

## Jewel Ornament Of Liberation

### Quick-Reference guide

*This is a guide to Jewel Ornament of Liberation & does not replace the full complete text as translated and taught by **Konchog Khenchen Gyaltzen** Rinpoche. This guide is helpful for quick reference, or when attending teachings and need to look up the source material.*

*This guide was created based on the wishes of **Khenpo Tsultrim Tenzin** who wanted his students to have a quick method for looking up source material.*

*This guide directly takes from the original translation of the Text, no further words are added.*

*With Devotion*

*Ani Tsultrim Lhamo*

## Page 17: Translator's Introduction:

The twenty one chapters in this book systematically lay out the path that must be traveled to reach Buddhahood-no more, no less.

## Chapter 1:

### The Primary Cause:

### Buddha Nature:

All Sentient Beings, including ourselves, already possess the primary cause for enlightenment, the Essence of the Well-gone one.

The three reasons are:

1. All sentient beings are pervaded by the emptiness of Dharmakaya means that the ultimate Buddhahood is Dharmakaya, Dharmakaya is all pervading emptiness and emptiness pervades all sentient being.
2. Suchness of the Buddha is identical to the suchness of sentient beings
3. All sentient beings can be categorized into the five families of the Buddha.
  - a. ***Disconnected Family***: It refers to six traits such as no concern for what others think, no modesty, no compassion and so forth.
  - b. ***Indefinite Family***: The nature of the family is dependent on the contributory cause. If they attend a hearer they become part of the Hearer family, or Solitary Realizer, or Mahayana.
  - c. ***Hearer Family***: Consists of those who fear samsara and yearn to achieve nirvana, but have little compassion
  - d. ***Solitary Realizer***: Includes those who possess the above attributes and in addition are arrogant, and keep their masters secret.
  - e. ***Mahayana Family***:

E1: Naturally abiding: from the beginningless time, had the potential to develop all the Buddha's qualities through suchness.

E2: The perfectly workable family: has the potential to achieve all the Buddha's qualities through the power of habituating themselves in the root virtue.

## Chapter 2:

### The Working Basis

#### The Precious Human Life

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

**Leisure:** Free from the 8 unfavorable conditions:

- a. Have difficulty meeting a spiritual master
- b. Wrong views can't understand the virtuous deeds are the cause of liberation
- c. One is born when the Buddha is absent
- d. Mute person who does not understand the teachings.
- e. Constant suffering of the hell realms
- f. Animals are overpowered by stupidity
- g. Long life Gods abide in non conceptual states where all mental activity has ceased
- h. Hungry Ghosts tortured by mental burning
- I. **Endowments:** is divided into two groups:
  - A. Five qualities one must achieve personally:
    - A1: Being human
    - A2: born in a central country
    - A3: having all senses
    - A4: not reverting to evil deeds
    - A5: having devotion for the teachings

B: Five that come from the outside:

B1: Buddha appeared in the world

B2: Buddha taught the precious dharma

B3: The dharma that taught continues

B4: There are followers of Dharma which continues

B5: there is love and kind support from others.

Excellent Endowments: When one has the ten qualities is called Excellent Endowment.

**Precious:** When the two leisure and endowments are present, it is called a precious human life, it is equal to the precious jewel that grant wishes.

1. It is precious because its difficult to obtain
2. It is precious because it is of great benefit

The 3 different types of person:

1. An inferior person has the ability to attain a human or god realm without falling into the lower realms
2. A mediocre person has the ability to attain the state of peace and happiness by freeing himself from samsara
3. A superior person has the ability to attain Buddhahood for the benefit of all sentient beings.

Faith:

1. Trusting Faith: Understand that this faith depends on the topic of cause and result, trusting that happiness in the desire world is the fruit of virtuous causes, Trust that suffering is the result of none-virtuous actions.
2. Longing Faith: Understand the extraordinary nature of unsurpassable enlightenment, one follows the path with respect and reverence.

3. Clear Faith: arises in one's mind by depending on the Three jewels, Develop devotion for an interest in the Buddha as the teacher who shows the path, the Dharma which becomes the path, and the Sangha which guides one in order to accomplish the path.

### **Chapter 3:**

#### **The Contributory Cause**

#### **Spiritual Master**

Even though we have the working basis, a precious human life, if we are not encouraged by the spiritual masters then it will be difficult to follow the path to enlightenment.

1 & 2: Nirmanakaya & Sambogokaya Spiritual Masters: Having purified

The two obscurations, Buddha embodies the perfection of the purification, possession the two omniscient wisdoms he embodies the perfection of primordial wisdom.

4. Bodhisattva Spiritual Master: Masters who have attained higher levels from the first Bhumi to the Tenth Buhmi
5. Ordinary Spiritual Masters: there are 3 types:
  - a. Those who possess the eight qualities
  - b. Those who possess the four qualities
  - c. Those who possess the two qualities

**Method:** There are three ways to attend a Spiritual Master:

1. Attending him through respect & Service
2. Attending him through devotion and reverence
3. Attending him through practice and persistence

### **Chapter 4:**

#### **The Method is the Spiritual Master's instruction**

#### **Method:**

“So what faults have prevented us from attaining Buddhahood in the past? We have been overpowered by the four obstacles:

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

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

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

## Chapter 4

### Antidote to Attachment to this Life

#### Impermanence:

All composite phenomenon are impermanent.

Classification:

#### 1. Impermanence of Outer world:

1a: gross impermanence: From down below the cosmic circle of wind up to the fourth stage of meditative concentration, there is nothing that has the nature of permanence.

2a: subtle impermanence : can be seen in the changing of the four seasons, in the rising and setting of the sun.

#### 2. Impermanence of sentient beings

2a: impermanence of others: All sentient beings are impermanent.

2b: impermanence of the self.

2b1: *investigating impermanence within oneself*: Meditate on death, meditate on the characteristics of death, meditate on life's exhaustion and meditate on separation.

2b2: *applying other's impermanence to oneself*: observing another person's death & to recollect it in the mind.

## Chapter 5

### Antidote to attachment to Samsara's pleasures

#### The suffering of Samsara

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

1. All-Pervasive Suffering: The noble ones beyond samsara such as the stream enterers will see the all pervasive suffering as suffering. This is not felt as suffering by ordinary beings.
2. Suffering of Change: All the pleasures of samsara will eventually change into suffering.
3. Suffering of Suffering: is the appearance of all the greater suffering in addition to the suffering which pervades the moment we have the afflicted skandhas. There are two types:

3a: Suffering of Lower realms:

- Hell
- Hungry ghosts
- Animal realms

3b: Suffering of higher realms:

- Human Realm
- Demi God Realm
- God Realms

## Chapter 6

### Antidote to Attachment to Samsara's Pleasure

#### Karma & its result

There are 3 types of Karma & Result:

1. Non-meritorious karma and result:

- Taking a life
- Stealing
- Sexual Misconduct
- Lying
- Divisive speech
- Harsh words
- Idle talk
- Covetousness
- Harmful thought
- Wrong views

2. Meritorious karma and result:

- Avoidance of the ten non-virtues constitutes the ten virtues
- Protecting the lives of others
- Practicing great generosity
- Maintaining moral ethics
- Speaking truth
- Harmonizing those who are unfriendly
- Speaking peacefully
- Speaking meaningfully
- Practicing reduction of attachment
- Development of contentment
- Practicing loving kindness
- Engaging in perfect meaning

3. Karma and result of unshakable meditative concentration



By practicing the cause, meditative concentration of equipoise, one will obtain the results born of meditative concentration.

Ascription: means that you experience the results of the karma you create.

Strict Result: means that one will experience happiness and or suffering without mistake through the results of virtuous and none-virtuous karma

## Chapter 7

### Antidote to the attachment to the pleasure of peace

#### Loving Kindness and Compassion

- I. Loving Kindness: There are 3 categories:
  1. Loving-Kindness with Sentient beings as its object: a mind that wants all sentient beings to meet with happiness. Recollect the kindness of sentient beings.
    - Kindness of giving you a body
    - Kindness of undergoing hardship for you
    - Kindness of giving you life
    - Kindness of showing you the world
  2. Loving-kindness with phenomena as its object
  3. None objectified loving kindness

Loving-kindness with sentient beings as its object is practiced by bodhisattvas who just developed bodhicitta. Loving-kindness with phenomena as its object is practiced by those bodhisattvas who are engaged in the conduct of the path. Nonobjectified loving-kindness is practiced by bodhisattvas who achieve confidence in the unborn Dharma.

- II. Compassion: When loving-kindness is perfected in this way, the practice of compassion is not difficult

- Compassion with Sentient beings as its object: develop compassion by seeing the suffering of sentient beings in the lower realms and so forth.
- Compassion with phenomenon as its object when one is well trained in the practice of the Four Noble truths, understands cause and result, and has dispelled holding permanence and solidity, compassion arises towards those who are confused and hold permanence and solidity through not understanding cause and result.
- None objectified compassion: one is established in equipoise and when one realizes all phenomena as the nature of emptiness, compassion arises, especially for those sentient beings who perceive everything as real.

## Chapter 8:

### **Antidote to not knowing the Method of Practice for Achieving Buddhahood.**

Now this will explain the Dharma of cultivating the mind toward the supreme enlightenment as antidote to not knowing the method of the practice.

### **Refuge & Precepts:**

Foundation for cultivation of the mind of supreme enlightenment is a person who:

- Belongs to the Mahayana Family: One should be in the awakened family.
- Has taken refuge in the Three Jewels
- Maintains any of the seven pratimoksa vows
- Has aspiration bodhicitta

***These form the foundation from which to cultivate action bodhicitta. A person with the qualities up to taking refuge is the basis for cultivating aspiration bodhicitta.***

### Taking Refuge:

In order to give Refuge, one should be free from all fear and have no suffering

Categories:

- Common Refuge: one who fears the suffering of samsara and holds the Three Jewels as Deities. The objects of Refuge are:
  1. Buddha Jewel-the Blessed One who possesses the perfection of purification, primordial wisdom and excellent qualities
  2. The Dharma Jewel: the literature containing the twelve aspects of Dharma and the Dharma of realization, which consists of the The Truth of the Path and the Truth of Cessation.
  3. The Sangha Jewel : The ordinary Sangha is a community of four or more fully Ordained ones. The Sangha for the Noble beings is called the four pairs, 8 individuals.
- Special Refuge: a person who possesses the Mahayana Family and the pure body of gods or humans. The objects of Refuge are objects abiding in front of us, those with full realization and suchness.
  1. Buddha: the image of thus gone one, the embodiment of the three kayas
  2. Dharma is Mahayana Scripture: as the peace of the precious noble dharma and Nirvana
  3. Sangha is the community of bodhisattvas; bodhisattvas who have attained the great bhūmis

***Ultimately the Buddha constitutes a refuge for beings***

Precepts: By taking Pratimoksa precepts one abandons causing harm to others and having harmful motives. There are 7 types:

- Bhikshu
- Bhikshuni
- Shikasamana
- Shramers
- Shramanerika
- Usasaka
- Upasika

**Chapter 9**

**Cultivation of Bodhicitta:**

The essence of cultivation of Bodhicitta is the desire to achieve perfect complete enlightenment for other's benefit.

There are two distinct lineages:

A: Action Lineage: Shantideva a disciple of Nagarjuna:

Aspiration is like a wish to go, a contemplation on the desire to achieve complete Buddhahood, action is like the actual going, taking action to accomplish the goal.

B: View Lineage: Dharmakirti which comes from Asanga:

Aspiration is a commitment to achieve the fruition "I will achieve perfect Buddhahood for the benefit of all sentient beings" Entering into action is a commitment to the cause: "I will train in the six paramitas, which are the cause of enlightenment:.

There are Four classes of Cultivation of Bodhicitta:

1. Cultivation of bodhicitta with interest: level of interested behavior
2. Cultivation of bodhicitta with altruistic thought: extends from the first Bhumi to the seventh Bhumi
3. Cultivation of bodhicitta in full maturation: ranges from eight Bhumi to the tenth Bhumi
4. Cultivation of bodhicitta with removed veils: level of Buddhahood

There are two classification of Primary characteristic:

1. Ultimate Bodhicitta : It is pervading emptiness endowed with the essence of compassion, clear, unmoving and free from elaboration, obtained thru the realization of Dharmata
2. Relative Bodhicitta : Vows to liberate all sentient beings from suffering thru compassion, which is obtained through Ritual Ceremony. There are two systems:
  - With a Spiritual Master: The ceremony has 3 parts:
    - a. Preparation: Making of offerings and purifying none virtues
    - b. Actual Ceremony

- c. Conclusion: Make offerings in appreciation for the Triple Gem and meditate on vas joy and happiness
  - Without a Spiritual Master

How to purify:

1. The power of remorse
2. The power of antidote
3. The power of resolve
4. The power of reliance

## Chapter 10

### Training in Aspiration Bodhicitta

There are two types of training:

- 1. *Training in aspiration Bodhicitta:***
  - a. *Not forsaking sentient beings from One's heart:*  
This is the method for not loosing bodhicitta
  - b. *Recollecting the beneficial effects of that mind*  
This is the method by which bodhicitta cannot weaken
  - c. *Gathering the two accumulations:*  
This is the method for strengthening Bodhicitta
  - d. *Practicing the enlightened mind repeatedly:*  
This is the method for deepening Bodhicitta
  - e. *Accepting the four virtues and rejecting the four non virtues:*  
This is the method for not forgetting bodhicitta

## Chapter 11

### Training in Action Bodhicitta

There are three types of trainings:

- Training superior morality (Sheila): -Temporary higher status
  1. Generosity (results in temporary wealth)
  2. Moral ethics (temporary body)
  3. Patience (temporary for surrounding people)
- Training in superior Thought-Definite Goodness  
Meditative Concentration: (definite goodness of calm & abiding)
- Training in superior wisdom awareness (Definite Goodness)  
Discriminating Wisdom: (definite goodness of special insight)

Perseverance: Applies to both Temporary higher status and definite goodness and is for increasing virtue.

The perfection of the six paramitas is categorized into four characteristics:

- They decrease the opposite
- They produce the primordial wisdom of nonconceptual thought
- They fulfill all that is desired
- They mature all Sentient beings.

Brief definition:

1. Generosity: dispels poverty
2. Moral ethics achieves coolness
3. Patience endures hatred
4. Perseverance applies to the Supreme one
5. Meditative concentration brings the mind inside
6. Wisdom awareness realizes the ultimate meaning

## Chapter 12

### The perfection of Generosity

Definition of Generosity is to practice of giving fully without attachment. There are three types of giving:

- Giving wealth
- Giving fearlessness

- Giving Dharma

#### Impure Giving-Generosity:

- Impure motivation
- Impure materials
- Impure recipient
- Impure method

#### Perfection of Generosity-Action Bodhicitta:

1. Reflection on the faults of virtue:
2. Definition, classification
3. Characteristics of each classification
4. Increase, perfection
5. Result

#### Increasing Generosity:

1. Power of primordial wisdom: full realization that is free from the three spheres.
2. Power of wisdom awareness: give things to establish beings in the state of enlightenment, give things without attachment, free from expectation of any result.
3. Power of Dedication: It increases infinitely if one dedicates this generosity practice to the unsurpassable enlightenment for the benefit of all sentient beings.

*The 4 seals of emptiness:*

*Pervading emptiness of the body*

*Pervading emptiness of the outer wealth*

*Pervading emptiness of subjective mind*

*Pervading emptiness of mind of Enlightenment.*

## Chapter 13

### Moral Ethics

Without Moral ethics, you cannot be freed from the three worlds of Samsara.

Qualities of Moral Ethics:

- Taking precepts perfectly
- Having pure motivation
- Renewing one's practice if it declines
- Having mindfulness and respect so that one's practice does not decline

Moral ethics has three classifications:

A. ***Moral Ethics of restraint:*** This has two topics

- *Common Moral Restraint:* Restraint one from harming others, restraint only for one's own benefit,(these are the seven precepts) but bodhisattva restraint themselves for other's benefit.

- *Uncommon Moral Restraint:* These are the 14 root down falls.

1. Stealing wealth from the triple gem
2. Forbidding the precious dharma
3. Seizing the robes, beating or imprisoning a month
4. Committing any of the 5 heinous crimes
5. Holding wrong view
6. Destroying cities and towns where the buddha has spoken
7. Expressing emptiness to beings who are not fully trained
8. Causing those who entered the path toward Buddhahood to renounce complete enlightenment
9. Causing someone to give up pratimoksa vow by connecting to the Mahyana vehicle



- 10. Holding the belief oneself that the training path will not dispel afflicting emotions of desire and so forth and influencing others to go away
- 11. Expressing one's good qualities in order to gain wealth and honor
- 12. Wrongly expressing that "I have the patience of the profound teaching"
- 13. Causing a practitioner to be punished falsely taking an offering intended for the three jewels, or accepting bribery
- 14. Disrupting someone in calm abiding meditation or taking the provisions of retreat practitioner and giving them someone who says prayers.

### ***B. Morality of accumulating virtuous Dharma***

After perfectly taking the bodhisattva Vow of moral ethics, accumulate virtues through your body, speech and mind in order to achieve enlightenment.

- 1. Maintaining Bodhisattva Morality
- 2. Joyfully making effort in hearing , maintaining and contemplating and meditation
- 3. Performing service for the honoring of all the teachers
- 4. Helping sick people
- 5. Giving properly and proclaiming good qualities
- 6. Rejoicing
- 7. Dedicating
- 8. Making offerings
- 9. Recollecting training
- 10. Maintaining vigilant awareness
- 11. Protecting all sense doors
- 12. Attending spiritual master

### ***C. Morality of benefitting sentient beings:***

- 1. Supporting meaningful activities
- 2. Dispelling suffering of others
- 3. Showing the methods to those who do not now them

4. Recollecting kindness of others
5. Protecting others from fears
6. Giving necessities
7. Making provisions to bring disciples into the dharma
8. Creating joy by reporting the perfect qualities
9. Properly correcting someone who is doing wrong
10. Refraining from creating fear

*Moral Ethics will increase through primordial wisdom, discriminating awareness, and dedication. The perfection of moral ethics is supported by pervading emptiness and compassion. In the Ultimate State one achieves Enlightenment.*

## **Chapter 14**

### **The Perfection of Patience**

*The definition of patience is a feeling of ease: A mind without confusion and with only a feeling of ease accompanied by compassion*

***There are 3 classifications of patience:***

- *The patience of feeling ease toward someone harmful*
- *The patience of accepting suffering*
- *Patience in understanding the nature of Dharma*

*Investigating Gratitude: without the perfection of patience, the achievement of enlightenment is not possible, without the harmful one, I cannot practice patience. Therefore, this harmful person is a Dharma friend to whom I am grateful so I practice patience.*

## Chapter 15

### The perfection of perseverance

Even though you may have the practices of generosity and so forth, it is called laziness if you do not have perseverance. When you are lazy, you cannot accomplish virtue, cannot benefit others, and cannot attain enlightenment.

Perseverance has 3 classifications:

1. Perseverance of armor:

From now until all sentient beings are established in the unsurpassable enlightenment, I will not give up the perseverance of virtue. Such armor should be worn.

2. Perseverance of application:

Applied perseverance has 3 applications:

- a. Diligent effort to avoid afflicting emotions: The afflicting emotions of desire and so forth, and all the actions they influence are the root of all suffering, Therefore, for a long time, purify them individually and make effort for them not to arise.
- b. Diligent effort to accomplish virtue: There are 5 types:
  - Make effort persistently
  - Make effort with devotion,
  - Make effort unshakably,
  - Make effort without turning back
  - Make effort without arrogance
- c. Diligent effort to benefit sentient beings: This means supporting those who do not have support and so forth.

3. Insatiable perseverance: You should persevere without satisfaction until you achieve enlightenment.

## Chapter 16

### The perfection of Meditative concentration

Without meditative concentration you can not achieve wisdom awareness, and without wisdom awareness you cannot achieve enlightenment.

Even though you may have the practices of generosity and so forth, it is called scattered if you are without meditative concentration. Under the influence of scattering your mind is wounded by the fangs of afflicting emotions.

Meditative concentration is that it has the nature of calm abiding, the mind abides inside one pointedly on virtue.

**A. *One should avoid distraction:*** the avoidance of distraction is called solitude, where one is isolated from physical agitation and the mind is isolated from discursive thought.

*Cause of agitation:* is attachment to such sentient beings as children, spouse, retinue and so forth, attachment to wealth, attachment to fame, praise and so forth.

*Good qualities of solitude:*

- It is an excellent offering to all the Buddhas
- One will renounce samsara, will be free from the eight worldly concerns, and will not encourage afflicting emotions and
- Meditative concentration will arise.

**B. *Isolating the Mind from discursive Thoughts:*** Recall why you feared agitation, while staying in the monastery, contemplate why you went there.

**C. *Through Isolating the body and mind, distraction will not arise:*** Without distraction you can enter meditative concentration. You should train your

own mind; you should meditate and apply remedy for whichever afflicting emotions is strongest.

1. *Attachment*: If attachment is the strongest contemplate ugliness.
2. *Hatred*: If hatred is the strongest, then contemplate loving-kindness as a remedy
3. *Ignorance*: Those who have more ignorance should contemplate the law of interdependent origination as a remedy
4. *Jealousy*: The practice of equalizing yourself and others is a remedy for those who have stronger jealousy
5. *Pride*: If you have greater problem with pride, you should practice by making an effort to exchange yourself and others.
6. *Afflicting emotions of equal strength*: if the afflicting emotions are of equal strength or you have discursive thoughts, you should train in the breath. Practice the meditation of watching the Breath.

*Interdependent Origination:*

The twelve links should be understood in three groups:

1. Afflictive emotions: Ignorance, craving and grasping
2. Karma: Mental formation & existence
3. Suffering: consciousness & the remaining 7 links

There are two classifications of interdependence:

1. Interdependence of exterior
2. Interdependence of interior

The 12 links are:

1. Ignorance which is confusion that misunderstands knowledge
2. Under the influence of ignorance is created the mental formation of the karma of affiliated virtues and none virtues.
3. Consciousness conditioned by mental formation
4. Name and form conditioned by consciousness
5. Six increasing fields of conditioned by name and form
6. Contact conditioned by the six increasing fields
7. Feeling conditioned by contact

8. Craving conditioned by feeling
9. Grasping conditioned craving
10. Existence conditioned by grasping
11. Birth conditioned by existence
12. Aging and death of conditioned birth.

Interdependency of the interior: Through these 6 elements a body functions fully. By these conditions the body arises

- Earth element causes solidity of the body
- Water elements causes the body to cohere
- Fire element digests whatever you eat, drink, and so forth
- Wind element moves the breath out and in
- Space element creates the spaces within the body
- Consciousness element creates the five consciousnesses and affiliated mental consciousness

***Meditative Concentration:*** Actual Meditative concentration has three classifications:

1. *Meditative concentration of abiding in bliss at the present:* free of discursive thoughts, means maintaining the mind one pointedly free from discursive thoughts.
2. *Meditative concentration of accumulating good qualities*
3. *Benefiting Sentient Beings*

## Chapter 17

### The Perfection of Wisdom Awareness

Even though you may have the practices of generosity through meditative concentration, the rank of omniscience will not be achieved if you lack the perfection of wisdom awareness.

Wisdom awareness is the perfection of full discrimination of phenomenon.

**There are 3 classifications:**

- I. *Wisdom awareness of the mundane:* The study of medicine, healing, reasoning, linguistics and the study of arts-the wisdom awareness which arises in dependence on these four is called wisdom awareness of the mundane
- II. *Wisdom awareness of the lesser supramundane:* Wisdom awareness that arises from hearing, reflection and meditation of the Hearers and solitary realizers. It's the realization that the afflicted aggregates of personality are impure, of the nature of suffering, and impermanent, and without self.
- III. *Wisdom awareness of the greater supramundane:* is the wisdom awareness that arises from hearing, reflection and meditation of the followers of Mahayana. It is the realization that all phenomena are, by nature, emptiness, unborn, without a foundation and without roots.

**What is to be known in Wisdom Awareness:**

- A. The refutation of grasping things as being existent,
- B. The refutation of grasping things as being nonexistent
- C. The fallacy of grasping nonexistence
- D. The fallacy of both grasping
- E. The path that leads to liberation: not to have conceptions about the two extremes is called the middle path. However, the middle path itself cannot be examined.
- F. Nirvana, the nature of liberation: the complete exhaustion of all thoughts which grasp existence and nonexistence, Nirvana is beyond conceptualization and inexpressible.

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

## Chapter 18

### The Aspects of the five paths

#### *I. Path of accumulation:*

One who has the Mahayana family, cultivates bodhicitta, receives teachings from the masters, and makes effort in the virtues until the heat of wisdom is attained. One gathers the accumulation of virtue in order to become a vessel for realization of heat and so forth.

Progress on the path is classified in 4 stages;

- Realization
- Aspiration
- Greater aspiration
- Achievement

The 12 branches of enlightenment are practiced:

#### *A. Four types of Mindfulness:*

1. Sustaining mindfulness of the body
2. Sustaining mindfulness of feelings
3. Sustaining mindfulness of the mind
4. Sustaining mindfulness of phenomena

#### *B. Four types of perfect abandonment*

5. Abandoning non virtues which have been created
6. Not allowing new non virtues to be produced
7. Producing the antidote, virtues which have not arisen
8. Allowing those virtues which have arisen to increase.



C. *Four Miracle Powers.*

9. Absorption of strong aspiration
10. Absorption of perseverance
11. Absorption of the mind
12. Absorption of investigation

**II. *Path of Application:***

The path of application begins after the perfection of the path of accumulation. It has 4 stages, corresponding to the Four Noble truths.

- Heat
- Maximum heat
- Patience
- Realization of the highest worldly dharma

One makes an effort to directly realize the truth:

A. *Five Powers:*

- Power of faith
- Power of perseverance
- Power of mindfulness
- Power of absorption
- Power of Wisdom

B. *Five Strengths:*

- The strength of faith
- The strength of perseverance
- Strength of mindfulness
- Strength of absorption
- Strength of wisdom awareness

### **III. Path of Insight:**

Path of insight begins after the highest worldly dharma and consists of calm abiding as basis for special insight focused on the Four noble truths. Four insights correspond to each of the noble truths, One realizes the Four noble truths which were not seen before. At this stage there are 7 branches of enlightenment.

- The perfect mindfulness
- The perfect discrimination
- The perfect perseverance
- The perfect joy
- The perfect relaxation
- The perfect absorption
- The perfect equanimity

### **IV. Path of Meditation:**

The path of meditation begins after the realization of special insight and it has two paths:

A. Path of worldly meditation practice: This consist of the first through 4<sup>th</sup> stage of Meditation:

- Formless stages of increasing the infinite nature of space
- Increasing the infinity of consciousness
- Increasing the nothing-whatsoever-ness
- Increasing neither perception or none perception

B. Path of meditation practice beyond the world

One becomes familiar with the realizations that one achieved in the path of insight. There are 8 branches of enlightenment at this stage:

1. Perfect view
2. Perfect conception
3. Perfect speech

4. Perfect action
5. Perfect livelihood
6. Perfect effort
7. Perfect mindfulness
8. Perfect absorption

#### **V. *Path of Perfection:***

After Vajra-like absorption, one actualizes :

- Nature of awareness
- The awareness of exhaustion
- The awareness of unborn

## **Chapter 19**

### **The Ten bodhisattva Bhumis**

Wisdom awareness supported by absorption, by which the continuous mental stream of the practitioner directly realizes the selflessness of all phenomenon

#### **1. Great Joy:**

Those who achieve it experience great joy by coming closer to enlightenment, pure meditation towards all beings, practice of ten paramitas but with emphasis on generosity, one understands the meaning of entering into the all pervading dharmadatu.

#### **2. Stainless:**

One who abides in this Bhumi is free from the stains of immorality, generally practices all ten paramitas, but with particular emphasis on the perfection of moral ethics.

#### **3. Radiant:**

At this Bumi the appearances of Dharma and absorption are clear, practice of 10 paramitas and in particular practice of patience. The

bodhisattvas realize the supreme meaning of dharma as related to the cause of dharmadhatu

4. Luminous:

The two veils are burned away by the luminous light of primordial wisdom, One master this bhumi through the ten trainings, generally practices all of the ten paramitas, but with particular emphasis on the perfection of perseverance, the Bodhisattva realizes the meaning of completely non-grasping and are free from attachment to Dharma.

5. Very difficult to train:

Bodhisattvas at this stage, strive to mature sentient beings and do not become emotionally involved, avoid the ten faults , generally practice all of the ten paramitas but with particular emphasis on the perfection of meditative concentration, realizes the meaning of the continuum of the undifferentiated nature and understand the ten equanimities

6. Obviously transcendent:

Because supported by the perfection of wisdom awareness, bodhisattvas do not abide in either samsara or nirvana. One masters this Bhumi thru the twelve trainings, generally practices all of the ten paramitas, but with particular emphasis on the perfection of wisdom awareness

7. Gone Afar:

One way path and is the perfection of action, one masters this buhumi by renouncing thee twenty subjects, bodhisattva generally practices all of the ten paramitas, but with particular emphasis on the perfection of skillful means, Signs of Dharma in sutras appear without differentiation, realizes the meaning of nondifferentiation.

8. Immovable:

It cannot be moved by the perception of effort with signs and perception of effort without signs, one masters this bhumi through the eight trainings, a bodhisattva who abides at this bhumi generally

practices the ten paramitas, but with particular emphasis on the perfection of aspiration, bodhisattva has attained the patience regarding the dharma of the unborn, the meaning of no decreasing and no increasing.

9. Good discriminating wisdom:

Perfect discriminating wisdom, realize the nature of mastery over primordial wisdom, in one moment one will attain as many absorptions as there are dust particles. Bodhisattva practices the ten paramitas with particular emphasis on strength.

10. Cloud of Dharma:

One who abides in it showers the rain of Dharma like a cloud and pacifies the dust of afflicting emotions of sentient beings. Bodhisattva generally practices the ten paramitas with particular emphasis on practice of primordial wisdom.

**Buddhahood:** path of perfection . all obscurations of afflicting emotions, and imputed obscurations of knowledge are fully purified, vajra-like absorption is generated.

## Chapter 20

### Perfect Buddhahood

One attains perfect Buddhahood of the three kayas by completely passing through all the paths and Bhumis.

- *Perfect purification:* the two obscurations of afflicting emotions and obscurations to knowledge were suppressed on the Bhumis and paths and right at the Vajra-like absorption, they are fully abandoned without reminder.
- *Perfect primordial wisdom:*
  - a. Primordial wisdom of actualizing reality as it is and

b. That of omniscience.

Buddha's forms are classified as:

1. *Dharmakaya*: exhaustion of all errors through realization of the meaning of the all pervading emptiness of all phenomena, or the mere reverse of confused projections. It has 8 characteristics
  - Sameness
  - Profundity
  - Permanence
  - Oneness
  - Perfection
  - Purity
  - Radiance
  - Relationship to enjoyment
2. *Samboqokaya*: The two form bodies (Nirmonakaya) should be understood to manifest through a combination of :
  - a. Magnificent blessings of the Dharmakaya
  - b. Projection of the trainees
  - c. Previous devoted aspiration prayers

It has 8 characteristics:

- Surroundings
  - Field
  - Form
  - Marks
  - Dharma
  - Activities
  - Spontaneity
  - Naturally nonexistent
3. *Nirmonakaya*: It manifests in three forms. Artistic, birth emanation, and superior emanations descends from Tushita. It has 8 characteristics:
    - Basis
    - Cause
    - Field

- Time
- Nature
- Engaging
- Maturing
- Liberating

## Chapter 21

### Activities of the Buddha:

First, cultivating the mind of enlightenment, then in the middle practicing the teachings and the path and eventually at the end attaining the result of Buddhahood. There are 3 :

1. Activities of the Body: The body benefits sentient beings without conceptual thought.
2. Activities of the Speech: The speech benefits sentient beings without conceptual thought.
3. Activities of the Mind: The wisdom mind benefits sentient beings without conceptual thought.





