty.

There are those whose minds are bound by various fetters of disturbing emotions like craving desire. Others are in turmoil with different types of wrong views. These are all causes of misery; therefore they are always painful, like being on a precipice.

Gods suffer the misery of change. For example, signs of impending death and their fall to unfortunate states constantly oppress the minds of gods of the desire realm. How can they live in peace?

Pervasive misery is what arises under the power of causes characterized by actions and disturbing emotions. It has the nature and characteristics of momentary disintegration and pervades all wandering beings.

Therefore, see all wandering beings as immersed in a great fire of misery. Think that they are all like you in not desiring misery at all: "Alas! All my beloved sentient beings are in such pain. What can I do to set them free?" and make their sufferings your own. Whether you are engaged in one-pointed meditation or pursuing your ordinary activities, meditate on compassion at all times, focusing on all sentient beings and wishing that they all be free from suffering. Begin by meditating on your friends and relatives.

Recognize how they experience the various sufferings that have been explained.

Then having seen all sentient beings as equal, with no difference between them, you should meditate on sentient beings to whom you are indifferent. When the compassion you feel toward them is the same as the compassion you feel toward your friends and relatives, meditate on compassion for all sentient beings throughout the ten directions of the universe.

Just as a mother responds to her small, beloved and suffering child, when you develop a spontaneous and equal sense of compassion toward all sentient beings, you have perfected the practice of compassion, and this is known as great compassion.

Meditation on loving kindness begins with friends and people you are fond of. It has the nature of wishing that they meet with happiness. Gradually extend the meditation to include strangers and even your enemies. Habituating yourself to compassion, you will gradually generate a spontaneous wish to liberate all sentient beings. Therefore, having familiarized yourself with compassion as the basis, meditate on the awakening mind of bodhichitta.

Bodhichitta is of two types: conventional and ultimate. Conventional bodhichitta is the cultivation of the initial thought that aspires to attain unsurpassable and perfectly consummated Buddhahood in order to benefit all wandering sentient beings, after having taken the vow out of compassion to release all of them from suffering. That conventional bodhichitta should be cultivated in a process similar to that described in the chapter on moral ethics in the *Bodhisattvahumi*, generating this mind by taking the Bodhisattva vow before a master who abides by the Bodhisattva precepts.

After generating the conventional awakening mind of bodhichitta, endeavor to cultivate the ultimate awakening mind of bodhichitta. The ultimate bodhichitta is transcendental and free from all elaborations. It is extremely clear, the object of the ultimate, stainless, unwavering, like a butter lamp undisturbed by the wind.

This is achieved through constant and respectful familiarity with the yoga of calm abiding meditation and special insight over a long period of time. The *Unraveling of the Thought Sutra* says,

“O Maitreya, you must know that all the virtuous Dharmas of Hearers, Bodhisattvas, or Tathagatas, whether worldly or transcendental, are the fruits of calm abiding meditation and special insight.”

Since all kinds of concentrations can be included in these two, all yogis must at all times seek calm abiding meditation and special insight. Again the *Unraveling of the Thought Sutra* says,

“The Buddha has said it must be known that the teachings of various types of concentrations sought by his Hearers, Bodhisattvas, and Tathagatas are all contained in calm abiding meditation and special insight.”

Yogis cannot eliminate mental obscurations merely by familiarizing themselves with calm abiding meditation alone. It will only suppress the disturbing emotions and delusions temporarily. Without the light of wisdom, the latent potential of the disturbing emotions cannot be thoroughly destroyed, and therefore their complete destruction will not be possible. For this reason the *Unraveling of the Thought Sutra* says,

“Concentration can suppress the disturbing emotions properly, and wisdom can thoroughly destroy their latent potential.”

The *Unraveling of the Thought Sutra* also says,

Even if you meditate with single-pointed concentration
You will not destroy the misconception of the self
And your disturbing emotions will disturb you again;
This is like Udrak’s single-pointed meditation.

When the selflessness of phenomena is examined specifically,
And meditations are performed on the basis of that analysis,
That is the cause of the resultant liberation;
No other cause can bring peace.

Also the *Bodhisattva Section* says,

“Those who haven’t heard these various teachings of the Bodhisattva Collection and have also not heard the implemented teaching on Monastic Discipline, who think that single pointed concentration alone is enough, will fall into the pit of arrogance due to pride. As such, they cannot gain complete release from rebirth, old age, sickness, death, misery, lamentation, suffering, mental unhappiness, and disturbances. Neither do they gain complete liberation from the cycle of the six states of existence, nor from the heaps of suffering mental and physical aggregates. Keeping this in mind, the Tathagata has said that hearing the teachings will help you gain liberation from old age and death.”

For these reasons, those who wish to attain the thoroughly purified transcendent wisdom by eliminating all obscurations should meditate on wisdom while remaining in calm abiding meditation.

6. Wisdom

The *Heap of Jewels Sutra* says:

“Single-pointed concentration is achieved by adhering to moral ethics. With the achievement of single-pointed concentration, you meditate on wisdom. Wisdom helps you to attain a pure pristine awareness. Through pure pristine awareness your moral conduct is perfected.”

The *Meditation on Faith in the Mahayana Sutra* says:

“O child of noble family, if you do not abide by wisdom, I cannot say how you will have faith in the Mahayana of the Bodhisattvas or how you will set forth in the Mahayana.”

“O child of noble family, you should know that this is because Bodhisattvas’ faith in the Mahayana and setting forth in the Mahayana occurs as a result of contemplating the perfect Dharma and reality with a mind free of distraction.”

A yogi’s mind will be distracted to various objects if he cultivates only special insight without developing

a calmly abiding mind. It will be unstable, like a butter lamp in wind. Since clarity of pristine awareness will be absent, these two [special insight and a calmly abiding mind] should be cultivated equally. Therefore, the *Sutra of the Great and Complete Transcendence of Suffering* says:

“Hearers cannot see Buddha-nature because their single-pointed absorption is stronger and wisdom is weaker.”

“Bodhisattvas can see it, but not clearly, because their wisdom is stronger and their single-pointed concentration is weaker, whereas Tathagatas can see all, because they possess a calmly abiding mind and special insight to an equal degree.

Due to the power of calm abiding meditation, the mind will not be disturbed by the wind of conceptual thoughts, like a butter lamp undisturbed by the breeze. Special insight eliminates every stain of wrong views. Thus you will not be affected by [the views of] others. The *Moon Lamp Sutra* says:

“By the force of calm abiding meditation, the mind will become unwavering, and with special insight it will become like a mountain. Therefore, maintain a yogic practice of them both.

7. Common Prerequisites for Meditating on Calm Abiding and Special Insight

Initially the yogi should seek the prerequisites that can assist him in actualizing calm abiding meditation and special insight quickly and easily.

The prerequisites necessary for the development of calm abiding meditation are: to live in a conducive environment, to limit your desires and practice contentment, not being involved in too many activities, maintaining pure moral ethics, and fully eliminating attachment and all other kinds of conceptual thoughts.

A conducive environment should be known by these five characteristics: providing easy access to food and clothes, being free of evil beings and enemies, being free from disease, containing good friends who maintain moral ethics and who share similar views, and being visited by few people in the daytime and with little noise at night.

Limiting your desires refers to not being excessively attached to many or good clothes, such as religious robes, and so forth. The practice of contentment means always being satisfied with any little thing, like inferior religious robes, and so forth. Not being involved in many activities refers to giving up ordinary activities like business, avoiding too close association with householders and monks, and totally abandoning the practice of medicine and astrology.

Even in the case of the statement that a transgression of the Hearers’ vows cannot be restored, if there *is* regret and an awareness of the intention not to repeat it, and an awareness of the lack of a true identity of the mind that performed the action, or familiarity with the lack of a true identity of all phenomena, that person’s morality can be said to be pure. This should be understood from the *Sutra on the Elimination of Ajatashatru’s Regret*. You should overcome your regret and make special effort in meditation.

Being mindful of the various defects of attachment in this life and future lives helps eliminate

misconceptions in this regard. Some common features of both beautiful and ugly things in the cycle of existence are that they are all unstable and subject to disintegration. It is beyond doubt that you will be separated from all of these things without delay. So, meditate on why you should be so excessively attached to these things and then discard all misconceptions.

What are the prerequisites of special insight? They are relying on holy persons, seriously seeking extensive instruction, and proper contemplation.

What type of holy person should you rely upon? One who has heard many [teachings], who expresses himself clearly, who is endowed with compassion, and able to withstand hardship.

What is meant by seriously seeking extensive instruction? This is to listen seriously with respect to the definitive and interpretable meaning of the twelve branches of the Buddha's teachings. The *Unraveling of the Thought Sutra* says:

“Not listening to superior beings' teachings as you wish is an obstacle to special insight.”

The same sutra says,

“Special insight arises from its cause, correct view, which in turn arises from listening and contemplation.”

The Questions of Narayana Sutra says,

“Through the experience of listening [to teachings] you gain wisdom, and with wisdom disturbing emotions are thoroughly pacified.”

What is meant by proper contemplation? It is properly establishing the definitive and interpretable sutras. When Bodhisattvas are free of doubt, they can meditate single-pointedly. Otherwise, if doubt and indecision beset them, they will be like a man at a crossroads uncertain of which path to follow.

Yogis should at all times avoid fish, meat and so forth, should eat with moderation and avoid foods that are not conducive to health.

Thus Bodhisattvas who have assembled all the prerequisites for calm abiding meditation and special insight should enter into meditation.

When meditating, the yogi should first complete all the preparatory practices. He should go to the toilet and in a pleasant location free of disturbing noise he should think, “I will deliver all sentient beings to the state of enlightenment. “ Then he should manifest great compassion, the thought wishing to liberate all sentient beings, and pay homage to all the Buddhas and Bodhisattvas in the ten directions by touching the five limbs of his body to the ground.

He should place an image of the Buddhas and Bodhisattvas, such as a painting, in front of him or in some other place. He should make as many offerings and praises as he can. He should confess his misdeeds and rejoice in the merit of all other beings.

Then, he should sit in the full lotus posture of Vairochana, or the half lotus posture, on a comfortable

cushion. The eyes should not be too widely opened or too tightly closed. Let them focus on the tip of the nose. The body should not be bent forward or backward. Keep it straight and turn the attention inwards. The shoulders should rest in their natural position and the head should not lean back, forward, or to either side. The nose should be in line with the navel. The teeth and lips should rest in their natural state with the tongue touching the upper palate. Breathe very gently and softly without causing any noise, without laboring, and without unevenness. Inhale and exhale naturally, slowly, and unnoticeably.

8. The Practice of Calm Abiding

Definitions of Calm Abiding and Special Insight

Calm abiding meditation should be achieved first. Calm abiding is that mind which has overcome distraction to external objects, and which spontaneously and continuously turns toward the object of meditation with bliss and pliancy.

That which properly examines suchness from within a state of calm abiding is special insight. The *Cloud of Jewels Sutra* reads,

“Calm abiding meditation is a single pointed mind; special insight makes specific analysis of the ultimate.”

Also, from the *Unraveling of the Thought Sutra*:

“Maitreya asked, ‘O Buddha, how should [people] thoroughly search for calm abiding meditation and gain expertise in special insight?’ the Buddha answered, ‘Maitreya, I have given the following teachings to Bodhisattvas: sutras, melodious praises, prophetic teachings, verses, specific instructions, advice from specific experiences, expressions of realization, legends, birth tales, extensive teachings, established doctrine, and instructions.

‘Bodhisattvas should properly listen to these teachings, remember their contents, train in verbal recitation, and thoroughly examine them mentally. With perfect comprehension, they should go alone to remote areas and reflect on these teachings and continue to focus their minds upon them. They should focus mentally only on those topics that they have reflected about and maintain this continuously. That is called mental engagement.’”

‘When the mind has been repeatedly engaged in this way and physical and mental pliancy have been achieved, that mind is called calm abiding. This is how Bodhisattvas properly seek the calmly abiding mind.’”

“When the Bodhisatta has achieved physical and mental pliancy and abides only in them, he eliminates mental distractions. The phenomena that has been contemplated as the object of inner single-pointed concentration should be analyzed and regarded as like a reflection. This reflection or image, which is the object of single-pointed concentration, should be thoroughly discerned as an object of knowledge. It should be completely investigated and thoroughly examined. Practice patience and take delight in it. With proper analysis, observe and understand it. This is what is known as special insight. Thus, Bodhisattvas are skilled in the ways of special insight.”

How to Practice Calm Abiding

The yogis who are interested in actualizing a calmly abiding mind should initially concentrate closely on the fact that the twelve sets of scriptures-the sutras, melodious praises, and so forth-can be summarized as all leading to suchness, that they will lead to suchness, and that they have led to suchness.

One way of doing this meditation is to set the mind closely on the mental and physical aggregates, as an object that includes all phenomena. Another way is to place the mind on an image of the Buddha. The *King of Meditative Stabilization Sutra* says:

With his body gold in color,
The lord of the universe is extremely beautiful.
The Bodhisattva who places his mind on this object
Is referred to as one in meditative absorption.

In this way place the mind on the object of your choice and, having done so, repeatedly and continuously place the mind.

Obstacles and Antidotes

Having placed the mind in this way, examine it and check whether it is properly focused on the object. Also check for dullness and see whether the mind is being distracted to external objects.

If the mind is found to be dull due to sleepiness and mental torpor or if you fear that dullness is approaching, then the mind should attend to a supremely delightful object such as an image of the Buddha, or a notion of light. In this process, having dispelled dullness the mind should try to see the object very clearly.

You should recognize the presence of dullness when the mind cannot see the object very clearly, when you feel as if you are blind or in a dark place or that you have closed your eyes. If, while you are in meditation, your mind chases after qualities of external objects such as form, or turns its attention to other phenomena, or is distracted by desire for an object you have previously experienced, or if you suspect distraction is approaching, reflect that all composite phenomena are impermanent. Think about suffering and so forth, topics that will temper the mind.

In this process, distraction should be eliminated and with the rope of mindfulness and alertness the elephant-like mind should be fastened to the tree of the object of meditation. When you find that the mind is free of dullness and excitement and that it naturally abides on the object, you should relax your effort and remain neutral as long as it continues thus.

You should understand that calm abiding is actualized when you enjoy physical and mental pliancy through prolonged familiarity with the meditation, and the mind gains the power to engage the object as it chooses.

9. Actualizing Special Insight

The Motivation

After realizing calm abiding, meditate on special insight, thinking as follows: 'All the teachings of the Buddha are perfect teachings, and they directly or indirectly reveal and lead to suchness with utmost clarity. If you understand suchness with utmost clarity, you will be free of all the nets of wrong views, just as darkness is dispelled when light appears. Mere calm abiding meditation cannot purify pristine awareness, nor can it eliminate the darkness of obscurations. When I meditate properly on suchness with wisdom, pristine awareness will be purified. Only with wisdom can I realize suchness. Only with wisdom can I effectively eradicate obscurations. Therefore, engaging in calm abiding meditation, I shall then search for suchness with wisdom. And I shall not remain content with calm abiding alone.'

What is suchness like? It is the nature of all phenomena that ultimately they are empty of the self of persons and the self of phenomena. This is realized through the perfection of wisdom and not otherwise. *The Unraveling of the Thought Sutra* reads,

"O Tathagatha, by which perfection do Bodhisattvas apprehend the identitylessness of phenomena?" "Avalokiteshvara, it is apprehended by the perfection of wisdom."

Therefore, meditate on wisdom while engaging in calm abiding.

The Selflessness of Persons

Yogis should analyze in the following manner: a person is not observed as separate from the mental and physical aggregates, the elements and sense powers. Nor is a person of the nature of the aggregates and so forth, because the aggregates and so forth have the entity of being many and impermanent. Others have imputed the person as permanent and single. The person as a phenomena cannot exist except as one or many, because there is no other way of existing. Therefore, we must conclude that the assertion of the worldly "I" and "mine" is wholly mistaken.

The Selflessness of Phenomena

Meditation on the selflessness of phenomena should also be done in the following manner: phenomena, in short, are included under the five aggregates, the twelve sources of perception, and the eighteen elements. The physical aspects of the aggregates, sources of perception, and elements are, in the ultimate sense, nothing other than aspects of the mind. This is because when they are broken into subtle particles and the nature of the parts of these subtle particles is individually examined, no definite identity can be found.

The Emptiness of the Mind

In the ultimate sense, the mind too cannot be real. How can the mind that apprehends only the false nature of physical form and so forth, and appears in various aspects, be real? Just as physical forms and so forth are false, since the mind does not exist separately from physical forms and so forth, which are false, it too is false. Just as physical forms and so forth possess various aspects, and their identities are neither one nor many, similarly, since the mind is not different from them, its identity too is neither one nor many. Therefore, the mind by nature is like an illusion.

The Emptiness of All Phenomena

Analyze that, just like the mind, the nature of all phenomena, too, is like an illusion. In this way, when the identity of the mind is specifically examined by wisdom, in the ultimate sense it is perceived neither within nor without. It is also not perceived in the absence of both. Neither the mind of the past, nor that of the future, nor that of the present, is perceived. When the mind is born, it comes from nowhere, and when it ceases it goes nowhere because it is inapprehensible, undemonstrable, and non-physical.

If you ask, “What is the entity of that which is inapprehensible, undemonstrable, and non-physical?” *The Heap of Jewels* states:

“O Kashyapa, when the mind is thoroughly sought, it cannot be found. What is not found cannot be perceived. And what is not perceived is neither past nor future nor present.”

Through such analysis, the beginning of the mind is ultimately not seen, the end of the mind is ultimately not seen, and the middle of the mind is ultimately not seen. All phenomena should be understood as lacking an end and a middle, just as the mind does not have an end or a middle. With the knowledge that the mind is without an end or a middle, no identity of the mind is perceived.

The Emptiness of Emptiness

What is thoroughly realized by the mind, too, is realized as being empty. By realizing that, the very identity, which is established as the aspect of the mind, like the identity of physical form, and so forth, is also ultimately not perceived.

In this way, when the person does not ultimately see the identity of all phenomena through wisdom, he will not analyze whether physical form is permanent or impermanent, empty or not empty, contaminated or not contaminated, produced or non-produced, and existent or non-existent. Just as physical form is not examined, similarly feeling, recognition, compositional factors, and consciousness are not examined. When the object does not exist, its characteristics also cannot exist. So how can they be examined? In this way, when the person does not firmly apprehend the entity of a thing as ultimately existing, having investigated it with wisdom, the practitioner engages in non-conceptual single-pointed concentration. And thus the identitylessness of all phenomena is realized.

The Necessity of this Meditation

Those who do not meditate with wisdom by analyzing the entity of things specifically, but merely meditate on the elimination of mental activity, cannot avert conceptual thoughts and also cannot realize identitylessness because they lack the light of wisdom. If the fire of consciousness knowing phenomena as they are is produced from individual analysis of suchness, then like the fire produced by rubbing wood it will burn the wood of conceptual thought. The Buddha has spoken in this way.

The Cloud of Jewels also states,

“One skilled in discerning the faults engages in the yoga of meditation on emptiness in order to get rid of all conceptual elaborations. Such a person, due to his repeated meditation on emptiness, when he thoroughly searches for the object and the identity of the object, which delights the mind and distracts it, realizes them to be empty. When that very mind is also examined, it is realized to be empty. When the identity of what is realized by this mind is

thoroughly sought, this too is realized as empty. Realizing in this way one enters into the yoga of signlessness.”

This shows that only those who have engaged in complete analysis can enter into the yoga of signlessness.

It has been explained very clearly that through mere elimination of mental activity, without examining the identity of things with wisdom, it is not possible to engage in non-conceptual meditation. Thus, concentration is done after the actual identity of things like physical form and so forth has been perfectly analyzed with wisdom, and not by concentrating on physical forms and so forth. Concentration is also not done by abiding between this world and the world beyond, because physical forms and so forth are not perceived. It is thus called the non-abiding concentration.

[Such a practitioner] is then called a meditator of supreme wisdom, because by specifically examining the identity of all things with wisdom he has perceived nothing. This is as stated in *The Space Treasure Sutra* and *The Jewel in the Crown Sutra*, and so forth.

In this way, by entering into the suchness of the selflessness of persons and phenomena, you are free from concepts and analysis because there is nothing to be thoroughly examined and observed. You are free from expression, and with single-pointed mental engagement you automatically enter into meditation without exertion. Thus, you very clearly meditate on suchness and abide in it.

Working with Obstacles to this Meditation

While abiding in that meditation, the continuity of the mind should not be distracted. When the mind is distracted to external objects due to attachment, and so forth, such distraction should be noted. Quickly pacify the distraction by meditating on the repulsive aspect of such objects and swiftly replace the mind on suchness. If the mind appears to be disinclined to do that, reflecting on the advantages of single pointed concentration, meditate with delight. The disinclination should be pacified by also seeing the defects of distraction.

If the function of the mind becomes unclear and starts sinking, or when there is a risk of it sinking due to being overpowered by mental torpor or sleep, then as before, quickly attempt to overcome such dullness by focusing the mind on supremely delightful things. Then the object suchness should be held in very tight focus. At times when the mind is observed to be excited or tempted to become distracted by the memory of past events of laughter and play, then as in the earlier cases, pacify the distractions by reflecting on such things as impermanence, and so forth, which will help subdue the mind. Then, again endeavor to engage the mind on suchness without applying counter forces.

If and when the mind spontaneously engages in meditation on suchness, free of sinking and mental agitation, it should be left naturally and your efforts should be relaxed. If effort is applied when the mind is in meditative equipoise, it will distract the mind. But if effort is not applied when the mind becomes dull, it will become like a blind man due to extreme dullness and you will not achieve special insight. So, when the mind becomes dull, apply effort, and when in absorption, effort should be relaxed. When, by meditating on special insight, excessive wisdom is generated and calm abiding is weak, the mind will waver like a butter lamp in the wind and you will not perceive suchness very clearly. Therefore, at that time meditate on calm abiding. When calm abiding meditation becomes excessive, meditate on wisdom.

10. Unifying Method and Wisdom

When both are equally engaged, keep still, effortlessly; so long as there is no physical or mental discomfort. If physical or mental discomfort arises, see the whole world like an illusion, a mirage, a dream, a reflection of the moon in water, and an apparition. And think: "These sentient beings are very troubled in the cycle of existence due to their not understanding such profound knowledge." Then, generate great compassion and the awakening mind of bodhichitta, thinking: "I shall earnestly endeavor to help them understand suchness." Take rest. Again, in the same way, engage in a single pointed concentration on the non-appearance of all phenomena. If the mind is discouraged, then similarly take rest. This is the path of engaging in a union of calm abiding meditation and special insight. It focuses on the image conceptually and non-conceptually.

Thus, through this progress, a yogi should meditate on suchness for an hour, or half a session in the night, or one full session, or for as long as is comfortable. This is the meditative stabilization thoroughly discerning the ultimate, as taught in the *Descent into Lanka Sutra*.

Then, if you wish to arise from the concentration, while your legs are still crossed think as follows: "Although ultimately all these phenomena lack identity, conventionally they definitely exist. If this were not the case, how would the relationship between cause and effect, and so forth, prevail? The Buddha has also said,

"Things are produced conventionally, but ultimately they lack intrinsic identity. Sentient beings with a childish attitude exaggerate phenomena, thinking of them as having an intrinsic identity when they lack it. Thus attributing intrinsic existence to those things that lack it confuses their minds, and they wander in the cycle of existence for a long time. For these reasons, I shall endeavor without fail to achieve the omniscient state by accomplishing the unsurpassable accumulations of merit and insight in order to help them realize suchness."

Then slowly arise from the cross-legged position and make prostrations to the Buddhas and Bodhisattvas of the ten directions. Make them offerings and sing their praises. And make vast prayers by reciting the *Prayer of Noble Conduct*, and so forth. Thereafter, engage in conscious efforts to actualize the accumulations of merit and insight by practicing generosity and so forth, which are endowed with the essence of emptiness and great compassion.

If you act thus, your meditative stabilization will actualize that emptiness that possesses the best of all qualities. The *Jewel in the Crown Sutra* states,

"Donning the armor of loving-kindness, while abiding in the state of great compassion, practice meditative stabilization that actualizes the emptiness possessing the best of all qualities. What is the emptiness possessing the best of all qualities? It is that which is not divorced from generosity, ethics, patience, effort, meditative stabilization, wisdom, or skillful means."

Bodhisattvas must rely on virtuous practices like generosity as means to thoroughly ripen all sentient beings and in order to perfect the place, body, and manifold retinue.

If it were not so, what would be the causes of these fields, the field of Buddhas and so forth, that the

Buddha spoke about? The omniscient wisdom possessing the best of all qualities can be accomplished through generosity and other skillful means. Therefore, the Buddha has said that omniscient wisdom is perfected by skillful means. Therefore, Bodhisattvas should also cultivate generosity and other skillful means and not only emptiness. The *Extensive Collection of All Qualities Sutra* also says.

“O Maitreya, Bodhisattvas thoroughly accomplish the six perfections in order to attain the final fruit of Buddhahood. But to this the foolish respond: ‘Bodhisattvas should train only in the perfection of wisdom-what is the need for the rest of the perfections?’ They repudiate the other perfections. Maitreya, what do you think of this? When the king of Kashi offered his flesh to the hawk for the sake of a pigeon was it a corruption of wisdom?”

Maitreya replied, “This is not so.”

The Buddha said, “Maitreya, Bodhisattvas accumulated roots of merit through their deeds in conjunction with the six perfections. Are these roots of merit harmful?”

Maitreya replied. “O Buddha, this is not so.”

The Buddha further spoke, “Maitreya, you have also correctly practiced the perfection of generosity for sixty aeons, the perfection of ethics for sixty aeons, the perfection of patience for sixty aeons, the perfection of enthusiastic perseverance for sixty aeons, the perfection of meditative stabilization for sixty aeons, and the perfection of wisdom for sixty aeons. To this the foolish respond: ‘There is only one way to attain Buddhahood, and that is the way of emptiness.’ Their practice is completely mistaken.”

A Bodhisattva possessing wisdom but not skillful means would be like the Hearers, who are unable to engage in the deeds of Buddhas. But they can do so when supported by skillful means. As the *Heap of Jewels* says,

“Kashyapa, it is like this. For instance, kings who are supported by ministers can accomplish all their purposes. Similarly, [when] the wisdom of a Bodhisattva is thoroughly supported by skillful means, such a Bodhisattva also performs all the activities of a Buddha.”

The philosophical view of the path of Bodhisattvas is different from the philosophical paths of the non-Buddhists and Hearers. For example, since the philosophical view of the path of non-Buddhists pervasively observes a [truly existent] self, and so forth, such a path is completely and always divorced from wisdom. Therefore, they cannot attain liberation. The Hearers are separated from great compassion and devoid of skillful means. Therefore, they single mindedly endeavor to achieve nirvana.

In their path, Bodhisattvas enshrine wisdom and skillful means, so they endeavor to achieve the non-abiding nirvana. The Bodhisattva path consists of wisdom and skillful means and, therefore, [they] attain the non-abiding nirvana. Because of the power of wisdom, [they] do not fall into the cycle of existence; due to the power of skillful means, [they] do not fall to nirvana.

The *Hill of Gaya Head Sutra* says,

“The Bodhisattva path, in short, is twofold. The two are skillful means and wisdom.”

The *First among the Supreme and Glorious* also says,

“The perfection of wisdom is the mother and expertise in skillful means is the father.”

The *Teaching of Vimalakirti* also says,

“What is bondage for Bodhisattvas and what is liberation? Upholding a life in the cycle of existence devoid of skillful means is bondage for Bodhisattvas. [But] to lead a life in the cycle of existence with skillful means is liberation. Upholding a life in the cycle of existence devoid of wisdom is bondage for Bodhisattvas. [But] to lead a life in the cycle of existence with wisdom is liberation. Wisdom not conjoined with skillful means is bondage, [but] wisdom conjoined with skillful means is liberation. The skillful means not conjoined with wisdom is bondage, [but] skillful means conjoined with wisdom is liberation.”

If a Bodhisattva cultivates mere wisdom, [he] falls to the nirvana desired by Hearers. Thus, it is like bondage. And [he] cannot achieve non-abiding nirvana. So wisdom separated from skillful means is bondage for Bodhisattvas. Therefore, just as a person chilled by the wind seeks the comfort of fire, so a Bodhisattva cultivates the wisdom of emptiness along with skillful means to eliminate the wind of wrong view. [But he does not [endeavor] to actualize it as the Hearers do. The *Ten Qualities Sutra* says,

“O son of good family, it is like this. For instance, a person who is thoroughly devoted to fire, who respects it and regards it as guru, will not think: ‘Because I respect, honor, and venerate fire, I should hold it in both hands.’ This is because he realizes that to do so would give him physical pain and cause mental discomfort. Similarly, a Bodhisattva also is aware of nirvana. but also does not try to actualize it. This is because he realizes that by doing so he would be turning away from enlightenment.”

If he relies merely on skillful means, the Bodhisattva will not transcend the ordinary level and thus there will only be bondage. Therefore, [he] cultivates skillful means along with wisdom. By the power of wisdom, Bodhisattvas can transform even the disturbing emotions into nectar, like poison under a tantric spell. There is no need to express [the goodness] of generosity, and so forth, which leads to naturally elevated states of existence.

The *Heap of Jewels* states,

“Kashyapa, it is like this. Due to the power of Tantra and medicine, a poison may not cause death. Similarly, since the disturbing emotions of Bodhisattvas are under the power of wisdom, they cannot cause them downfalls. Therefore, due to the power of skillful means Bodhisattvas do not abandon the cycle of existence; they do not fall to nirvana. Due to the power of wisdom, [they] eliminate all objects [misconceived as truly existent] and therefore [they] do not fall into the cycle of existence. Thus, they attain the non-abiding nirvana of Buddhahood alone.”

The *Space Treasure Sutra* also says.

“Because of the knowledge of wisdom, Bodhisattvas eliminate all disturbing emotions, and due to their knowledge of skillful means they do not abandon sentient beings.”

The *Unraveling of the Thought Sutra* also says,

“I have not taught that someone who is not concerned for the welfare of sentient beings and who is not inclined to realize the nature of all composite phenomena will achieve unsurpassable and perfectly accomplished Buddhahood.”

Therefore, those interested in Buddhahood must cultivate both wisdom and skillful means. While you are meditating on transcendental wisdom or while you are in a deep meditative absorption, you cannot engage in skillful means such as practicing generosity. But skillful means can be cultivated along with wisdom during the preparatory and post-meditative periods. That is the way to engage in wisdom and skillful means simultaneously.

Moreover, this is the path of Bodhisattvas in which they engage in an integrated practice of wisdom and skillful means. This is cultivating the transcendental path that is thoroughly imbued with great compassion focusing on all sentient beings. And while practicing skillful means, after arising from meditative absorption, you practice generosity and other skillful means without misconception, like a magician. The *Teaching of Akshayamati Sutra* says,

“What are a Bodhisattva’s skillful means and what wisdom is actualized? The Bodhisattva’s skillful means are thinking and placing the mind closely on sentient beings with great compassion while in meditative absorption. And engaging in meditative equipoise with peace and extreme peace is wisdom.”

There are many more such references. *The Chapter on Controlling Evil Forces* also says:

“Furthermore, the perfect activities of Bodhisattvas refer to conscious efforts by the mind of wisdom and the collection of all meritorious Dharma by the mind of skillful means. The mind of wisdom also leads to selflessness, the non-existence of [inherently existent] sentient beings, and of life, sustenance, and the person. And the mind of skillful means leads to thoroughly ripening all sentient beings.”

The *Extensive Collection of All Qualities Sutra* also states:

Just as a magician endeavors to let his creation go,
Since he already knows the [nature of his] creation,
He has no attachment to it.
Similarly, the three worlds are like an illusion,
Which the wise Buddha knew about
Long before he knew the sentient beings in these worlds
And had undertaken efforts to help them.

It is because of the Bodhisattva’s practice of wisdom and skillful means that it is said: “In their activities they remain in the cycle of existence, but in their thoughts they abide in nirvana.”

In this way, become familiar with generosity and other skillful means that are dedicated to unsurpassable and perfectly accomplished enlightenment, having the essence of emptiness and great compassion. In order to generate the ultimate awakening mind of bodhichitta, as was done earlier, practice calm abiding meditation and special insight as much as you can in regular sessions. As it was taught in the *Pure Field of Engagement Sutra*, always familiarize yourself with skillful means by closely

placing mindfulness on the good qualities of Bodhisattvas who work for the welfare of sentient beings at all times.

Those who become familiar with compassion, skillful means, and the awakening mind of bodhichitta in this way will undoubtedly excel in this life. Buddhas and Bodhisattvas will always be seen in dreams, and other pleasant dreams will also occur, and appreciative gods will protect you. There will be immense accumulation of merit and insight at every moment. Disturbing emotions and other bad states of existence will be purified. You will enjoy much happiness and mental peace at all times and a great many beings will cherish you. Physically, too, you will be free of disease. You will attain supreme mental facility, and thus you will achieve special qualities like clairvoyance.

Then you will travel by miraculous power to innumerable worlds, make offerings to the Buddhas and listen to teachings from them. At the time of death, too, you will undoubtedly see Buddhas and Bodhisattvas. In future lives you will be reborn in special families and places, where you will not be separated from Buddhas and Bodhisattvas. Thus, you will effortlessly accomplish all accumulations of merit and insight. You will have great wealth, a large following, and many attendants. Possessing a sharp intelligence, you will be able to ripen the mind streams of many beings. In all lives such a person will be able to recall past lives. Try to understand such immeasurable advantages that are also described in other sutras.

In this way, if you meditate on compassion, skillful means, and the awakening mind of bodhichitta for a long time with great admiration, the mind stream will gradually become thoroughly purified and ripened. Then, like producing fire by rubbing together pieces of wood, you will accomplish your meditation on the perfect reality. You will thus achieve an extremely clear knowledge of the sphere of phenomena free from conceptual elaborations, the transcendental wisdom free of the impeding nets of conceptual thought. This wisdom of ultimate bodhichitta is stainless like an unwavering butter lamp undisturbed by the wind. Thus, such a mind in the entity of ultimate bodhichitta is included within the path of seeing, which apprehends the selfless nature of all phenomena.

Through this achievement you enter into the path focusing on the reality of things and you are then born in the family of Tathagata; you enter the stainless state of a Bodhisattva, turn away from all wandering births, abide in the suchness of Bodhisattvas, and attain the first Bodhisattva level. You can find more details of these advantages in other texts such as the *Ten Spiritual Levels*. This is how meditative stabilization focusing on suchness is taught in the *Descent into Lanka Sutra*. This is how Bodhisattvas enter into the non-conceptual meditation free from elaborations.

In this way, a person who has entered the first level, later, in the path of meditation, familiarizes himself with the two wisdoms of the transcendental state and the subsequent wisdom and skillful means. In this way he gradually purifies the subtlest accumulation of obscurations that are the object of purification of the path of meditation. And in order to achieve highest qualities he thoroughly purifies the lower spiritual levels. All purposes and objectives are completely fulfilled by entering the transcendental wisdom of the Tathagatas and by entering the ocean of omniscience. In this way, by gradual practice, the mind stream is thoroughly purified. The *Descent into Lanka* explains this. The *Unraveling of the Thought* too reads,

“In order to achieve those higher levels, the mind should be purified just as you refine gold, until you realize the unsurpassable and perfectly consummated Buddhahood.”

Entering the ocean of omniscience, you possess impeccable jewel-like qualities to sustain sentient beings, and these fulfill your previous positive prayers. The individual then becomes the embodiment of compassion, possessing various skillful means that function spontaneously and work in various emanations in the interest of all wandering beings. In addition, all marvelous attributes are perfected. With total elimination of all defilements and their latent potential, all Buddhas abide to help every sentient being. Through such realization, generate faith in the Buddhas, the source of all wonderful knowledge and qualities. Everyone should endeavor to actualize these qualities. The Buddha thus said,

“The omniscient transcendental wisdom is produced with compassion as its root, the awakening mind of bodhichitta as its cause, and is perfected by skillful means.”

The wise distance themselves from jealousy and other stains;
Their thirst for knowledge is unquenchable like an ocean.
They retain only what is proper through discrimination,
Just like swans extracting milk from water.
Thus, scholars should distance themselves from divisive attitudes and bigotry.
Even from a child good words are received.
Whatever merit I derive from the exposition of this Middle Path,
I dedicate for all beings to actualize the Middle Path.

*The Second Part of the Stages of Meditation by Acharya Kamalashila is here completed.
Translated and edited in Tibetan by the Indian abbot Prajna Verma and the monk Yeshe De.*

The Process of Meditation III

By Kamalashila

Translated by Martin T. Adam, as contained in his dissertation
Meditation and the Concept of Insight in Kamalashila's Bhavanakramas

1. Samatha and Vipashyana

[230] Homage to Tara!

The Process of Meditation is related in brief for those who have entered the way of the Mahayana sutras.

There (in those sutras), even if the Samadhi of bodhisattvas was taught by the Bhagavan to be limitless (in variety), by way of the (four) Immeasurables and all the rest, nevertheless all Samadhis are subsumed under tranquility and insight. Therefore, precisely that path which carries the union of tranquility and insight is related. And the Bhagavan has said:

Having cultivated tranquility and insight, a living being is liberated from the bondages of signs (nimitta, T. mtshan ma) and negative dispositions (daushthula, T. gnas nen len).

Therefore one who aims to abandon all obscurations should practice tranquility and insight. By the power of tranquility the mind becomes steady on its object, like a lamp in a place without wind. By insight, the light of perfect gnosis emerges from accurately realizing the suchness of dharmas (yathavad dharma tattva vagamat). And on that basis all obscuration is removed, just as the night by the dawning of the sun. Precisely because of this the Bhagavan taught four realities as meditation objects for yogins:

- a) A mental image without conceptualization
- b) A mental image accompanied by conceptualization
- 6) The limit of things (vastuparyantata i.e. Sunyata) and [231]
- d) The perfection of purpose.

a) In this context, when by means of tranquility one has committed oneself to a mental image of all dharmas or to a form like that of the Buddha, that which is depended upon is called a mental image without conceptualization. It is called without conceptualization here because of an absence of concepts determining the actual state of (that) reality (bhutartha nirupana vikalpabhava). And it is called a mental image because it is depended upon, having committed oneself to an image of dharmas as they have been learned and understood.

b) When, by means of insight, the yogin analyzes (vicarayati) that very order to understand reality (tattvadhigamartha), then it is called a mental image accompanied by conceptualization

on account of the presence (samudbhava, T. yod pa) there of a concept determining reality (tattvanurapaavikalpa), which is the characteristic of insight.

c) And in determining the nature of that very mental image on the basis of accurately understanding the nature of all dharmas, the yogin is as if ascertaining blemishes upon his own face by discerning its reflection in a mirror. When he penetrates the suchness (tathata) that marks the limit of things then, on account of understanding the final nature of objects, this is called the meditation object of the limit of things in the first stage (of the bodhisattva).

7) After that, by the path of cultivation in the remaining stages, gradually there is a reorientation of the basis (of the mind) on account of the arising of moments of greater and greater (mental) purity -- just as when one employs an elixir of medicinal herbs. This being so, when there is the accomplishment of what must be done, which is defined by the removal of obscurations, then that very knowledge in the Buddha-stage is called the object for the perfection of purpose.

[232] That being so, what is shown by this? The realization of the limit of all things occurs through practicing tranquility and insight. And by that, the perfection of purpose defined by the removal of obscurations is attained. And that itself is Buddhahood. Therefore tranquility and insight must be practiced by one who aims for the realization of Buddhahood. Conversely, for one who does not practice those two there is neither the realization of the limit of reality nor the perfection of purpose. Thus in the noble *Ratnamegha* and elsewhere the Bhagavan concisely stated the definition of tranquility and insight:

Tranquility is one-pointedness of mind, insight is the discernment of reality (bhatapratyavek, yan dag pa la rtog pa).

2. How to Practice Samatha And Vipashyana.

There, the yogin established in the prerequisites (sambhara) for tranquility and insight such as moral purification, having generated great compassion toward all beings, should practice in studying, thinking and meditation by way of the thought of Awakening that has been produced. In this context, at the time of meditation, having first of all finished with all his obligations and having emptied his bladder and bowels, in a pleasant spot free from barbs of sound and such, the yogin who intends to rescue all living beings resolves, "May I bring all sentient beings into the heart of Awakening. " Having actualized great compassion he makes prostrations to all the Buddhas [233] and bodhisattvas residing in the ten directions, whether by placing pictures of their bodies in front of himself or elsewhere, properly praising and making offerings to them as is his liking. Having confessed his faults, he rejoices in the merit of the entire world.

Then on a very soft and comfortable seat, in the manner of the venerable Vairocana's Lotus posture, or alternatively in the 'Half-lotus' posture, with eyes neither too open nor closed directed at the tip of the nose, and with his body neither too bent nor rigid but simply straight,

he should remain one whose awareness is inclined inward. Then he should square his shoulders. The head should be kept neither raised nor lowered, nor moving to one side (or another), thereby keeping the nose properly centered. His teeth and lips should be left natural, while his tongue is placed at the upper base of the teeth. His respirations should not be accompanied by sound, neither hurried nor heavy, but rather just as they should enter and depart without being discerned, very slowly and without effort, that's the way it should be done.

There first of all the yogin, having placed his mind on the form of the Tathagata as seen or studied, should generate tranquility. And that form of the Tathagata is yellow like refined gold, adorned with the marks and secondary marks, surrounded by a circle of attendants. One who continuously pays attention to helping sentient beings through a variety of methods takes on the desire for the (Tathagata's) virtues and neutralizes laxity, excitement and so forth. One should concentrate to such an extent as to see him so clearly that it is as if he were sitting directly before one.

And then insight should occur on the basis of observing the coming and going of the [234] reflection of the Tathagata's form. And after that one should think along the following lines, "Just as this reflection of the Tathagata's form does not come from anywhere, will not go anywhere, and also remains empty of an independent nature, free of a self and of belonging to a self, so too all dharmas are empty of an independent nature, free from coming and going, like reflections, without a nature of existence and so on." Having thought thus, the one cultivating suchness with a mind whose thought has stopped and which has the singular flavour of silence should abide as long as he likes. And this samadhi is taught as the Pratyutpanna buddhasammukha vasthita samadhi. Instruction on its advantages can be known in detail in that very sutra. According to this, all dharmas are collected together by way of kind. Having bound the mind on that point, one should then generate tranquility by ceasing laxity, excitement and so forth.

And, in brief, dharmas are grouped together by dividing them into those with material form and those with an immaterial form. There, those with material form are collected under the aggregate of material form. Those with an immaterial form have the nature of the aggregates of sensation and so forth. Now with regard to this, it is due to the attachment of clinging to existence and so forth that innocent people roam around samsara with inverted minds. In order to reverse their error" and having manifested great compassion towards them, the yogin who has generated tranquility cultivates insight so as to realize thusness. And the discernment of reality is said to be insight.

But what is real is the selflessness of persons and dharmas. Here, the selflessness of the person is the aggregates' lack of self or belonging to a self. The selflessness of dharmas is precisely their being like an illusion. Here the yogin should examine as follows, "First of all, apart [235] from material form and the rest there is no person; this on account of its nonappearance. It is only among material form and the other (aggregates) that there is an "I". And thus it is a production by conditions. Moreover, there is no person who possesses the nature of the aggregates of

material form and the rest. This is because those (aggregates), material form and so on, have a nature of being impermanent and multiple while a person is imagined by its proponents as permanent and unitary. Nor also is the reality of a person whom one cannot describe as existing that (way) or the other (way) reasonable, since real things have no other kind of existence." Therefore that which the world calls: "I and mine" is clearly shown to be nothing more than a misguided delusion.

Next, in order to realize the identitylessness of dharmas, those dharmas with material form should also be analyzed, "Are these established as existing ultimately, independent from the mind?

Or could it be that the mind itself appears, manifesting as material form and the rest, just like appearances in a dream-state?" These he observes as atoms, but when discerning the atoms in terms of (their own) parts, he does not find (them). And thus not apprehending (them), he dismisses (conceptualizations regarding their existence or nonexistence. And he understands that the three worlds are mind alone, nothing more. Thus it is said in the Lankavatara sutra: One analyzes a substance into atoms and indeed should not conceive material form. It is because of a false view that one does not clarify the state of mind only.

One thinks, "Because of the force of beginning less attachment to false forms and the like, for the naive the mind itself takes on an appearance of a material form as if it exists separated externally, just like those forms and so on being apprehended in the dreams. Therefore the triple world is just mind-alone." Having ascertained all designation to be just mind in this way, and [236] having discerned there, one also discerns the nature of mind since, "The nature of all dharmas is discerned." Thus he investigates. ultimately the mind too is nonarisen, like an illusion.

When the mind itself appears in diverse aspects because of grasping the aspects of false-natured material form and the rest, then the same goes for it as for material form and the rest. Because it is not independent of these, where could there be any reality? Just as material form and the rest have a nature of being neither one nor many on account of their diverse aspects, so too the mind also has a nature of being neither one nor many since it is not independent from those. Nor also does the mind, in being generated, come from anywhere; nor when ceasing, does it go anywhere. Nor also is its generation ultimately from itself, another or both reasonable. Therefore the mind is just like an illusion. Just as the mind, so too all dharmas, like an illusion, are ultimately unarisen.

The yogin who is examining does not even apprehend a nature of the mind by which he discerns! Thus in this way wherever the yogin's mind extends to a meditation object, when upon examining its nature it is not found, then having analyzed every single thing (and) having understood them to be without a pith -- like the trunk of a plantain tree -- he turns his mind away from that (analysis). Then, when all conceptualization of existence and so forth has ceased, the signless yoga free of all conceptual proliferation is obtained. Thus it is stated in the noble Ratnamegha.

He who is skillful regarding faults in this way practices in the cultivation of emptiness in order to eliminate all conceptual proliferation. One who is experienced in cultivating emptiness, in searching for an independent nature realizes as empty whatever places the mind flows toward, those places that the mind enjoys. The mind too, upon being examined, is realized to be empty.

[237] Even the mind which examines when an independent nature is being sought, is realized to be empty. One who closely examines in this way enters into a unified state in a condition of signlessness. Thus for this reason it is pointed out, "For one who does not look closely, there is no entrance into the signless." (And) when, upon closely examining the nature of dharmas, he does not find (anything), he conceives neither "It exists" nor "It does not exist."

With regard to that which is imagined "It does not exist," this is on account of the fact that it does not appear in his mind at all times. For if at some time an existent was seen, then one could conjecture "It does not exist" by denying it. But if, in surveying the three times with wisdom, the yogin does not apprehend an existent, then by denying what could one conjecture "It does not exist"? So too, other concepts do not exist for him at that time, since all concepts are included under the conceptions of existence and nonexistence. Thus because of the nonexistence of the pervader, the pervaded also does not exist. When it is so, one has entered a nonconceptual state that is free from conceptual proliferation (nisrapanicanirvikalpata) and there is no reliance upon material form and the rest. And on the basis of not apprehending an independent nature in anything because of discriminating with wisdom, one becomes a concentrator of the highest wisdom (prajanottaradhyayin). One has entered the Suchness (tattvam) consisting in the identitylessness of the person and of dharmas. And because there does not exist anything further to be examined, the yogin effortlessly abides, ever more clearly penetrating that very Suchness with a mind whose thoughts have ceased and which carries its own distinct flavour, the singular taste of non conceptuality.

3. [238] Distractions To Be Avoided: How To Be Counteracted.

And abiding in that state, one should not disperse one's mental cohesion. When it happens that one would see the mind distracted outward, then after calming the disturbance by discerning its nature, one should once again repeatedly motivate the mind there itself. But if one would see that the mind is dissatisfied there, then one should develop satisfaction there by seeing the virtues of samadhi. And one should pacify one's dissatisfaction by seeing the faults in distraction. And if, on account of being overcome by torpor and drowsiness, one should see the mind sunk because of its condition of wandering, or if there is a suspicion of such laxity, then having paid attention to something delightful like the form of a Buddha or to a perception of light, one should alleviate that laxity. On that basis one should seize that very reality (tattva) more firmly.

But when the yogin can not determine that reality more clearly - like one who is blind from birth, a man who has entered darkness, or one whose eyes are closed - then his mind should be

recognized as sunken and devoid of insight Further, if one should see the mind excited by a desire for previously experienced objects, or suspect such excitement, then one should calm the excitement by paying attention to sobering topics such as impermanence. On that basis one should once again make an effort to enter an effortless state of mind with respect to the reality right there. And if the mind should come to possess an unstable turn, like a bewildered person or a monkey, it should be recognized as excited and devoid of tranquility. And when, because of being cut off from laxity and excitement, a very [239] clear mind is generated upon reality right there, balanced, and bearing its own distinct flavour, then by letting go of effort it should become equanimous. And then the path that carries the union of tranquility and insight should be known as established.

But if one should cultivate insight and one's wisdom would become too acute, then on account of the fact that one's tranquility is too weak, there would not be a very clear vision of reality because of the mind's wavering - like a butter-lamp in a breezy spot. On this basis, at that time tranquility should be cultivated (Conversely,) if tranquility becomes too excessive there would not be a very clear vision of reality -- just as for someone overcome by drowsiness. Therefore, at that time, wisdom should be cultivated But when the two are proceeding in balance like a pair of oxen working in union, then one may abide effortlessly, as long as there is no pain in the body or mind.

In brief, there are six (possible) faults for every single samadhi: laziness, loss of the object, laxity, excitement, lack of effort and overexertion. Eight conditions of abandonment should be cultivated as their antidotes, namely: faith, aspiration, exertion, pliancy, mindfulness, clear comprehension, willpower and equanimity. Here the first four are antidotes of laziness. That is to say, it is through faith characterized by a firm confidence in the virtues of samadhi that the yogin's aspiration arises. Thereafter, from that aspiration his effort begins. Then through force of effort he produces physical and mental capability. Then, for one who is pliant in mind and in body the [240] laziness abates. Thus the (antidotes) beginning with faith proceed with respect to the abandonment of laziness. It is for that reason that they are to be cultivated. Mindfulness is the antidote of 'loss of the meditation object.' Clear comprehension is the antidote of laxity and excitement, since having been noticed by it, they are abandoned But at the time of alleviating laxity and excitement, the fault of lack of effort (could occur). And then as the antidote of that, willpower should be cultivated. When laxity and excitement are alleviated, if the mind becomes a bearer of calmness then the fault of overexertion [could occur]. Then its antidote, equanimity, should be cultivated.

And if an effort is made when the mind proceeding in balance, then it gets distracted. On the other hand, if an effort is not made when the mind is lax, then because of a lack of insight it could become sunken like that of a blind man. Therefore one should conquer a lax mind (and) calm an excited one. When the mind has) once again attained its balance, one should be equanimous. Then the yogin should remain spontaneously cultivating Suchness as long as he wishes. And should physical or mental pain occur, then repeatedly intuiting the whole world, one should realize it as a reflection, like the moon in the water, that is, like an illusion. And thus it is said in the Avikalpapravasa:

By means of world-transcending knowledge (jhana) one sees all dharmas just as the vault of the sky. By the subsequently attained [knowledge] one sees them as like an illusion, a mirage, a dream, the moon in the water.

[241] Thus having realized that the world is like an illusion, and having manifested great compassion towards sentient beings, one should consider along the following lines, "Those with the intellects of children, not understanding such profundity of teaching, accumulate various actions and afflictions, mistakenly superimposing existence and so forth upon dharmas that have been at peace from the very outset. Because of that they wander around in samsara. I will act unto them in such a way as to awaken them to such profundity of teachings." Then, having taken rest, one should once again enter into the samadhi which is without the manifestation of any dharma, exactly in this way. If the mind becomes weary, then after taking rest, once again one should enter exactly in this way. Thus by this process one should abide for as long a time as one can, whether an hour or a watch.

4. How to Get Up From Samadhi.

Then when one wishes to rise from samadhi, without breaking one's Lotus position one should consider as follows. Even if all of these so-called dharmas are ultimately nonarisen, because (they are) subject to the totality of various fixed causes and conditions -like an illusion they nevertheless proceed, variegated and to be enjoyed without thought. Therefore there is no implication of a view of annihilationism nor even of a conclusion involving denial. And because being considered by wisdom they are not apprehended, there is no implication of eternalism on that account or even of a conclusion involving superimposition.

Now as for those who perform various actions out of self-obsession, whose intellects are inverted because lacking the eye of wisdom -- they wander around in samsara. But those who have decisively turned away from samsara, who tame the self but do not fulfill the perfections beginning with giving because lacking the condition of great compassion -- those beings fall into the [242] Awakening of sravakas and pratyekabuddhas because lacking in method.

But having realized the nonsubstantiality of the world, those whose intellects are uninverted -- like that of a magician -- resort to the vast accumulation of merit and knowledge with the determination to rescue the entire world by force of great compassion. Having attained the transcendent (asamsaram) [condition of a Tathagata they remain, giving rise to benefits and happiness in every way for the entire world. And because their afflictions are removed by the force of wisdom, they do not fall into Salsara. On the other hand, out of consideration for all beings they do not fall into nirvana because of the power of their simultaneously acquired, vast immeasurable accumulation (sambhara) of merit. And they become the life-support for all sentient beings. Therefore I who wish to achieve a nonabiding nirvana, aiming to generate welfare and happiness for all beings, should endeavor in the acquisition of the vast accumulation of merit and knowledge. Thus it is said in the noble *Tathagataguhyasutra*:

The accumulation of knowledge is brought together in order to afflictions. The accumulation of merit is brought together in order beings. On account of that then, O Bhagavan, the great being the always endeavor in the accumulation of knowledge and the accumulation of merit.

And it is said in the noble *Tathagatotpattisambhava Sutra*:

But indeed, this arising of the Tathagatas is not from only one cause. Why is that? O son of the conquerors! The Tathagatas realize (samudagacchanti) through the ten hundred thousand immeasurable causes that have been realized By what ten? To wit: by the cause(s) of fully comprehending dissatisfaction through the limitless accumulations of merit and knowledge.

And it's said in the noble *Vimalakirti Nirveda Sutra*:

The bodies of the Tathagata come forth from a hundred merits, come forth from all [243] the wholesome dharmas, come forth from limitless wholesome roots of action!

Having acted in this way, he gently breaks the Lotus posture. Then having bowed down to all the Buddhas and bodhisattvas situated in the ten directions he performs hymns of praise and makes offerings to them. And then he should make a vow such as that of the noble Bhadracarya. After that he should endeavor to establish all the accumulations of merit starting with giving, which are brought to fruition in the unsurpassed Awakening that has the womb of emptiness and compassion.

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The Stages of Meditation

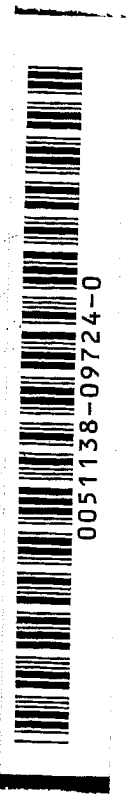
by

Vimalamitra



Introduction and Translation

by Lozang Jamsal, PhD



enlightened sages, and does not lose the name of Bodhisattva as it dispels the poverty of saṃsāra.

[Quoted also in Śikṣāsamuccaya]

It is also said in *Instruction to the King* (15):

O Mahārāja, you have many duties and activities. Therefore, if you cannot practice completely and constantly the perfection of giving as well as up to the perfection of wisdom, you should continuously hold conviction, aspiration, faith and interest in the fully perfect enlightenment, even as you go, stand, sit, lie, wake, eat and drink. Always remember, contemplate and concentrate on it. You should also rejoice in the root of virtue performed by the Buddha, Bodhisattvas, disciples, ordinary people and yourself in the past, present, and future.

[Quoted also in Śikṣāsamuccaya]

Therefore, one who wishes to achieve omniscience should conceive enlightenment. The yogi who wishes to achieve quiescence and insight should rely, from the outset, upon the causes, the prerequisite which produces them.

The Prerequisite for Quiescence

What are the prerequisites which produce quiescence? Dwelling in a suitable place, less desire for worldly objects and contentment, abandoning nega-

tive activity, right morality, and eliminating discursive thoughts such as attachment and so forth, are all prerequisites to developing quiescence.

The five characteristics of a suitable place for meditation on quiescence are: 1) a place where one can easily find clothes and food; 2) where there is no wicked person or enemy; 3) where no contagion exists; 4) where a companion lives who is endowed with morality; and 5) a place where few people gather in the daytime and there is little noise at night.

What is less desire for worldly objects? This is recognized as being a diminishing attachment to the feeling of superiority, less desire to possess great quantities of clothing, and so forth.

What is contentment? Contentment is being satisfied with what one receives such as inferior clothing and so forth.

What is abandonment of excessive activities? This is the restraint of negative activities such as pursuing inappropriate business activities, being excessively gregarious with either monks or laymen, practicing medicine or astrology [for one's own profit], and so forth.

What is pure morality? This concerns the keeping of the two precepts [the one of individual liberation (Skt. *prātimokṣa*) and the other of the Bodhisattva]. Offenses may be against the precept of a natural law or against the precept of institutional law. One should not violate these precepts, but if a precept is carelessly broken, one should feel regret and quickly renew it according to law.

In the precepts of the disciples, some offenses are stated as being incorrigible. However, if one has repentance and determines not to break the precept again, or, if one contemplates on the realization of mind's lack of intrinsic nature through which the action was committed, or contemplates upon nature of things lacking of intrinsic nature, one's morality can be made pure again. This is the only pure morality and can be understood according to *Dispelling the Repentance of Ajātaśatru* (16). In this way, one should eliminate repentance [for non-virtuous actions], and strive for meditation.

Also, contemplating that from desires arise many faults in this and future lives, one should abandon conceptualization concerning these desires.

All worldly things, beloved or not, have the characteristic of perishability and impermanence; therefore, since separation is certain, what would be the use of being attached to them? Thus contemplating, one should abandon all conceptualization.

The Prerequisite for Insight

What is the prerequisite for insight? In order to achieve insight, it is necessary to rely on a holy person, seek to study much, and use correct contemplation.

What does "relying upon a holy person" mean? This means that one should carefully follow the instructions of a person whose qualities include having much knowledge and lucidity, compassion, and patience for hardship. One should seek to study as much as one can with such a [qualified teacher].

What does "seek to study much" mean? This means respectful and intensive study of the definitive

and provisional meanings of the twelve sections of the Lord Buddha's teachings. As is stated in *Unraveling the Intention*:

Not learning the teachings of a holy person in accordance with one's wishes is an obstacle to insight.

The same text also says:

Insight arises from the cause of right views, which are the result of study and contemplation.

The *Question of Nārāyaṇa* (17) explains:

One who has the ability to study will develop wisdom, and one who possesses wisdom can pacify defilements.
[Quoted also in *Śikṣasamuccaya*.]

What is correct contemplation? This is the contemplation of the Bodhisattva who, with a very good understanding of the definitive and provisional meanings of the scriptures, will have no doubts about them, and thus thereby the meditation will be certain. Otherwise, riding on the swinging rope of doubt, there will be no certainty, and, like a traveler at the junction of two roads, one cannot decide which way to go.

A meditator should eat the proper amount of food, but give up meat, fish, and so forth and be harmonious, not disharmonious. One should complete one's work and cleanse oneself before sitting down to meditate in a peaceful and comfortable place where

there is no enemy or violence. One's thoughts should be: "I will place all sentient beings in the seat of enlightenment." Thus, one will develop great compassion: the thought of liberating all sentient beings from suffering.

Paying homage to the Buddhas and Bodhisattvas of the ten directions with the five limbs of the body [touching the ground], one should place in front of oneself, or wherever is suitable, images and paintings of the Buddhas and Bodhisattvas, praising them and making offerings of whatever one can. One should then confess one's nonvirtuous actions and rejoice in the virtuous actions of other sentient beings and rejoice in a comfortable seat in the cross-legged full lotus position as that of the Lord Vairocana or in half lotus position, whichever is suitable for one, the meditator should then contemplate the mind. One's body should be straight from nose to navel, arms in equipoise position, head neither too low, nor too high, nor leaning to one side. With eyes neither entirely open nor closed, his sight should be on the tip of his nose. One's teeth and lips should be held in a natural way, with tongue set behind the upper teeth. One's breathing should be relaxed in a spontaneous way, not noisy or rough.

Definition of Quiescence

One should first practice quiescence meditation, which is recognized as being a mental state endowed with clarity that has eliminated the distraction of outer objects, and has an enthusiastic tendency for the continual spontaneous contemplation of a spiritual image.

Definition of Insight

When quiescence comprehends reality, the resultant analysis or examination of reality is insight. As is stated in *Cloud Jewel* (18):

One-pointedness of mind is quiescence,
and thorough analysis is insight.

Therefore, the Lord has declared four kinds of objects for meditators: 1) the nondiscerned image; 2) the discerned image; 3) the reality of things, and 4) the perfect accomplishment of the goal.

Through quiescence, the meditator will develop conviction about the image of all natures, the body of the Buddha and so forth, and this is called the nondiscerned image. In this meditation, there is no discernment about the meaning of reality; therefore, it is recognized as a nondiscerned image.

In order to realize the meaning of reality, the meditator then analyzes with insight whatever he has heard or grasped, therefore this is called the discerned image. Having conviction in whatever is heard and grasped, the meditator will then, through insight, comprehend, examine, or discern this image in order to realize the meaning of reality. In this case, the only characteristic of insight is the discernment of the reality of the image; therefore, it is recognized as being the discerned image.

In this way, the meditator may precisely realize the nature of the image, as it is. For example, when one examines the reflection of one's face in a mirror, one can detect the quality of the face, see a spot and so

forth. In the same way, when one realizes suchness through the characteristic of phenomena, one understands the reality of things. Therefore, the first stage of the Bodhisattva is called the comprehension of the reality of things.

Similarly, like the use of medicinal elixir, through the path of meditation a practitioner may momentarily transform [their defiled state of mind] into the thoroughly pure state on the remaining stages of the path of meditation. When the attainment of the goal, which has the characteristic of abandoning all obscuration, is accomplished, then the intuition on the stage of the Buddha is manifested.

What does this process demonstrate? It demonstrates through the practice of quiescence and insight meditations that one may thoroughly accomplish the goal of abandoning all obscurations. This alone is the state of enlightenment. Therefore, one who wishes to achieve enlightenment must practice quiescence and insight meditations. If one does not practice these, one cannot realize the reality of things and will be unable to attain the perfect goal.

The meditator should then practice quiescence meditation by first placing his or her mind on an image of the Tathāgata which has been seen or heard about. The body of the Tathāgata emanates a refined golden hue, is adorned with the auspicious characteristics and marks, dwells in the assembly of disciples, and practices through various means for the benefit of sentient beings. Constantly contemplating this, the meditator should generate an interest in obtaining its

virtues and should meditate on his image until dullness and restlessness cease, and the meditator can see the body glowing clearly as if sitting in front of fire. It is stated in *King of Meditation*:

The body of the Lord is very splendid with a golden-like complexion; one who places his or her mind on this object is stated to be a Bodhisattva in equipoise.

The meditator should then cultivate insight by contemplating that the body of the Tathāgata does not come from anywhere, nor does it leave for anywhere. It is void of intrinsic nature. It does not [grasp at] I and mine. Similarly, all things are void by their intrinsic nature. They are devoid of coming and going, like a reflection. They lack the intrinsic nature of existence and so forth. Having contemplated in this way, without discerning or verbalizing, the meditator should meditate on reality with single-pointed mind, and sit as long as he or she wishes. This meditation is explained in *Meditation of the Present Buddha Manifesting* (19). From the same text, one should learn the meritorious results of this meditation.

The meditator should also analyze in this way: "Do I properly hold the apprehending object? Do I fall into dullness? Is the mind distracted by outer objects?" If the meditator is overcome by drowsiness or sleep, he should contemplate a very pleasant thing such as the Buddha's image, the twelve deeds of the Buddha, or dependent origination. Thus, dullness and drowsiness will be dispelled.

If one's mind is addicted [to defilements and deeds], or there is a possibility of it becoming distracted by previous additions, and it cannot contemplate the meaning of reality, the meditator should consider that all conditioned things are impermanent, suffering, and so forth; that the inside of the body is impure in many ways; and that outer objects do not last. None of these are reliable because they are not permanent. Therefore, one should think of the nature of things and stop being distracted by them.

When the meditator is not dull or restless, his or her mind will spontaneously perceive its object. At that time, one should lessen effort and cultivate equanimity.

In brief, with the rope of mindfulness and watchfulness, the meditator should tie the elephant of the mind to the pillar of the perceived object.

Having done this, he should remain in the state of quiescence and discern reality with wisdom. One should also know that quiescence alone is not sufficient to see the truth.

The Ultimate Reality

What is the ultimate reality? Ultimately, things are without intrinsic nature. The person, the five aggregates and all attributed things are devoid of their intrinsic nature. How may we realize this? We may realize it by wisdom, and not by any other means. As it is stated in *Unraveling the Intention*:

Avalokiteśvara: "Lord, by what can a Bodhisattva realize things' lack of intrinsic nature?" The Tathāgata:

"Avalokiteśvara, a Bodhisattva can realize things' lack of intrinsic nature by perfect wisdom."

Therefore, one should remain in quiescence and cultivate wisdom.

The meditator should analyze thus: The self [ātman] is not perceived to exist apart from the aggregates, elements and sense media. A self does not have the characteristic of aggregates and so forth because the aggregates and so forth have the characteristics of impermanence and plurality whereas, in accordance with the doctrine of the non-Buddhist schools, a person has the characteristics of eternity and oneness. This is a false statement lacking realization of the real nature of the self. But a self must have the characteristics of oneness or manyness; there is no other way of existence apart from these. So, one should contemplate the [concept of the] worldly "I and mine" as merely being erroneous.

The selflessness of things should also be cultivated in this way. In brief, *things* mean the five aggregates, the twelve sense media and the eighteen elements. From the ultimate viewpoint, the aggregates, the sense media and the elements that are matter do not exist apart from the characteristics of mind. If we split them into atoms and analyze the atoms, no other essence can be adhered to. Thus, it is stated in *Visiting Lanka* (20):

Having analyzed substances down to atoms [and beyond], one no longer

apprehends their form. The presentation of mind-only cannot be realized by an inferior view.
[Ch. 2. v. 126]

However, from beginningless time, we have been mistakenly attached to form and so forth. So for ordinary people, the mind, like a form in a dream, appears in the aspect of the form of an external object, but from the ultimate viewpoint, apart from mind, form and other objects do not exist. This is the way one should examine it. It is also explained in the same text:

External forms do not exist; it is [only] one's own mind that appears as external forms.
[Ch. 10. v. 489]

And again in the same text:

Relying upon the mind alone, one should not apprehend external objects. Perceiving suchness, one must go beyond the mind.
[Ch. 10. v. 256]

Having gone beyond the mind alone, one must go beyond nonappearance. Thus will the meditator, abiding in non-appearance, perceive the greater vehicle.
[Ch. 10. v. 257]

In ultimate reality, external objects do not exist. Similarly, the mind also cannot appear as an external

object. Why? Because if external objects have the nature of mind, the objects would also have the nature of cognition, or if the cognition has the nature of form, then the mind cannot be cognition. Likewise, if the objects have many varieties, the mind also would have many varieties, or like the mind, the objects would not have varieties, furthermore, like the mind, the form also would not be visible.

If there are not external objects and mind alone appears as an external object, then the object could occur anywhere, according to its aspects of form and colour, just as one thinks of or wishes it. Or, if one reduces a form down to atoms and also destroys the atoms, then nothing would exist. In this way, the mind also would not exist. Therefore, it is not possible for the mind to appear as an object. Consequently, subject and object, as well as all apprehensions, are similar to dreams.

The Doctrine of Mind-Only

The mind-only doctrine states: "From beginningless time, one apprehends mind as form, so, through the ripening of a propensity, the mind appears as form, and so forth." But this is not right. An object does not exist from beginningless time. Therefore, the existence of a propensity is not logical.

The Buddha states] in the *Ten Stages* (21):

The three realms are mind-only.

And also in the *Visiting Lanka*:

External objects do not exist, but one's

own mind appears as external objects.

[Except for the word "object" it is identical to ch. 10, v. 489]

The Doctrine of Voidness

These explanations of mind-only [these two quotations above] are for the refutation of the existence of things in ultimate reality, and for the benefit of disciples [at different levels of realization]. Therefore, as objects, form and so forth, are false, similarly mind is also false, because apart from form and so forth mind would not exist.

As there are varieties of external objects and so forth, they cannot have an intrinsic nature of oneness or manyness. In this way, the mind also cannot have the nature of oneness or manyness because it does not exist [apart from the external objects and so forth]. Therefore, mind has only the characteristics of dependent origination, illusion and so forth. Similarly, like the mind, one should consider that all things also have only the characteristics of dependent origination, illusion and so forth. Thus, if one with perfect wisdom analyzes the intrinsic nature of all things, one does no perceive all things. One does not apprehend the past, present and future. It is also mentioned in *Cloud Jewel* (22):

Thus, one who is skillful in [discerning] flaws should cultivate meditation on voidness which is free from mental fabrication. Through intense meditation on voidness, one who seeks the essence of

those things in which his mind indulges and delights, will realize the voidness of those things. Similarly, if one searches the mind, one can also realize the voidness of mind also itself. From the ultimate viewpoint, one who seeks the realization of mind can realize its voidness, and through this realization, can enter into the meditation of signlessness.

[Quoted also in 3rd *Bhāvanāśāstra*.]

Therefore, all things subject and object, and so forth, are void in their intrinsic nature, like a mirage and so forth. However, the discernment of the dependent origination of this and that is conventional. Therefore, it is stated in the *Visiting Lankā*:

The origination of things is conventional, but ultimately, there is no intrinsic nature.

And in the *Charming Expansion* (23):

The Śākya prince who had seen the lack of intrinsic nature of dependent origination of things, and had possessed the sky-like mind, was unmoved by the sight of the deceitful devil and his army. (ch. 21, v. 24)

It is stated in the *Jewel Torch* (24):

That which arises from conditions does not arise in its intrinsic nature. The

Truth Body is the body of the Conquerors; it is superb and exists always, like space. Relying upon this, one can accomplish the process of Dharma practice.

It is also mentioned in *Light Ornament of Entering All Buddha Fields* (25):

One who realizes the essence of all things does not fabricate anything, because all things are produced by causes and conditions. That which is produced by causes and conditions is, in ultimate truth, not produced.

Noble Nāgārjuna also said (in the *Sixty Verses*):

That which has dependently originated cannot arise in its intrinsic nature. That which has not arisen in its intrinsic nature, how can one say it has arisen? (v. 20)

One who conceptualizes the intrinsic originating of even a very subtle thing, that unwise person cannot realize the meaning of conditional arising. (v. 13)

Thus, there is no intrinsic nature from the viewpoint of ultimate truth, and the dependent origination of the conventional truth is merely a magician's illusion. It is stated in the *Visiting Lamika*:

The origination of things is conventional, but ultimately there is no intrinsic nature. That which is mistaken about things' lack of intrinsic nature is accepted as the conventional. (ch. 10, v. 429)

Thus, the lack of intrinsic nature is the intended point of the Buddha's teaching. Therefore, ultimately, it is not correct to say that things are born from self, other, both of self and other, or without cause.

Things do not arise from themselves or others. Things cannot arise from themselves. If things originate from themselves, do the already originated things, or the nonoriginated originate? If one says that the already originated things originate, this is incorrect because the things already have been established. If already originated things could originate, then, A nonoriginating never be happened, it endlessly become originating.

If unoriginate things could originate, then such things as a rabbit's horn, a barren woman's child and a sky flower would be possible to arise. Therefore, things do not originate from themselves, and cannot arise from others. If things could arise from others, then there would be the problem that anything could arise from anything.

Things cannot originate from both self and others because of the problems mentioned above.

Also, things cannot arise without cause, not depending on anything, because things would be arising all the time. In this case without depending on cause, things would be unconditioned, then, there would be

the problem of being eternal which would result in chaos, because all efforts to accomplish one's goal would be useless.

In this way there is no validity to the arising of things. Therefore, there is no possibility of things arising. The expression of the arising of things is only conventional. Ultimately there is neither Buddha nor nirvāṇa. In that case it is needless to talk about any other things. Thus one should discern. As it is said in the *Transcendence of Wisdom* (26):

Subhūti, even the Buddha is like a dream
and an illusion; even nirvāṇa is like a
dream and illusion, and if there were a
thing far better than nirvāṇa, that too,
would be like a dream and an illusion.

[A similar statement in the *Eight Thousand Lines*,

Sanskrit version, Darbanga, p. 20. Tib. Tog Palace
Karjur, folio 31b.]

1. Placing the Mind in Meditation

Therefore, ultimately, everything, composed or uncomposed, is nonexistent [in its intrinsic nature]. One should meditate thus.

2. Continuing the Meditation

In this way, anything that is conceptualized is based on a nonexistent. Besides this, there is nothing else to be discerned. So, one should remain luminously meditating on reality without exertion, spontaneously active in the nondiscerning state of mind, without investigation, analysis or criticality. Remaining thus, one should strive for nondistracted continuity of [meditative] mind.

3. Re-placing the Mind in Meditation

If one's mind becomes distracted toward external objects, one should examine the nature of mind, and when the distraction ceases, one should again contemplate on the very exact focused object.

4. Thoroughly Placing the Mind in Meditation

One should place the mind into nonconceptualization of fabrication. It not remain on form, and so forth. If one examines with wisdom the intrinsic nature of things, one will not apprehend anything, and will then become the meditator of perfect wisdom.

5. Cultivating Interest

When one's mind has no interest in meditation, one should seek the virtues of meditation, and should cultivate delightful interest in it.

6. Stopping Distractions

By seeing flaws in a distraction, one should stop unwillingness [for meditation].

7. Ceasing Distraction

When drowsiness or sleep inhibit the mind and cause lack of clarity, one should contemplate a very pleasant thing such as an image of the Buddha, dependent origination or the Twelve Deeds of the Buddha. Distraction will then cease, giving one a firm contemplation of reality. In the same way, due to desire for previously addicted objects when one's mind has been distracted or about to be distracted, one should contemplate impermanence and so forth and discard whatever is causing it, one should stop distraction.

8. Forming One Pointedness

Then one should strive for the mind to spontaneously return to the very focused object.

9. Forming Equanimity

Dullness or restlessness occur when the mind does not remain on reality, and hence there is no quiescence. When the mind concentrates on reality clearly, evenly and spontaneously, there is neither dullness or restlessness, and the meditator, by relaxing, should establish equanimity. At that time, he has accomplished the path of the unity of quiescence and insight.

Sometimes, when meditating on insight, one's wisdom may become excessive, and one's quiescence may become sparse. This causes the mind to vibrate like [the flame of] an oil lamp in a blowing wind, making the meditator unable to perceive reality. At this time, one should cultivate quiescence.

When there is too much quiescence, one is unable to see reality clearly, and one is like a person who feels sleepy. In this case, one should cultivate insight.

Like two yoked bulls working together, when both quiescence and insight have united and turned evenly upon reality, one should remain in meditation without movement for as long as the body and mind are comfortable.

The Obstructions to Meditation

In brief, all meditations have six obstructions: laziness, forgetfulness of the object, dullness, restlessness, non-effort and needless effort.

As antidotes to these, one should cultivate the eightfold course: faith, aspiration, effort, clarity, mindfulness, observance, awareness and equanimity.

The first four of these are antidotes to laziness. Through faith in meditation, one has confidence. Through confidence the meditator can develop aspiration. Through aspiration exertion can be developed. Exertion makes body and mind flexible and energetic. In this way, faith and so forth become the antidote to laziness. Therefore, one should cultivate these things.

Mindfulness is the antidote to the forgetting of the object. Alertness is the antidote to both dullness and restlessness. Having recognized these two through alertness, one can then eradicate them.

When dullness and restlessness occur, if one does not make an effort to stop them, this is a fault. Therefore, as an antidote to this, one should cultivate awareness. But when dullness and restlessness have ceased and the mind is in equipoise, and still further effort is made, then mind will become distracted.

When dullness appears and no effort is made, then, because of the lack of insight, mind will be totally blinded. Therefore, one should stop mental dullness and restlessness and cultivate equipoised equanimity. Then, without any movement, the meditator should sit concentrating on reality for as long as one wishes.

If an occasional obstacle to the body and mind occurs, one should examine all worldly things and realize that all of them are like an illusion, a dream, and a mirage, a reflection of the moon in water, and hallucination. As is explained in *Entering Nonconceptuality* (27):

[In an equipoise state] through exalted knowledge of reality, one sees all things are as the sphere of sky, and through the subsequent knowledge from this equipoise, one sees all things are as an illusion, a mirage, or a reflection of the moon in water.

[Quoted also in the 3rd *Bhāvanākrama*.]

Upon realizing that cyclic existence is like an illusion, one must develop great compassion for all sentient beings. One should think thus: "As sentient beings have childlike minds, they do not realize the profound nature of things. They have assumed things to be really existent that have been peaceful from the outset. Having been deluded in this way, they have accumulated a great variety of deeds and defilements which result in their wandering in cyclic existence [and experiencing all of its sufferings]. Therefore, I must help these sentient beings to realize the profound nature of things."

After this contemplation, one must rest. Then, in a similar way, one should enter into the meditation of the nonappearance of all things. If the mind becomes discouraged, one should relax and again resume the same meditation.

[When one is in meditation retreat] such a process should be done for three hours, or one and half, or one hour, or as long as one can sit in meditation.

Then one may rise from meditation, or, if one wishes, without disturbing the crossed legs of the lotus position, one may contemplate thus:

"From the ultimate point of view, all things are unoriginated, but because of a conglomeration of various causes, when they are not analyzed, they appear as pleasant objects.

As a result [one's philosophy] will be neither repudiating nor reifying. When one analyzes things with wisdom, one cannot apprehend [things as intrinsically real] and thus [one's practice] will not fall into the extreme of eternalism or reification.

If it were not this way, how could the relationship of cause and effect, and so forth, function? Also, if it were not this way, the Lord would not have said [in *Visiting Lamkā*]:

The arising of things occur conventionally; ultimately there is no intrinsic nature.
[Ch. 10, v. 429]

The Person of Small Capacity

Those who lack the insight of wisdom have false knowledge. Attached to self, they commit many kinds of actions, and consequently wander in cyclic existence.

The Person of Middle Capacity

Those who are not attached to cyclic existence, but lack great compassion, do not practice the perfection of giving and so forth for the benefit of sentient beings. Lacking skillful means, they strive only for their own peace and fall into the path of the disciples and hermit sages.

The Person of Great Capacity

Bodhisattvas, with the strength of great compassion, have taken a vow to deliver sentient beings from suffering, even though they have realized the nature of the voidness of sentient beings. They do not have erroneous knowledge, as a magician does not have erroneous knowledge about his performance, and they accomplish great accumulations of merit and wisdom. Consequently, having achieved the state of the Tathāgata, they live to bring all kinds of benefit and happiness to all sentient beings.

Nonlocated Nirvāna

They [Tathāgatas] have abandoned all defilements through the strength of their accumulation of wisdom. Therefore, they do not fall into cyclic existence. Being concerned about all sentient beings, they have accomplished a great quantity of merit. By the strength of this [accumulation], they do not fall into nirvāna, and have become benefactors of all sentient beings.

In this way, those who wish to benefit and make sentient beings happy, and to achieve nonlocated nirvāna, must strive to accumulate a great quantity of merit and wisdom. Thus, one should contemplate. Also in *Secret of the Tathāgata* (28), it is said:

Through the accumulation of wisdom,
[Buddhas] abandon all kinds of defilement; through the accumulation of merit, they have become the benefactors of all sentient beings. Therefore, O,
Lord, a Bodhisattva Mahasattva must

strive for the accumulation of merit and wisdom.

[Quoted also in the 3rd *Bhāvanākrama*]

It is also said in *Origin of the Birth of Tathāgatas* (28):

Tathāgatas do not arise from only one cause. Why? O Youth of the Victor, Tathāgatas are made of innumerable tens of, hundreds of, thousands of perfect causes. What are they? Through infinitely immeasurable merit and wisdom, perfectly made of endless causes...

It is also stated in *Teaching of Vimalakīrti* (29):

Friends, the body of the Tathāgata has arisen from hundreds of merits, and it certainly arises from all virtuous things.
[See Thurman, p. 23.]

Conclusion of the Equipose Session

Having done this meditation, one should halt one's formal sitting posture and pay homage to the Buddhas and Bodhisattvas of the ten directions, praise and make offerings to them, recite the aspirational prayer of *Noble Supreme Practice* (30), and so forth.

Then, in order to dedicate the wisdom of voidness and great compassion to unexcelled Enlightenment, one should strive for an accumulation of merit through giving and other perfections, and so forth.

Some Arguments about Meditation

Some people have said that only through hearing the

A SPACIOUS PATH TO FREEDOM

**Practical Instructions on the Union of
Mahāmudrā and Atiyoga**

by

Karma Chagmé

with commentary by

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translated by

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and [their colors] such as white do not need to be considered. Do this some fifty times without interruption by other thoughts; then increase up to five hundred and so on. Be at ease and avoid exerting effort at alternately restraining and releasing the *prāṇa* vital energy on the left and the *āyāna* vital energy on the right.

– Start by counting these rounds of mental recitation up to fifty, without interruption; then gradually build up to five hundred rounds. Don't be irregular or sporadic, but simply attend to the breathing evenly. –

The Essential Instructions of the Mahāsiddha Maitripa states:

First there are three types of quiescence: [1] quiescence that depends on signs, [2] quiescence focused on conceptualization, and [3] quiescence that is settled in nonconceptualization.

[1] In the first there are two types: [a] maintaining the attention outwards, and [b] maintaining the attention inwards.

[a] Outwardly there are two types: [i] impure and [ii] pure.

[i] With the posture endowed with the seven attributes of Vairocana, adopt the gaze. Maintain your attention without distraction upon a pillar, a pot, a stick, or a pebble, etc., together with the posture and the gaze. Do this without indulging in distraction elsewhere and without the dispersion of conceptualization. While so doing, settle in relaxation. Moreover, if laxity or excitation arises, recognize whether the attention is being maintained above, below, to the right or to the left.

[ii] In the pure type, maintain the attention upon the Jina's body. In front of you place an image of Lord Amitābha, or if you do not have one, imagine it. Do not let thoughts proliferate away from it or indulge in distractions. While so doing, settle [the mind] while relaxing in simple nondistractedness. This is maintaining the attention upon the pure body of the Jina.

– In the practice of focusing on the Buddha's body, place before you a statue or some other representation of the Buddha's body. It may be large or small; it may be any manifestation of the Buddha, such as Śākyamuni, Amitābha, or any other embodiment. Gaze upon this image for awhile.

Then, without looking at it, create a mental image of it. Scan this mental image from top to bottom, examining the details from the top of the head, to the face, and so on to the bottom of the body. Then scan again upwards. There are great benefits in attending to the Buddha's body in this meditative context: by doing so, you store karmic seeds for attaining a Buddha's body yourself.

There are various ways in which you might practice visualizing the Buddha. You could visualize the Buddha stupendously large like a galaxy, or you could imagine it being microscopic in size. You could imagine it being single or multiple. The point of the training is to master this untamed mind, which is rigid and inflexible, so that it can become flexible and pliant, and can be applied to whatever you wish. At the end of the session, whatever the size of the image, you can gradually shrink it down to a single point; then allow that point itself to vanish into nothing. Finally, dwell in that nothingness for awhile.

The real point of all this is to bring about the inner balance and serenity of your mind. That is the crux of the matter. It's important not to get into a great deal of conceptualization as to whether this is a Mahāyāna or Hinayāna practice, or what sect it might be from—none of this is necessary. Don't be too clever. Just keep it simple and train the mind in this way, knowing that the real point is inner serenity, maintaining quiescence in the mind. If you make it too complicated, you simply create unnecessary obstacles for yourself in the practice of Dharma.

One way to focus on the Buddha's speech in the cultivation of quiescence is to focus on the syllable *Āḥ* or *Hūm*. You can imagine the syllable as large or small, as one or many; and you can imagine them dissolving into emptiness. There are various valid approaches. The direct benefits of this practice are that you sow the karmic seeds for your own accomplishment of a Buddha's speech, and you purify unwholesome influences and imprints due to your own nonvirtuous speech in the past. –

[b] In terms of maintaining the attention inwardly there are two types: [i] impure and [ii] pure.

[i] Maintaining the attention upon an impure *bindu*: Maintain your attention on a white *bindu*, about the size of a pea, emitting rays of light, upon a lotus and moon-disk at your heart. Do not let thoughts proliferate away from it, or indulge in distractions. These are practical instructions on transforming ideation into the path without abandoning it. Quiescence that is of the [nature of the] spiritual path transforms ideation into the path, and attention is maintained by focusing on the ideation of the path. These are the practical instructions.

– Instead of trying to stifle your thoughts, in this practice you transform them into the very path itself. The thought that is being transformed into the path is the visualization of the white *bindu*. –

[ii] Maintaining the attention on the pure body of the Jina: maintain your attention on Avalokiteśvara upon a lotus and moon-disk at your heart, his body the size of the outer thumb

joint, and radiant with light. Do not let thoughts disperse away from it, or indulge in distractions. If laxity or excitation arises, for both the impure and pure methods maintain the attention by meditating on the forehead or the navel.

That is quiescence that is dependent upon signs.

[2] Quiescence in which the attention is focused on conceptualization: In relation to the excessive proliferation of conceptualization, including such afflictions as the five poisons or the three poisons, thoughts that revolve in duality, thoughts such as those of the ten virtues, the Six Perfections or the Ten Perfections—whatever virtuous and nonvirtuous thoughts arise—steadily and nonconceptually observe their nature. By so doing, they are calmed in nongrasping; awareness vividly arises clear and empty, with no object of grasping; and it is sustained in the nature of self-liberation, in which it recognizes itself. Again, direct the mind to whatever thoughts arise, and without acceptance or rejection, you will recognize your own nature. Thus implement the practical instructions on transforming ideation into the path.

[3] The ultimate quiescence of maintaining the attention upon nonconceptualization: With the body possessing the seven attributes of Vairocana, sit upon a soft cushion in a solitary, darkened room. Vacantly direct the eyes into the intervening vacuity. See that the three conceptualizations of the past, future, and present, as well as virtuous, nonvirtuous, and ethically neutral thoughts, together with all the causes, assembly, and dispersal of thoughts of the three times are completely cut off. Bring no thoughts to mind. Let the mind, like a cloudless sky, be clear, empty, and evenly devoid of grasping, and settle it in utter vacuity. By so doing you will experience the quiescence of joy, clarity, and nonconceptuality. Examine whether or not attachment, hatred, clinging, grasping, laxity, or excitation enter into that, and recognize the difference between virtues and vices.

Everything is synthesized in that passage.

The nine methods for sustaining attention as taught in the *sūtras* are: [1] placement, [2] certain placement, [3] thorough placement, [4] close placement, [5] subduing, [6] pacifying, [7] fully pacifying, [8] unification of the mind-stream, and [9] meditative equipoise. Here is the meaning: [1] focusing on a single meditative object, [2] maintaining it continually, [3] restraining the attention with mindfulness when it becomes scattered, [4] settling it in that, [5] bearing in mind its virtues, [6] countering scattering when it occurs, [7] recognizing the conditions for scattering, [8] sustaining the attention there without effort, and [9] flowing into that state.

– The nine stages leading to the accomplishment of quiescence are not actual Atiyoga practice. Their style and content are quite different, yet they are not incompatible with Atiyoga, because the practice of quiescence, followed in terms of relative truth, provides a basis for Atiyoga. The practice of Atiyoga is said to be free of conceptual elaboration, and it does not proceed in a step-by-step manner. If you are able to sit right down and engage in genuine Atiyoga practice, that's great! However, it is very helpful to have a foundation for it, and this is the purpose of quiescence; it is not just another way of doing the same thing. Quiescence provides a basis for the practice of Atiyoga, just as relative truth is a basis for ultimate truth.

The first stage is called placement, referring to the placement of the attention. This is accomplished when you can find the object and focus on it single-pointedly, if only for a moment.

The second is called certain placement. This is attained when you can bring a little continuity to your attention.

At the third stage, thorough placement, your mind is still prone to distraction from the object, but you quickly recognize this, and draw it back again. So, although the attention is not completely continuous, lapses are very brief.

By the fourth stage, close placement, you have sustained continuity of attention, so that your mind never completely forgets the object. This continuity can be maintained for a considerable period of time.

The fifth stage is called subduing, referring to subduing the mind. In this stage, you are aware of the benefits of having this degree of stability of mind, and you take delight in it.

In the sixth stage, pacifying, whatever mental imagery or ideation arises, good or bad, virtuous or nonvirtuous, you don't follow after it or respond to it with either attachment or aversion.

In fully pacifying, the seventh stage, you recognize the causes of the occurrence of avarice, attachment, and the like, as well as the causes of aversion, hostility, and the like. As you recognize the causes and sources of these afflictions, they are released automatically. They are naturally liberated.

This is the very nature of ideation: thoughts, mental imagery, and other mental events arise naturally, and naturally pass away, like waves on the ocean. Like clouds forming in the sky, they naturally arise, come into formation, and naturally disperse, just as a snake looped into a knot unravels itself. All these mental events naturally arise and naturally vanish. There is no one who creates them, no one who invites them in the first place, nor anyone who destroys them or banishes them. Having come without invitation or creation, they vanish of their own accord.

Even if all the thousand Buddhas of this fortunate eon worked together, they would not be able to create a thought for you, or destroy your thoughts. Likewise, all the sentient beings of the three realms working together would be unable to create or destroy your thoughts. It is simply in the nature of these mental processes that they naturally arise, and they naturally disappear.

Does this mean that there is no hope of finding any degree of mental stability? No, it is not hopeless, but it is necessary to shift to another level,

beyond hope and hopelessness. The problem in attaining stability of mind is not in the nature of the mental events, which are naturally arising and vanishing, but in grasping onto these thoughts. This is true throughout the entire path. Within all the paths in Buddhism, from Atyoga, the very apex of the teachings, to the Hinayāna, the most basic, the fundamental problem is mental grasping.

In the Hinayāna practices, you seek to realize personal identitylessness. Grasping obstructs that realization. Grasping occurs when you think, "This is this," and mentally latch onto it and reify it. This process of conceptual grasping obstructs realization, be it the Hinayāna realization of personal identitylessness, or the supreme Atyoga realization of the single essence that is the unity of *samsāra* and *nirvāṇa*. At all levels, the culprit that obstructs realization is grasping.

The eighth stage is unification of the mind-stream. At this stage, having become thoroughly familiar with this meditative process, the mind effortlessly engages with its object. You simply direct the mind to its object and, with no effort or difficulty, it engages with that object single-pointedly.

By contrast, the untrained mind is like a softball thrown against a wall: we bring the mind to the object and it bounces right off in a different direction. This instability of the mind is reduced in the earlier stages of this meditative process; those are difficult to attain because you need to train the mind to develop new habits. However, the result of gradually training the mind in this way is that at the eighth stage effortless mental engagement takes place. Wherever you wish to focus your attention, whether on the crown of the Buddha's head or the entire body of the Buddha, you can do so single-pointedly and effortlessly.

The ninth and final stage is called meditative equipoise. When you attain this, your mind becomes stable and unwavering at all times, both during and between sessions. —

Once the scattering of ideation is calmed, sustaining the attention single-pointedly wherever it is directed is quiescence. This is common to non-Buddhists, Bönpos, Srāvakas, Vaibhāṣikas, and Sautrāntikas. By the power of stopping ideation, and familiarizing oneself with that, one remains in a state of brilliant clarity without scattering. Quiescence must occur first, but quiescence is not the point of Mahāmudrā and Atyoga, for this is common to the view of the Chinese Hwashang, the four meditative stabilizations of non-Buddhist traditions, and the cessation of Srāvakas. Why is it not Mahāmudrā or Atyoga? Because it is not a [conceptually] unstructured state, but a structured one; and because there is grasping in which one reflects, "attention is being sustained." *The Great Tantra of Samputa* states:

Ideation is the great ignorance that casts one into the ocean of cyclic existence. Abiding in nonconceptual *samādhi*, there is stainless clarity like space.

The Tantra of the Garland of Vajras states:

In the extinction of all conceptualization, great bliss perfectly arises. There are two avenues to this, and in this context quiescence is sustaining the attention in brilliant clarity once ideation has been calmed. *The Jewel Ornament of Liberation* states:

Quiescence is dwelling in perfect *samādhi*, with the attention fixed upon itself, remaining in its own state, and sustained in serene, still balance.

Those are the complete ordinary meditative objects of quiescence. Since the great vase meditation²⁸ is not included with the ordinary ones, it is not explained here.

The King of Samādhi Sūtra says that there are incalculable benefits in maintaining the attention upon the body of the Buddha. Similarly, *The Sūtra of the Samādhi Which is Established in the Presence of the Contemplatory Buddha* says there are incalculable benefits in imagining the body of Amitābha in front of you. As there is a strong connection with this teaching, imagine the Buddha Amitābha in front of you, and focus your awareness single-pointedly on his form. Do your best to sustain your attention there without wavering. If you do not apprehend that meditative object, at the sphere of your heart focus your awareness on a radiant white *bindu*, about the size of a pea, and sustain it there as well as you can. If your attention does not remain there, rest your attention in a relaxed state without bringing any thoughts to mind. Sever the dispersion of ideation of the three times, and drawing the attention in upon itself, rest it in relaxation without conceptual proliferation.

— The Buddha Amitābha is often depicted above the crown of Avalokiteśvara, because he is the Lord of the Padma Buddha Family, of which Avalokiteśvara is a member. Alternatively, instead of focusing the attention outward, direct it towards itself. Allow your awareness to rest in its own nature. —

Not thinking about events of the past is the *emptiness* door of liberation. Resting without reaching out in advance to the future is *nonanticipation*. Relaxing without grasping at whatever appears in the present is *signlessness*. This accomplishes the quiescence of the three doors of liberation. The *Bhadrakarātri Sūtra* states:

Ananda, one who does not follow after the past, does not cherish hopes for the future, and does not conceptualize about the present is said to dwell in the collection of the *Bhadrakarātrisūtra*.

The Primary Words states:

Look at your own mind.

The Primary Words of the Great Instructions states:

The critical factor for the body is to possess the flawless seven attributes²⁹ for meditative stabilization. The critical factor for the mind is to sever the conceptual proliferations of the three times. Whatever appears, do not get distracted, but rest in effortlessness.

Accordingly, do your best to let the mind remain in its own nature. By so doing, the three stages of inferior, middling, and superior sustained attention will arise. This completes the chapter on quiescence.

– The three degrees of inferior, middling, and superior sustained attention arise as you progress through the stages of practice.

The foregoing discussion covers simple quiescence practice not combined with anything else. The point of this is to maintain attentional stability, without scattering or wavering. Likewise, try to maintain the best posture possible. As a result of this practice, the compulsive ideation that continually stirs up the mind will gradually subside. For example, when water that has been stirred up with silt is let stand, it becomes clear as the silt gradually settles down. Similarly, when ideation is gradually subdued, a limpidity of awareness arises, and this is quiescence.

In this practice you may make the mistake of withdrawing your mind so much that you enter into a stupor in which you don't hear any external sounds, and instead feel as though you are asleep. This is not the proper state of quiescence, but an obscured state of mind. The mind has indeed been calmed, but it has been drawn too much inside, without clarity. This is not genuine quiescence.

If you persist in this incorrect state of meditation for a long time, the result will be rebirth as an animal. There are a number of accounts of Lamas taking just such a rebirth as a result of their efforts in meditation. So if such a state of nonconceptual stupor should arise, it is not a hopeless situation, but you should not be attached to it. Instead, you must arouse yourself.

As long as you are alive, conceptualization will continue to arise, and the correct response to that is nongrasping: whatever thoughts arise, virtuous or nonvirtuous, look at them and recognize their nature, but don't grasp onto them. Recognize that they are incapable of either harming or benefiting you. Just observe them arise and pass away, naturally. –

CHAPTER FOUR

The Cultivation of Insight

Homage to Avalokiteśvara!

These are the profound practical instructions of Avalokiteśvara, the method for escaping from the cycle of existence and reaching the path of the Aryas. Develop the wisdom of insight!

Due to what fault do we wander around in the cycle of existence? It is the fault of apprehending that which is without a self as being a self.

– Even before asking that question, we must first recognize the nature of *samsāra* and carefully evaluate its qualities. Then we must determine if this cycle of existence is somebody else's problem or our own. Although there is a great temptation to focus on other people's problems, they are not our concern. Instead we must recognize that we are *samsāric* beings. The reason for this is that we have failed to fathom the depth and breadth of the truth of suffering, the first Noble Truth. Furthermore, we have also failed to penetrate the second Noble Truth, which is the cause of the suffering that manifests in our lives. All sentient beings desire happiness and wish to be free of suffering, and yet by and large, we're not very successful because we fail to recognize the sources of the happiness we desire and of the suffering we wish to avoid. Do we suffer due to other people's malice? Are we being punished by other people? Is some external agent the root cause of our suffering? On the contrary, we sow the seeds of our own grief by grasping onto our own personal identity. Specifically, due to our own delusion, we fail to recognize what behavior is beneficial and what is detrimental.

Moreover, by the force of our attachment, we continue to sow the causes for perpetuating our own cyclic existence. All Buddhists, not only those

NINE STAGES OF SHAMATHA

NINE STAGES	FOUR MENTAL APPLICATIONS	FIVE OBSTACLES	EIGHT ANTIDOTES	THREE LEVELS	THREE QUALITIES	SIX POWERS	EXPERIENCE
1. Placing the Attention on the Object	engaging through concentration (stages 1-2)	1. Laziness (stages 1&2)	1. Faith 2. Aspiration 3. Effort 4. Suppleness/ pliancy (stages 1-3) 5. Mindfulness (stages 1-3)	Preparation (stages 1-3)	Stability (stages 1-3)	hearing (stages 1-3) contemplating (stages 1-3)	movement (waterfall) (stages 1-3)
2. Continual Placement		2. Forgetting the instructions (stages 1&2)					
3. Repeated Placement							
4. Close Placement (coarse laxity)	interruptedly engaging (stages 3-7)	3. Elation/ Laxity (stages 3-7)	6. Introspection awareness (sheshin) (stages 3-7)	Actual Meditation (stages 4-7)	Vividness Clarity (stages 4-5)	mindfulness (stages 4&5) awareness/ introspection (stages 5&6)	attainment (brook) (stage 4)
5. Taming (subtle laxity)							
6. Pacifying (subtle elation)							
7. Thoroughly Pacifying (subtle elation and laxity)	uninterruptedly engaging (stage 8)	4. Not applying the antidotes (stage 8)	7. Applying the antidotes (stage 8)	Increasing Meditation (stages 7-9)	Strength (stages 5-9)	exertion (stages 7&8)	stability (calm lake) (stages 7&8)
8. Making One-Pointed							
9. Placement on Evenness/Equalness							

Fundamentals of Shamatha Meditation

“Meditation practice is not a way of entering into a manufactured state of tranquility or equanimity. Rather, it is samyak samadhi, the perfect meditation, the perfect absorption. Perfection in this case has no allegiance toward confusion or enlightenment. That’s why it is perfect. When we have no allegiance towards confusion or enlightenment, we free ourselves from any dogma, any bondage. A sense of ultimate relaxation begins to occur.” Chogyam Trungpa

I) Two Stages in Buddhist Meditation

- A) Shamatha: peaceful abiding; two main qualities - mindfulness and awareness
- B) Vipashyana: insight or awareness; two types – analytical and non-analytical

II) The Mindfulness Quality of Shamatha (Skt. Smriti; Tib. Trenpa)

- A) Synonyms: recollection, bare attention
- B) Stages of cultivation
 - 1) Familiarity
 - 2) Not forgetting
 - 3) Not moving; holding firm; non-distraction

III) The Awareness Quality of Shamatha (Skt. Samprajanya; Tib. Sheshin)

- A) Synonyms: presently knowing, introspection, investigation
- B) Stages of cultivation
 - 1) Watcher or Spy - Seeing the meditator in context of meditation
 - 2) Alarm System - Notifying the mind when attention leaves the object
 - 3) Radar System or Sheriff - Detecting present and future obstacles to meditation

IV) Obstacles and Antidotes in the Cultivation of Shamatha

- A) Those that affect the preparation for meditation
 - 1) Laziness – faith, aspiration, effort, pliancy
- B) Those that affect the meditation itself
 - 1) Forgetting the instructions - mindfulness
 - 2) Laxity and elation – awareness/introspection/presently knowing
- C) Those that affect the increasing of meditation
 - 1) Not applying the antidote – applying the antidote
 - 2) Over application of the antidote – resting in equanimity

V) Stages in the Specific Progression of the Technique of Shamatha

- A) Attention: mindfulness of breath and body
- B) Sensation: feeling or sense of presence, space
- C) Nowness: watching, expectancy, energy
- D) Watching: thoughts, emotions, mind

VI) Progression of Shamatha’s “Content”

- A) Thoughts
- B) Emotions
- C) Awareness

VII) Qualities of Accomplished Shamatha

- A) Stability
- B) Vividness; intensity
- C) Strength

