

## Notes on The Gradual Path to Enlightenment, the “Lamrim”

***“Not to do any evil***

***To cultivate good***

***To purify one's own mind:***

***This is the teaching of the Buddhas.”***

***-- Shakyamuni Buddha: “Dharmapada”***

## Contents

### I. Relying on a Dharma mentor, the foundation of the path

1) Dharma mentor

### II. Initial scope

2) Precious human rebirth

3) Death and Impermanence

4) Sufferings of lower realms

5) Refuge

6) Karma, the action

### III. Intermediate scope

7) General sufferings and sufferings of higher realms

8) Delusions

9) Path to liberation

### IV. Great scope

10) Developing and maintaining Bodhicitta

11) Practice of Bodhisattva

12) Training the mind in tranquil stabilization

13) Training the mind in superior seeing

14) Phases of the path

15) Levels of the path

16) Vajrayana path

17) Perfect enlightenment

## Resources



#### 4 benefits from studying the gradual path to Enlightenment:

“(1) You will understand that there is no contradiction in any of Buddha's teachings. (2) You will be made aware that all the scriptural texts are to be taken as sound advice (as there is no contradiction between the texts and their practice and there is gradual and the most effective progress -through Hinayana, Mahayana, Vajrayana- to Enlightenment in correct order which according to level of understanding leads to Fortune Rebirths, Liberation or Buddhahood) (3) You will then easily discover the significance of the threefold theme of Buddha's teachings (renunciation from the sufferings of Samsara, Bodhicitta, and a true understanding of Emptiness.) (4) Moreover, you will be protected from the abyss of the great mistake (e.g. abandoning or disrespect some of Buddha's teachings)”  
-- Je Tsongkhapa: “Lam-Rim Bsdus-Don”

#### Additional 3 benefits:

- the Lamrim is complete because it contains all the subject-matter of sutra and tantra
- it is easy to put into practice because it emphasizes the steps in taming the mind
- it is superior because it contains instructions from the two gurus of the traditions of the two forerunners (Asanga and Nagarjuna)

### I. Relying on a Dharma mentor, the foundation of the path

“All the Buddhas of the past, present and future, residing in every land in the ten directions, has paid homage to the Tantric Masters from whom they received the highest empowerments”  
-- Aryasura: „Fifty Stanzas of Guru Devotion“

#### 1) Dharma mentor

##### 4 kinds of Dharma mentors:

- specific individuals
- Bodhisattva in sublime states
- Nirmanakaya Buddhas
- Sambhogakaya Buddhas

##### 4 qualities of Dharma mentor:

- broad-based teachings
- removes doubts
- speech worthy of recollection
- teaches two natures (conventional and ultimate)

##### Requirements of monastic preceptor:

- steadfastness, in ethical discipline and keeping monastic vows for at least 10 years
- learning, flawless recollection of monastic ceremonies
- helpfulness, such as having compassion for sick students, company with monks maintaining ethics, giving instructions and material things, offering time and advice

##### 10 requirements of Bodhisattva's instructor:

- disciplined, in 3 kinds of vows: personal liberation, Bodhisattva vows, and if tantra also tantric vows
- calm, free from distractions because of tranquil stabilization
- peaceful, free from delusions because of superior seeing
- over disciples' qualities and knowledge, as their Dharma guide
- untiring, enthusiasm in explaining the Dharma and helping others
- rich in scriptural Dharma knowledge, of discipline, wisdom and concentration
- familiarized with suchness (emptiness, Sunyata), authentic reality,

directly or by mental image or by correct investigation

- skilled, clearly and beautiful presenting the teachings without material concern, according to disciples' dispositions
- compassionate and friendly to others
- patient, in overcoming disciples' faults regardless of disciples' level of understanding

##### Requirements of Vajrayana (tantric) master:

- steadfastness, by virtue in body, speech and mind
- self-control, by virtue of meditative training
- intelligence, for accurate analysis
- patience, in training students
- honesty, not hiding faults or shortcomings
- sincerity, not giving false impression to mislead others

##### 6 necessities of Vajrayana master:

- possession of unbroken lineage (of instructions directly from Vajradhara)
- samaya (tantric) commitments are unimpaired
- conduct is accord with 3 kinds of vows (of self-liberation, Bodhisattva and Tantra)
- possession of special oral instructions (of his unbroken lineage)
- possession of scriptural knowledge (of Sutras, Shastras (Commentaries), Tantras, and of practices or rituals associated with them...)
- possession of loving-compassion for all beings

##### Dharma mentor's 4 instructions against attachments:

- to life (impermanence)
- worldly well-being (shortcomings of Samsara)
- peace well-being (love-compassion)
- ignorance (how reach the Buddhahood)

##### Dharma mentor's 4 modes of teaching:

- teaching how to reach fortune rebirths in order to avoid sufferings of lower realms and have possibility of practice Dharma in next fortune rebirths
- teaching the Hinayana, which here means the vehicle of individual liberation from Samsara
- teaching the Mahayana, which here means the vehicle of realization the perfect Enlightenment for the benefit of all sentient beings
- teaching the Vajrayana, which here means the vehicle of Mahayana which is superior because of using methods that lead directly to perfect Buddhahood (3 kayas of Buddha according to the Highest Yoga Tantras)

##### Features of Dharma disciple:

- free from worldly attachments
- freedom from bias (against other traditions) and recognizing Dharma from mistaken teachings
- strong wish and diligence in practice of Dharma
- great faith and respect for Dharma and teachers
- ability to learn Dharma without distractions

##### Qualifications of monastic candidate:

- unfailing respect for preceptor especially for tutor and instructor
- determination to follow strictly ethical code
- constant effort in meditation, study and recitation of Dharma
- conscientiousness and natural restraint in character and behaviour
- patient in accepting the directives of Dharma mentors and obstacles

##### Qualifications of Bodhisattva candidate:

- faith in collections of teachings on Bodhisattva path
- loving-kindness and compassion towards others
- intelligence for realization of the path
- stamina to engage in Bodhisattva practice

-energetic and delighted in learning the ultimate reality, emptiness (Sunyata)

Qualifications of Vajrayana candidate:

- devotion (to the Triple Gem, 3 roots, for all sentient beings and especially to his teachers who embodies all gems)
- ability to understand the profound view of Vajrayana
- confidence without doubt in the efficacy of tantric practice
- ability to keep samaya (tantric) commitments unimpaired

Maintaining relationship:

- by showing respect, service, make offerings
- by cultivating trust, devotion
- by one's own practice (of listening, contemplating and meditating)

4 points of kindness of Dharma mentor:

- is kinder to ordinary obscured beings than all Buddhas and in particular than Buddha Shakyamuni because directly help beings now in degenerate times
- is kind in teaching sentient beings the Dharma the only way of their liberation
- is kind by inspiring and blessing mindstreams of sentient beings
- is kind by providing for needs of sentient beings

4 reasons which help look at Dharma mentor as Buddha (important especially in one's own Vajrayana practice):

- is a Vajradhara ordinary manifestation in degenerate times for sentient beings according to promise of Vajradhara
- is the agent of all Buddhas' actions for ordinary obscured beings
- do the work of enlightenment beings for sentient beings right now
- what appears to mind of ordinary obscured beings is not reliable

8 benefits of following Dharma mentor:

- one is closer to perfect Buddhahood because relying on Dharma mentor is the only way to attain perfect enlightenment
- one will please all the Buddhas
- one will not be affected by evil spirits or misleading friends
- delusions and negative actions will naturally decrease
- one will develop higher paths and realizations
- one will be cared by Dharma mentors in all future lives
- one will not have unfortunate rebirths
- one will achieve all temporary and ultimate wishes

8 disadvantages of disrespecting the Dharma mentor (important especially in one's own Vajrayana practice):

- when Dharma mentor is disrespected, all Buddhas are disrespected
- one moment of raging towards Dharma mentor could damage a merit which has been generated many periods of time and lead someone to realms of extreme sufferings for many periods of time
- when one practises the Mantra one will not realize any results
- when one diligently practises towards the Essence of Tantra one will realize a cause to rebirth in realms of extreme sufferings directly after time of death
- good qualities which have not been yet realized will not be realized and one will not establish the basis for the development
- in present life one will experience illness and others unwanted things
- in next rebirths one will endless experience harmful existence
- during all rebirths one will be without a Dharma mentor

## II. Initial scope

*“Those who by whatever means  
Seek for themselves no more  
Than the pleasures of cyclic existence*

*Are person of the least capacity.”*

*-- Lord Atisha: “The Lamp for the Path to Enlightenment”*

## 2) Precious human rebirth

8 freedoms:

- \*4 human situations with no chance for Dharma practice:
  - not to be born in a (heretic) land, where the Dharma is not present
  - not to have incomplete faculties (of body and mind)
  - not to have false, aberrant views
  - not to live in time when a Buddha has not taught
- \*4 non-human states with no chance for Dharma practice:
  - not to be born in hells
  - not to be born as a deprived (hungry) spirit
  - not to be born as an animal
  - not to be born as god (or demi god)

5 internal fortunes:

- to be born as a human
- to be born in the central place, where the Dharma is present
- to have complete and skilful faculties (of body and mind)
- to have not done non-virtuous actions (especially 5 heinous crimes)
- to have a trust in Dharma

5 exterior fortunes:

- Buddha was present
- Dharma was taught
- Dharma existing now
- presence of those who maintain Dharma
- presence of sponsors and protectors for Dharma activities

8 circumstanced hindrances:

- 5 poisons of the mind
- illiteracy of Dharma
- false teacher
- laziness
- undermining oneself
- slavery
- life obstacles
- worldly attachments

8 hindrances of mind separated from Dharma:

- hardship to satisfy loved ones
- lack of human feelings
- lack of fear of Samsara
- lack of trust in Dharma, and Teacher
- pleasure in doing non-virtue
- lack of need to practice Dharma
- giving up Bodhisattva commitments
- giving up Samaya (Vajrayana) commitments

Understanding the value of precious human rebirth:

- is like a great ship crossing the ocean of cyclic existence, not using it is like returning empty-handed from island of liberation, the only body among pure and impure realms which can keep pure conduct, is suitable for all precepts of individual liberation, Bodhisattva and Tantra ordination and can practise the Highest Yoga Tantra and reach even the Buddhahood in one short lifetime in these degenerate times

5 features of degenerate times:

- degenerate periods, when many new diseases, wars and disasters are spreading
- degenerate beings, who generally have wrong ideals and are dangerous aggressive, intolerant, shameless or have pleasure in

- non-virtue
- degenerate delusions, which commonly totally absorb minds of beings
- degenerate life-span, which is generally very short and fragile
- degenerate views, which are common, misleading and dangerous

Considering the importance of a precious human life:

- From the viewpoint of temporary goals
- From viewpoint of ultimate goals
- In every moment our precious human life is valuable

Seeing how difficult it is to gain a precious human rebirth:

- by nature all freedom and fortunes are difficult to have at one time
- their causes are difficult to create
- by enormous ethical conduct such the practice of 6 Paramitas and pure prayers
- it is as rare to happen as its examples (of the great number of unfortunate rebirths such animals, other conditions...)

### 3) Death and Impermanence

Ninefold way of meditating on remembering death:

\*Death is certain:

- nothing can stop death to come and no one in the past did not die
- the lifespan can't be extended and is constantly shortening
- the time for practice of Dharma is short before death (we will die even if we have not had time to practice Dharma)

\*The time of death is uncertain:

- there is no fixed lifespan in human world
- there are many causes of death and only few for life
- a human body is weakened and easy to stop the lifespan

\*At the time of death only Dharma is of use:

- wealth can't accompany
- friends can't accompany
- body can't accompany

6 faults of not thinking about the death:

- one is not interesting on Dharma
- even if one thinks about Dharma, one will not practise it
- if one can practise the Dharma one will do it not accurately (practice will be mixed with the eight worldly concerns)
- one's Dharma practice is not diligent
- one's actions would harm oneself and others preventing from gaining liberation
- one will have regret at the moment of the death

6 benefits of remembering death:

- motivation for Dharma practice
- energy for Dharma practice
- important at the beginning of Dharma practice
- important at the middle of Dharma practice
- important at the end of Dharma practice
- helpful to preparation when death will come

2 categories of impermanence:

- of the world
- of sentient beings

7 contemplations on impermanence:

- changes of nature during seasons of the year
- day/night shift
- appearances going by time

- life-ending of others
- possibility of death in every moment
- parting because of death
- impossibility to have control over one's own death

### 4) Sufferings of lower realms

4 types of Hells:

- 8 hot great hells (e.g. one is burned or boiled many thousands years)
- 8 cold great hells (e.g. freezing many thousands years until one completely spills)
- neighbouring hells (e.g. sinking many hundreds years in bogs many times with terrible insects after one had escaped from nearby hell)
- occasional hells (e.g. horror of be as a tree many hundreds years which is constantly cutting off)

Sufferings of deprived (hungry) spirits:

\*General sufferings:

feelings of cold and heat, hunger and thirst, torment and fear

\*Particular sufferings:

\*\*Those who moving difficultly:

- with external defects (no possibility to have any food or drink even after hundreds of years)
- with internal defects (such those with terribly narrow throat and ill belly)
- with general special defects (such those with insects inside their bodies which eat them)

\*\*Those who moving in the space:

- e.g. hungry terrifying demons who constantly suffer painful experiences of death and harm others because of their negative perceptions and hallucinations

Sufferings of animals:

- wild and domestic manifold animal sufferings (such be killed and eaten, constant confusion and stupidity, feelings of cold and heat, hunger and thirst, be exploited by humans)

### 5) Refuge

Reasons for refuge:

- fear of Samsara sufferings
- seeking the perfect protection, and the "safe direction" towards enlightenment

3 objects of refuge:

- The Three Jewels (Triple Gem): Buddha, Dharma, Sangha
- one's own potential, the Buddha nature
- one's own future Enlightenment

Buddha:

- historical Shakyamuni Buddha born as prince of Kapilavastu in Northern India, and after Enlightenment is the Tathagata, the Perfect One, the Blessed One, the Awakened One, the Well-gone One, the Teacher of Gods and Human, the Shower of the Way ...
- non-historical Buddhas, like the previous Kasyapa Buddha, the future Maitreya Buddha, the Buddhas of Pure Lands, Amithaba, Vairochana...

-Three Kayas (according to Mahayana teachings):

- \*ultimate, Dharmakaya (because is not created by causes and conditions), the complete cessation and realization,
- \*conventional, Rupakaya, 2 form Kayas: enjoyment Sambhogakaya and emanation Nirmanakaya, because are created for help of all beings

## Buddhahood qualities:

- uncreated (because its nature is without beginning, middle or end)
- spontaneously present (since it is the peace of Dharmakaya)
- not influenced through external causes (since it has to be realized through pure enlightenment)
- possessed of unborn omniscient wisdom (since has a realization of these three qualities)
- possessed of loving-kindness (because it shows the way)
- possessed of powers/abilities (because through wisdom realizes fulfilment for oneself, through loving-kindness realizes fulfilment for others)

## Dharma:

- conventional (12 branches of Buddha's speech and 84000 Dharma teachings, scriptures such Tripitaka of Sutra, Pratimoksa and Abhidharma, commentaries of Shastras, Tantra teachings, special oral Dharma instructions...)
- ultimate, the realization (of the 3-th and 4-th Noble Truth)

## Dharma qualities:

- beyond ordinary cognition (because is unexaminable)
- non-dual (because is not polluted by karma and delusions)
- non-conceptual (because it is beyond limits)
- stainless (because it is not tainted purity)
- clarity (because it is illuminated by unborn wisdom)
- remedial powers (because act as the ultimate remedy for ignorance, anger and desire)

## Sangha:

\*Conventional:

\*\*Common:

- worldly (4 or more fully ordained monks bhiksu)
- excellent (beings: stream entrant, once-returned, non-returned, arhat)

\*\*Particular:

- Buddha's images
- Mahayana's scriptures
- Bodhisattvas' Sangha (at least the Aryas who have realized the phase of insight, and because it is difficult to recognise them it is good to see them as fully ordained monks or nuns)

\*Ultimate:

Arya's knowledge and liberation (of the 3-th and 4-th Noble Truth)

## Sangha qualities:

- knowing nature as it is (because has thusness wisdom self-aware of the ultimate nature not polluted from the very beginning)
- seeing all that exists completely (because has all-encompassing wisdom which perceives that all beings have the nature of omniscience)
- seeing suchness (true potential) of reality (because has inner wisdom which perceives that all is endowed naturally with enlightened qualities and completely pure from hindrances)
- freedom from (Karma and delusions) defilements
- freedom from cognitive obstructions
- freedom from inferior views

## 4 reasons they are suitable objects of refuge:

- Buddhas are free from all fears of cyclic existence and self-complacent peace
- they have skilful and effective means to free others from all fear
- they have equal compassion for all, regardless of whether we have faith in them or not
- they fulfil the aims of all beings whether or not those beings have helped them

## Taking refuge from knowing the qualities and skills of Triple Gem:

\*good qualities of a Buddha

-qualities and skills of a Buddha's body: body with 32 marks that pervades all knowable whatever his speech or awareness goes and only for benefit of all...

-qualities and skills of a Buddha's speech: with sixty nuances that can perfectly answer all questions in each being's language and the level of each one's faculties regardless of distance, time, number of questions at this time...

-qualities and skills of a Buddha's awareness: wisdom and uninterrupted loving-compassion towards all and every sentient being, with 4 types of fearlessness, 18 distinctive qualities of Buddhahood, 10 powers of perfect enlightenment...

-qualities and skills of a Buddha's enlightening works: made spontaneously and effortlessly for the sake of limitless sentient beings

\*good qualities of the Dharma:

-true path directly destroys ignorance

-true cessation prevents disturbing attitudes from re-arising

\*good qualities of the Sangha:

-Hearer Aryas (Sravakas)

-Solitary Realizer Aryas (Pratyeka-Buddhas)

-Arya Bodhisattvas

## Taking refuge by accepting nature of Triple Gem:

-Buddha is the ideal teacher, is like the doctor

-Dharma is what will actually free us, like medicine

-Sangha are ideal friends for helping us realize the refuge, like the nurse

## Refuge practice:

\*Duration:

-common (as long as one lives)

-particular (until one reaches enlightenment)

\*Motivation:

-common (can't bear oneself to suffer)

-particular (can't bear others to suffer)

\*Instructions:

\*\*towards the world:

-no longer seeking refuge from any Deity of Samsara

-no longer harming any sentient being

-no longer trusting in people with false (Samsaric) views

\*\*towards the Triple Gem:

-no longer criticize any of representations of the Buddhas

-respect and take care of all Dharma books/representations

-respect and pure view of monastic or lay Sangha and their robes/representations

\*6 precepts:

-always to take refuge remembering special qualities of Three Jewels

-remembering the kindness of Three Jewels and offer first part of food and drink (and other pleasant things)

-help others taking the refuge who show interest to do it

-entrust oneself to Three Jewels whatever one do

-no giving up Three Jewels even in joke or at the cost of one's life

-take refuge 3 times each night and 3 times each day remembering the benefits of refuge

## 8 benefits of refuge:

-one becomes a follower of Buddha

-one will have the basis for all vows and commitments

-all one's polluted actions will be gradually consumed

-one will have not hindrances created by humans/no-humans

-one will achieve all one's material aims

-one will accumulate a great merit

-one will not fall into the lower rebirths

-one will become perfectly enlightened

## 6) Karma, the action

Classification of actions:

- in terms of karma effects: 3 effects of karma actions
- in terms of the completeness of the karma action: 4 conditions that complete the karmic result
- in terms of the type and consistency of actions: virtuous, non-virtuous and mixed action (where some conditions are virtuous and other non-virtuous)
- in terms of results of the action: 2 types of karma - propelling and completing

3 types of karma actions:

- non-virtuous, for the harm of self and others
- virtuous, for the benefit of self and others
- neutral, with not harmful or beneficial influence

10 non-virtuous actions:

\*Bodily actions:

- killing (under the influence of attachment, anger, stupidity)
- stealing (by force, unnoticed, from cheating/handle)
- sexual misconduct (with family members, married or protected by someone else, someone with suitable spiritual vows, masturbation...)

\*Verbal actions:

- lying (false spiritual achievement, to harm others or benefit oneself, for not benefit or harm)
- alienating speech (speech separating friends, insinuations, rumour)
- wounding speech (in open way, nasty words, about someone's faults)
- useless speech (mistaken, silly talks, explaining to not-prepared one)

\*Mental actions:

- greed (about one's own possessions, other possessions, no one's/earth possessions)
- evil wishes (by hate, jealousy, stupidity -to wrong one)
- aberrant belief (about karma, 4 Noble Truths, Refuge...)

10 virtuous actions:

- abandoning non-virtuous actions and doing opposite actions for the benefit of self and others

Unwavering (concentration) actions:

- Samsaric form or formless concentrations or meditations which do not lead to the permanent peace from suffering, the Nirvana

Characteristic of karma:

- karma results will be experienced by only one, who did them (no one can free or save us from our own karma and also our own karma will not be experienced by others)
- karma actions strictly determine suitable experiences, happy or suffering (there are not such terms as sin and punishment or destiny, because of strict law of karmic causes from previous rebirths which compound present actions that will lead to suitable results of suffering or pleasure in the future, see 12 links of Dependent Origination, karmic formations)
- a great result can be generated when even a very small cause will be prevalent
- karma never fades away (every action leads to a result)

4 conditions that complete the karmic result:

- presence of addressee of one's action when one do it
- presence of scheme how to realize one's action

- presence of destructive emotions in one's intention
- one's action is actually realized and one feels satisfaction

3 effects of karma actions:

- the fully ripening effect, when all 4 conditions of result are present, which according to the level of severity of conditions leads (directly or not) to suitable rebirth (reincarnation)
- the effect similar to the cause, which create habitual imprints over one's aggregates which make \*\*one to do the similar types of action continuously in future rebirths \*\*one experiences future rebirths similarly because of that until they will end e.g. one will take pleasure of killing in the next lives and because of that these rebirths will be short and difficult
- the environmental effect, which create in future rebirths opportunities for style of living such environment, companions according to type of action, e.g. a thief will be lived in the next lives in places with difficulty to obtain food, goods, accommodations...

4 factors that classify karmic result:

- seriousness of actions that complete the result
- which type of actions is dominant for the result
- with which of actions one is familiar
- order of actions that make the result

6 aspects to classify seriousness of actions:

- essence, identification the action e.g. killing is more serious than stealing
- motivation, which of destructive emotions is present in one's intention e.g. lying to save animal from hunters
- way, in which the action is actually realizing e.g. to torture
- objects, the addressee of the action e.g. killing parents is more serious than killing enemies
- frequency, e.g. continual useless speech takes time and opportunity for other non-virtuous actions
- remedy, to purify and protect from non-virtuous actions e.g. 4 remedial powers, meditation on law of karma or emptiness (Sunyata)

5 heinous crimes (which not purified lead directly to hell):

- killing one's own father
- killing one's own mother
- killing an Arhat
- with bad intention drawing blood from a Buddha
- causing the split in the monastic community

5 secondary heinous crimes:

- engaging in sex with a female Arhat
- killing a Bodhisattva knowingly
- killing a Sangha member who is in training
- misappropriating the Sangha's property
- destroying a Stupa

8 qualities of the fully ripening effect of practice the Dharma:

- long lifespan
- pretty body
- wealthy, full and respectful family
- wealth
- meaningful speech
- good reputation and influence
- precious human rebirth especially as a male
- healthy body and mind abilities

2 types of karma:

- Propelling karma, which propels one into a particular form of rebirth
- Completing karma, which brings about the experiences within a given rebirth (or rebirths) (after propelling karma to such type of rebirth had ended) and completes them gradually to an end of that

specific rebirth, it is not as fixed and could be either virtuous and non-virtuous

2 types of karma experience:

- individual karma (of one's specific experience and not experienced by others)
- collective karma (common for many sentient beings, like in family, country...)

2 kinds of accumulation the karma:

- mental karma, which is a karmic action of the mind that make a thought manifest, its function is to engage the mind in the virtuous, the non-virtuous or the neutral
- intended karma, which is a karmic action of body or speech that is arisen because of mental movement (mental karma)

4 remedial powers to purify non-virtuous actions:

- regretting non-virtuous actions
- taking refuge and generating Bodhicitta
- promise to avoid non-virtuous actions in the future
- engaging in remedial actions, activities and Dharma practice

6 traditional remedial activities:

- reciting the names of Buddhas
- reciting mantras
- reciting Dharma scriptures
- meditating on emptiness (Sunyata)
- making offerings
- constructing, painting, repairing images of Buddha's body, speech and mind (such thankas and mantra paintings, statues, stupas or mandalas)

Practice of the Seven Limbs:

- prostrating with one's body, speech, and mind
- making offerings to Buddhas and Bodhisattvas
- declaring one's wrong deeds from all time
- rejoicing in the virtues of all sentient beings
- requesting Buddhas to turn the wheel of Dharma teachings for all sentient beings
- requesting Buddhas not to pass away but to remain as Samsara appears
- dedicating all virtues and merit to great enlightenment of all sentient beings

### III. Intermediate scope

*“Those who seek peace for themselves alone,  
Turning away from worldly pleasures  
And avoiding destructive actions  
Are said to be of middling capacity.”  
-- Lord Atisha: “The Lamp for the Path to Enlightenment”*

### 7) General sufferings and sufferings of higher realms

3 types of Samsara sufferings:

- suffering of inherent to the composite, the pervasive compounded unsatisfactoriness (which pervades all births in Samsara, of every sentient being made of aggregates, and is compounded by delusions and karma)
- suffering due to change (of all experiences)
- suffering as manifest suffering (such a physical pain...)

6 general sufferings:

- uncertainty (of status, health, wealth, life...)

-no satisfaction

- leaving body over and over again
- taking rebirth over and over again
- lose status over and over again
- no companionship (during one's own Samsara rebirths)

4 facts about Samsara:

- every birth inevitably leads to death
- that which is collected together must eventually disperse
- those holding high state must eventually fall to lower states
- all meetings eventually result in parting

Sufferings of higher realms:

\*Humans:

8 sufferings:

- suffering of birth
- suffering of growing old
- suffering of sickness
- suffering of death
- suffering of separation from loved
- suffering of experience the unwanted
- suffering of obtaining things
- suffering of maintaining things

\*Demi gods (Asuras)

Sufferings:

- demonic jealousy
- fighting and usually be killed by gods, having no time or possibility for practice the Dharma

\*Gods

\*\*3 types of heavens:

- 6 classes of Desire heavens
- 4 classes of Form heavens
- 4 classes of Formless heavens

\*\*5 sufferings of gods:

- fight with demi-gods
- endless desire
- losing attractiveness
- death appearances
- view of future rebirth (fall to lower rebirths)
- \*\*generally gods do not practise the Dharma which leads beyond the Samsara because of enormous pleasures or peaceful concentrations, wasting and losing the merit until the lifespan or concentration is ended and they have to take lower rebirths, some of them because of that mentally suffer more than beings in hells

### 8) Delusions

2 kinds of delusions:

\*6 root delusions:

\*\*5 root delusions which are not views:

- desirous attachment (to pleasurable objects)
- anger (to object that might harm in the past, present, or future)
- deluded pride: over inferiors, equals, superior, of having pride-source, false idea about attainments, feeling to be equal to superiors, wrong pride of badly done things)
- ignorance (deluded mind not experienced clearly the nature of reality)
- deluded doubt (developing negative emotions towards law of cause and effect, the truths...)

\*\*1 (root delusion of) deluded view:

\*\*\*5 delusions which are views:

- view of inherently existed self (which is single, independent and unchanging, made up of aggregates and existed from its own side)

-extreme view of the past or future (of permanent or non-permanent self which didn't exist before the time of birth or will vanish in time of death)  
 -holding false view as supreme  
 -holding wrong moral conduct as true (such asceticism or hedonism)  
 -wrong view of the 10 non-virtuous actions, such aberrant beliefs about Dharma, Karma, existence or non-existence of phenomena...

\*Secondary delusions:

-20 secondary afflictions:

wrath, resentment, concealment, spite, envy, avarice, hypocrisy, deceit, self-satisfaction, harmfulness, non-shame, non-embarrassment, lethargy, agitation, non-faith, laziness, non-conscientiousness, forgetfulness, distraction, non-introspection

6 causes of delusions:

-seed, created from past actions, past latencies or instincts  
 -object, observed when delusion arise  
 -distraction, from be influenced with no-Dharma by others  
 -bad habits, learning non-virtue or spending useless, harmful activities  
 -familiarity, with delusions we often do  
 -attention to exaggerate, unrealistic and false concerning qualities of the object

5 poisons of the mind:

ignorance, desire, anger, jealousy, pride

12 links of Dependent Origination:

(Lifetime prior:)

1. Ignorance (root of delusions, seed of karma)
2. Karma formations (previous life conditions)
3. Consciousness (for maintaining pre-arisen body according to existed polluted needs)

(Lifetime current:)

4. Name and Form (Corporeality for 5 physical senses and mentality for mental sense, mind transformation)
  5. Six bases (to complete process developing by 5 physical and mental senses)
  6. Contact (Impression from contact by bases)
  7. Feeling (agreeable, disagreeable, neutral)
- (Lifetime prior:)
8. Craving (support to maintain feeled object)
  9. Clinging (impulse from craving not to lose desired object)
  10. Process of Becoming (generated karmic result of clinging)
- (Lifetime current:)
11. Rebirth (of complete 5 aggregates)
  12. Old age and Death

Causal sequence of 12 links (the process of reincarnation):

-6 links present before the current lifetime:

Ignorance (1) about true nature of the reality propels the polluted karma (2) which is planted in mental consciousness (3). Craving (8) make the karma to bring an effect and clinging (9) actually provide to the new existence when the person is dying and after death process of becoming (10) is initiated. The consciousness of person enters intermediate period (bardo) and seeks the place for the next rebirth

-6 links of the current lifetime:

When the consciousness arrives in a certain suitable place, it enters into womb of the mother and the link of name and form (4) (of feeling, perception, mental formations, consciousness and the form of fertilized ovum) is completed. Consciousness than becomes slightly grosser manifesting 6 basis (5) (of sight, hear, smell, taste, touch and mind perception) for the creation of actual senses. Gradually the senses are begin to appear and when physical form is suitable the contact (6) with objects is initiated. Physical senses

become more and more gross and (pleasant, neutral or unpleasant) feeling (7) is manifested. Next link is the rebirth (11) when a person appears in the world outside the womb of the mother and growing old there until the time of death (12)

Death:

\*\*3 causes of death:

-ending of karmically lifespan  
 -exhaustion of merit  
 -loss of power of the life force (the life supporting wind which is damaged by illness or accident)

\*\*Process of dissolution (dying), inner appearances and 4 types of mind (empties) during one's own death:

-mirage like appearance, earth element dissolves into water element  
 -smoke like appearance, water element dissolves into fire element  
 -fireflies like appearance, fire element dissolves into wind elements  
 -butter-lamp like appearance, wind element dissolved into consciousness  
 -moonlight like appearance, consciousness dissolves into (1) white appearance  
 -sunlight like appearances, white appearance dissolves into (2) red increase  
 -blackness like appearance, red increase dissolves into (3) black near-attainment  
 -clear autumn-sky like appearance, black near-attainment dissolves into (4) clear light

\*\*Experiences during one's own natural peaceful death (common ordinary, not suddenly because of accident):

-mirage like appearance, \*feelings that body becomes wasted losing it's power, \*one feels like falling under a ground (earth element), \*eyes can not close and sight is not clear and dark (eye faculty), \*vision like a mirage of water in the desert if one was seeing heat waves rising up through oneself  
 -smoke like appearance, \*feelings (of pain, neutral or pleasure) are ceasing like when one goes to sleep, \*body fluids such saliva and sweat, tongue... are drying up (water element), \*one feels dullness, one can not hear external and internal noises (ear faculty), \*vision like clouds of chimney's smoke everywhere around  
 -fireflies like appearance, \*discrimination starts to cease and one can not recognize, understand and recollect people, names and things, \*one loses a power to digest food and can not drink or eat and warm of the body is lost (fire element), \*inhalation is weakening (breathe in is short and breathe out is long), one can not experience of smells (nose faculty), \*vision like many red sparks of bonfire against a dark background everywhere around like when somebody throws a big piece of wood at it  
 -butter-lamp like appearance, \*compositional mental factors and volition is ceasing so one can not move and experience or recollect actions and their purposes, losing consciousness of the world outside, \*inhalation stops, tongue is thick and turn blue and subtle winds leave the place of their function and dissolve into the heart subtle drop (wind element), \*one can not able to feel tastes and touches (tongue and body faculty), \*vision of only little still flame of going out candle  
 -moonlight like appearance and others left (consciousness element and dissolution of subtle conceptuality), \*moonlight-whiteness appearance like a in clear autumn sky when one has clarity because of absence of 33 indicative conceptions associated especially with anger (white subtle elements descent through the central channel), \*sunlight-redness appearance like in clear autumn sky at sunset when one has bliss because of absence of 40 indicative conceptions associated with especially attachment (red subtle elements raise through the central channel), \*nothing-blackness appearance like losing in total darkness and one stops conceptuality and has no mindfulness because absence of 7

indicative conceptions associated especially with ignorance (very subtle wind/mind is closed inside the drop made of white elements on the top and red elements on the bottom inside the central channel at heart level), \*clear light appearance like in clear autumn sky at dawn and one activates awareness but beyond conceptuality (white and red elements leave the central channel and very subtle wind/mind can go outside dead body), \*since the moment of moonlight like appearance Death's process is not known by western science (subtle channels, winds and drops...), and is beyond ordinary worldly because one is totally aware only the inner experiences of subtle minds (4 types of empties) with the final clear light, the empty, clear, space like awareness which is naturally free from dualism and conceptuality (according to tantras of Vajrayana)

Intermediate state (the Bardo):

\*Features of being in the intermediate state:

\*\*5 main:

- one has all powers of senses
  - one takes a birth spontaneously, having all limbs shaped at the same time
  - one's Bardo subtle body is indestructible (except of death from the Bardo after maximum 7x7 days of Bardo lifespan)
  - one's Bardo subtle body wanders without barriers or limits (except of the womb of the future mother outside the Bardo and Bodhi-place of the Buddha)
  - one's Bardo subtle body wanders anywhere in the Bardo (immediately when it wants)
- \*\*other features:
- Bardo-being take rebirth after it left clear light and process of arising in Bardo is similar to process of death but is going in reversal order
  - existence in Bardo is like a dream appearance and also it is very difficult to control events e.g. nightmare
  - Bardo-being give rise and die every 7 days until 49 days experiencing process in similar order to process of death but the Bardo subtle body disappears inwards
  - the final death of Bardo-being is when one enters the womb of the future mother under the influence of strong (sexual) affection to parents having sex, especially to mother when one takes birth as male, and father as female
  - lifespan in Bardo could be the instant e.g. hell-being
  - being which is going to Buddha' realms after death do not experience the Bardo
  - Bardo body has shape like in the next rebirth (outside the Bardo) but has size like 6 old human when the next rebirth will be as human
  - colour of Bardo body is suitable to next rebirth (outside the Bardo) e.g. gold as human and god, smoke-like as animal, black-like as hell-being
  - Bardo-being feeds smells, not material food
  - Bardo-being has some supernatural powers like seeing very distant objects, other bardo beings and can see own old body but do not experience ordinary things (e.g. the sun) in the same way like before death because of absence of physical body

Rebirth:

\*3 conditions of taking the rebirth from Bardo state:

- main, one's own karma
- distant, finding karmic future parents
- close, experiencing parents having sex

## 9) Path to liberation

4 Noble Truths:

- Noble Truth of Suffering

- Noble Truth of the Origin of Suffering
- Noble Truth of the Cessation of Suffering
- Noble Truth of the Path Leading to the Cessation of Suffering

Definition of Noble Truth of the Suffering:

All sentient beings (in Samsara) made up of aggregates and their environment are in the nature of true suffering (of 3 types of sufferings)

4 attributes of Noble Truth of the Suffering:

- phenomena such aggregates are impermanent
- the process of changing of phenomena is polluted by karma and delusions and has nature of suffering
- because there is no independent self which exist separately from the aggregates, they are empty
- as they lack the existence of any type of self-supporting person, they are selfless

4 wrong conceptions of Noble Truth of the Suffering:

- grasping to aggregates as permanent
- grasping to sufferings as pleasurable and pure (not polluted by delusions and karma)
- grasping at aggregates as being pure
- grasping that person exists in an independent, self-supporting way

Definition of Noble Truth of the Origin of Suffering:

Karma and delusions are true origins of suffering. Ignorance about the true nature of reality (of the selflessness of self and phenomena) causing (other) delusions, such anger, which lead to karma actions and than cause further suffering (12 links of Dependent Origination)

4 attributes of Noble Truth of the Origin of Suffering:

- karma and delusions are the causes of suffering
- karma and delusions are origin for all forms of suffering
- karma and delusions are conditions that give rise to suffering
- karma and delusions act forcefully producing suffering

4 wrong conceptions of Noble Truth of the Origin of Suffering:

- suffering is causeless (not produced by delusions and karma)
- suffering has the cause which is irrelevant and unrelated to suffering (such an accident)
- the cause of suffering is permanent and unchanging
- suffering is created by an external cause such the God

Definition of Noble Truth of the Cessation of Suffering:

Wisdom that realizes selflessness of self and phenomena, the true nature of reality, acts as the antidote to ignorance, the root of suffering. When ignorance is not present, delusions are not produced, further karma actions are not created and the further sufferings are not manifested (12 links of Dependent Origination in reversal order)

4 attributes of Noble Truth of the Cessation of Suffering:

- a state of absence of ignorance in which errors are abandoned is the cessation
- a state of absence of ignorance in which the torment of suffering is pacifying is the pacification
- a state of absence of ignorance is superb as the source of help and happiness of nirvana or enlightenment
- a state of absence of ignorance is definite as the total freedom from Samsara

4 wrong conceptions of Noble Truth of the Cessation of Suffering:

- there is no cessation (of suffering made by karma and delusions)
- holding wrong (Samsaric) states as liberation
- holding suffering states as liberation

-holding liberation as non-lasting (liberation can be deteriorate after purifying delusions and karma)

Definition of Noble Truth of the Path Leading to the Cessation of Suffering:  
The Noble Eightfold Path of the three higher trainings

4 attributes of Noble Truth of the Path Leading to the Cessation of Suffering:

- the wisdom directly realizing selflessness is the path to liberation from suffering
- the wisdom directly realizing selflessness is awareness that understands the nature of bondage of Samsara
- the wisdom directly realizing selflessness is achievement of the path to liberation
- the wisdom directly realizing selflessness is total elimination destroying ignorance

4 wrong conceptions of Noble Truth of the Path Leading to the Cessation of Suffering:

- there is no path to liberation (no wisdom realizing selflessness)
- wisdom realizing selflessness is not cause for liberation
- holding wrong path (such higher levels of concentration) as complete path to liberation
- there is no path in which suffering and its causes are extinguished (they will arise after that again)

The Noble Eightfold Path of the three higher trainings (which are higher than no-Dharma and directly practised by Aryas):

-moral discipline (ethical conduct):

- \*Right Speech (free from lying, alienating, wounding and useless speech)
- \*Right Bodily Action (free from killing, stealing, sexual misconduct)
- \*Right Livelihood (providing oneself free from impure harmful actions such slaughtering, soldering, trickery or prostitution)

-concentration (tranquil stabilization):

- \*Right Effort (to overcome non-virtue and do virtue)
- \*Right Mindfulness (of body, speech, mind)
- \*Right Concentration (familiarity with absorption in virtue objects)

-wisdom (superior seeing from listening, contemplation and meditation):

- \*Right view (of 4 Noble Truths)
- \*Right thought (free from Samsaric desires, greed, evil wishes, aberrant beliefs)

4 methods of eliminating delusions:

- abandoning delusions by pure moral discipline, by giving up existed evils and never give rise further evils (Pratimoksa moral conduct)
- overcoming delusions by opponent remedies (remedial contemplations)
- using delusions in meditation by recognizing their (empty) nature (meditation on emptiness, Sunyata)
- directly transforming delusions into enlightenment activities (Vajrayana skilful means)

Traditional contemplations that overcome delusions by opponent remedies:

- overcoming desirous attachment by contemplation on ugliness of entrails of body (such 36 impurities of human body, cemetery meditations...)
- overcoming anger by contemplation on loving-kindness (meditation on sentient beings as our parents during limitless time of Samsara rebirths) and advantages of patience

-overcoming ignorance, dullness and laziness by contemplation on 12 links of Dependent Origination, sufferings of Samsara, precious human rebirth...

- overcoming pride by contemplation on one's own faults and exchanging oneself with others
- overcoming jealousy by contemplation on equanimity and the same care for oneself and others because all sentient beings without exception long for happiness
- equally presented all delusions: meditation on breathing

4 seals of Buddhism:

- all compounded phenomena are impermanent
- all contaminated (by karma actions and delusions) phenomena are in the nature of suffering
- all phenomena are empty and selfless
- nirvana is the peace

4 reliances on Dharma teachings:

- with respect to the person, rely not on the person but on the doctrine
- with respect to the doctrine, rely not on the word [or words] but on the meaning
- with respect to the meaning, rely not on the interpretable meaning but on the definitive meaning
- with respect to the definitive meaning, rely not on ordinary consciousness but on an exalted wisdom consciousness

Manjushri and Sachen Kunga Nyingpo teachings on Parting From the Four Desires:

- If you desire the worldly aims of this life, you are not a spiritual person;
- If you desire further worldly existence, you haven't the spirit of renunciation;
- If you desire liberation for the sake of yourself, you haven't the enlightened (Bodhisattva) attitude;
- If you grasp at the view of ultimate reality, you haven't got the right view.

Vows of individual liberation:

\*General:

- full male ordination (bhiksu, gelong)
- full female ordination (bhiksuni, gelongma)
- female ordination (siksamana, gelopma)
- male novice (sramanera, getsul)
- female novice (sramaneri, getsulma)
- layman's precepts (upasaka, genyen)
- laywoman's precepts (upasika, genyenma)

\*Specific:

\*\*5 precepts of lay men and women precepts:

- no killing living beings
- no taking that which is no given
- to refrain from sexual misconduct
- to refrain from lies, incorrect speech
- to refrain from intoxicating drinks and drugs which lead to carelessness

\*\*8 precepts of lay men and women undergoing intensive meditation practice:

- no killing living beings
- no taking that which is no given
- to refrain from sexual misconduct
- to refrain from lies, incorrect speech
- to refrain from intoxicating drinks and drugs which lead to carelessness
- no eating at the forbidden time (after noon, before dawn, one should take ~two vegetarian meals before the noon hour)
- no dancing, singing, music, going to entertainments, wearing

garlands, using perfumes, and beautifying the body with cosmetics  
 -no lying on a high or luxurious sleeping place  
 \*\*10 precepts of male and female novice  
 \*\*Full ordination rules:  
 -the 227 Pratimoksa rules of the of full male ordination  
 -the 310 Pratimoksa rules of full female ordination

Necessity of keeping vows:

-by simile  
 like when one who invite great king to come, make preparations to clean and decorate oneself and house  
 -by scriptural authority (of Buddha sutras)  
 -by logical necessity  
 self liberation precepts protect abandoning harm and are the basis for giving rise Bodhicitta to others, Bodhisattva vows can benefit others and is the basis for maintaining Bodhicitta

Advantages of observing the high training in ethics:

-Maintaining Buddha's teaching as a living tradition  
 -Being a vessel for holding Bodhisattva and tantric vows  
 -Being living example to inspire others  
 -Upholding the Dharma of insight or realization  
 -Benefit of keeping ethics in degenerate times  
 -Disadvantages of not observing ethics

8 worldly concerns:

=concern about (material) gain/loss,  
 =concern about good status/disgrace,  
 =concern about censure/praise,  
 =concern about pleasure (of the 5 senses)/pain.

5 desires (of humans):

food/drink, sleep, having sex, wealth, fame

#### **IV. Great scope**

*„Those who, through their personal suffering,  
 Truly want to end completely  
 All the suffering of others  
 Are persons of supreme capacity.“  
 -- Lord Atisha: "The Lamp for the Path to Enlightenment"*

#### **10) Developing and maintaining Bodhicitta**

Definition of Bodhicitta:

the mind generated for the sake of oneself welfare and for the benefit of all sentient beings who are limitless in number, and in order to completely fulfill it, the striving for complete and perfect enlightenment

Divisions of Bodhicitta:

\*twofold  
 \*\*ultimate Bodhicitta (supreme because of realization of the nature of reality)  
 \*\*artificial Bodhicitta (commitment to lead all beings):  
 -aspiring Bodhicitta (wishing to attain Buddhahood for a benefit of all beings)  
 -application Bodhicitta (actual going through 6 Paramitas)

\*threefold

-king-like Bodhicitta, when one's wealth is used to help others  
 -shepherd-like, when beings first are led to enlightenment

before one reaches it, like Manjushri

-boat-like Bodhicitta, when like boat one takes beings with oneself to liberation

\*fourfold

-of imaginary engagement, in the path of accumulation and integration  
 -of superior commitment, when emptiness (Sunyata) is realized up to 7 level in the path of meditation  
 -of full maturation, on 8-10 levels  
 -of abandoned obstructions, in the path of no-more learning

\*22-fold (examples according to 5 phases of the path)

Basis for Bodhicitta:

-possession a Mahayana potential  
 -refuge in the Three Jewels  
 -keeping one of the seven classes of individual liberation  
 -aspiration for supreme enlightenment

Focus on Bodhicitta:

-upon enlightenment of Mahayana  
 -upon all sentient beings

Causes for Bodhicitta's development:

-insight into benefits  
 -faith in Tathagata  
 -seeing the sufferings of sentient beings  
 -inspiration from Dharma mentors

4 preparations in order to develop Bodhicitta:

-faith into benefits of Bodhicitta  
 -accumulation of merit  
 -purification of non-virtue  
 -understanding the methods for developing Bodhicitta

8 benefits because of Bodhicitta:

-one will be loved  
 -one will be protected by gods and humans  
 -one will be happy  
 -one will have happy circumstances  
 -one will not be harmed by poisons  
 -one will not be harmed by weapons  
 -one will accomplish aims effortlessly  
 -one will born in the brahma realms

Bodhicitta features:

-is like the seed of all Buddhas  
 -is like a refuge benefiting others  
 -is like a spear for obscurations  
 -is like wish-fulfilling vase for all wishes

10 qualities of Bodhicitta:

-Bodhicitta is the only gate in the Mahayana  
 -having Bodhicitta one is a son/daughter of Buddhas  
 -having Bodhicitta one surpasses Sravakas and Pratyekabuddhas  
 -having Bodhicitta one is excellent object respect of offerings  
 -one will easy without effort accumulate collection of merit and wisdom  
 -non-virtuous actions and mind poisons (delusions and negative karma) will be quickly purified  
 -one's aims will be quickly achieved  
 -one is free from harmful influences and hindrances  
 -one will quickly achieve all phases and levels  
 -one will be the source for all happiness of sentient beings

2 methods for developing Bodhicitta:

\*Instructions from Maitreya and Asanga lineage:

\*\*preliminary contemplation of Equanimity

-of friends, enemies and strangers who are constantly changing during Samsara's rebirths

\*\*Seven cause and effect contemplations:

-recognizing all beings as our mothers, during our rebirths since beginningless time of Samsara  
 -remembering kindness of our mothers  
 -cultivating the wish to repay kindness of our mothers  
 -generating love towards all our mothers  
 -cultivating compassion to liberate our mothers from suffering  
 -generating special wish to lead our mothers to Buddhahood  
 -developing actual altruistic Bodhicitta to help our mothers attain Buddhahood

\*Instructions from Manjushri and Nagarjuna lineage:

\*\*6 points of equanimity of oneself and others on the conventional level:

-all sentient beings have equally helped and benefit me immeasurably, undergoing many hardship and sufferings  
 -their help was directly or indirectly thousands of times greater for me than their harm and everything I use depends on others  
 -since death is definite and the time is uncertain wanting to harm or seeking revenge makes no sense  
 -sentient beings are equal in wanting happiness and not wanting suffering  
 -it would be inappropriate if I wish to help only some beings with a partial mind when all sentient beings need equally the same wish for happiness  
 -since all sentient beings hope for help I'm like a doctor who not biased gives treatment them

\*\*3 points of equanimity of oneself and others on the ultimate level:

-attachment to those who help me and aversion to those who harm are dualistic illusion for a Buddha clear-sighted wisdom  
 -sentient beings appear nice and horrible only from their own side, in dependence upon ever changing particular causes and conditions  
 -conceptions as friend and enemy are relative and changeable imputations which exist only from their own side and particular point of view

\*\*Actual training:

-equalizing oneself and others, cherishing others as much as we cherish ourselves  
 -contemplating errors of self-cherishing  
 -contemplating benefits of cherishing others  
 -exchanging oneself with others, taking all sufferings of others and giving them all our happiness (the Tonglen in Lojong practice)

\*\*5 decisions:

-there is no difference between myself and others and I will not biased help them all  
 -my self-centeredness is real enemy and cause of all sufferings and I will destroy this demon  
 -cherishing others is source of benefits (actually so important for my practice as the Buddha help), I will cherish these beings more than my life  
 -discerning the disadvantages of cherishing myself and advantages of cherishing others I will exchange myself and others  
 -exchanging oneself with others (by taking sufferings of others and giving them our happiness) will be my the most essential practice

4 immeasurables (sublime abodes to all sentient beings limitless in number):

-loving-kindness (may all beings have happiness and its causes)  
 -compassion (may all beings never have suffering nor its causes)  
 -altruistic joy (may all beings constantly dwell in joy transcending sorrow)  
 -equanimity (may all beings dwell in equal love for both near and far)

18 (Main) Bodhisattva Vows (of abandonings):

1. Praising yourself and belittling others because of your attachment to receiving offerings, being respected and venerated as a teacher, and gaining profit in general.
2. Not giving material aid or teaching the Dharma to those who are pained with suffering and without a protector because of your being under the influence of miserliness, wanting to amass knowledge for yourself alone.
3. Not listening to someone who has previously offended you but who declares his offence and begs forgiveness, and holding a grudge against him.
4. Condemning the teachings of Buddha and teaching distorted views.
5. Taking offerings to the Three Jewels of Refuge for yourself by such means as stealth, robbery or devious schemes.
6. Despising the Tripitaka and saying that these texts are not the teachings of Buddha.
7. Evicting monks from a monastery or casting them out of the Sangha even if they have broken their vows, because of not forgiving them.
8. Committing any of the five heinous crimes of killing your mother, your father, an Arhat, drawing blood intentionally from a Buddha, or causing division in the Sangha by supporting and spreading sectarian views.
9. Holding views contrary to the teachings of the Buddha such as sectarianism, disbelief in the Three Jewels of Refuge, the law of cause and effect, and so forth.
10. Completely destroying any place by such means as fire, bombs, pollution and black magic.
11. Teaching Sunyata to those who are not yet ready to understand it.
12. Turning people away from working for the Full Enlightenment of Buddhahood and encouraging them to work for their own Liberation from suffering.
13. Encouraging people to abandon their vowed rules of moral conduct.
14. Causing others to hold the distorted views you might hold about the Hinayana teachings, as well as belittling the Hinayana teachings and saying that their practice does not lead to Nirvana.
15. Practising, supporting or teaching the Dharma for financial profit and fame while saying that your motives are pure and that only others are pursuing Dharma for such base aims.
16. Telling others, even though you may have very little or no understanding of Sunyata, that if they obtain as profound an understanding as you have, that then they will become as great and as highly realized as you are.
17. Taking gifts from others and encouraging others to give you things originally intended as offerings to the Three Jewels of Refuge.
18. Taking anything away from those monks who are practising meditation and giving it to those who are merely reciting texts.

46 Secondary Bodhisattva Vows (abandonings which can not completely brake but only weaken the Bodhicitta but also they are destroying especially for one's practice of Paramitas):

1. Not making offerings every day to the Three Jewels of Refuge with your body, speech and mind by making prostrations, offering praises and doing meditation on their good qualities in order to develop respectful belief and confidence in them.
2. Following and acting out thoughts with which you desire to grasp

and possess things because of discontent.

3. Not showing respect to older monks and nuns who may be Bodhisattvas.
4. Not answering questions you are capable of answering.
5. Not accepting invitations from others because of either anger, wanting to hurt the other person's feelings, pride, considering yourself of too exalted a rank to be with more humble people, or jealousy, thinking other people of more respected rank than yourself will look down on you if you are seen with humble people.
6. Not accepting gifts of money and so forth from others because of either anger, pride or jealousy.
7. Not teaching Dharma to those who wish to learn it.
8. Ignoring, not forgiving and not helping those who have broken their discipline or moral self-control.
9. Not teaching someone another aspect of the Dharma which he wishes to learn and which you are qualified to teach, but which is not your own personal practice or interest.
10. Not committing one of the seven non-virtuous actions of the body and speech with a Bodhicitta motivation, if circumstances deem it necessary, by saying that to do so would be against the vowed rules of moral conduct.
11. Not committing one of the seven non-virtuous actions of the body and speech with a Bodhicitta motivation, if circumstances deem it necessary, because of lack of compassion.
12. Accepting things from others who have obtained them by one of the five wrong livelihoods, namely flattery, extortion or blackmail, contrivance, bribery, or deceit.
13. Having your main interest be in frivolous activities such as entertainment, sports, drinking, being silly and so forth, causing your mind to wander and you to waste your time limitlessly, which you could be using more constructively for the practice of Dharma.
14. Holding an attitude of wishing to escape from Samsara by yourself alone.
15. Not keeping these Bodhicitta vows because you think this will make you unpopular.
16. If you have broken one of your vows because of defilement, not doing opponent virtuous actions assigned to you.
17. Still becoming angry, while you are practising virtue, and retaliating if you are hit, scolded, called a derogatory name or are the object of someone's anger.
18. Neglecting to help those who are angry with you.
19. Refusing to accept the apology of others who admit they have wronged you.
20. Following and acting out thoughts of anger.
21. Gathering a circle of disciples and followers because you wish to obtain such things as profit, praise, love and security from them.
22. Not eliminating from yourself such obstacles as laziness, procrastination, delusions of incapability and wasting your time and energy on trivial matters of Samsara.
23. Being addicted to frivolous talk and gossip about sex, drinks, drugs, sectarianism and so forth because of your attachment and desire for them.
24. Not making an effort to study the means for attaining single-minded concentration.
25. Not eliminating the distractions that block your meditation.
26. Seeing the exhilarating good feelings and other benefits you obtain from meditation as being ends in themselves, and being attached to them.
27. Neglecting to study the Hinayana teachings.
28. Turning to another means of practice when you already are following an effective means yourself, for this would be like changing teachers and vehicles in mid-stream once you are on a steady and sure course to Enlightenment.
29. Spending all your time and energy on reading non-Buddhist teachings which, although permitted and even beneficial for enabling you to understand and help others, should not be pursued to the neglect of studying the Dharma.
30. Favouring and becoming attached to non-Buddhist teachings even when merely reading about them.
31. Rejecting the Mahayana teachings.

32. Praising yourself and belittling others in general because of arrogance or anger.
33. Not attending religious discourses, meetings, pujas, ceremonies and so forth.
34. Despising your Guru and not relying on his or her words.
35. Not giving help to those who need it.
36. Avoiding taking care of sick people.
37. Not working to alleviate the physical suffering of others.
38. Not showing the teachings of the Dharma to those who are unaware of them and who work only for this life.
39. Not repaying the kindness others have shown you.
40. Not working to relieve the mental grief of others.
41. Not giving material aid to the poor and needy.
42. Not taking care of your circle of disciples, relatives, attendants and friends by giving them teachings and material aid.
43. Not encouraging and supporting the practice of Dharma and the virtuous actions of others.
44. Not praising and encouraging others who deserve praise.
45. Not preventing those who are committing harmful actions in general, and especially those who are a menace to the Dharma, from continuing their harm by whatever means are deemed necessary by circumstances.
46. If you possess extra-physical powers, not using them at a time of need.

4 attitudes that must all be present in transgressing any of (main) vow for breaking completely the Bodhisattva's discipline:  
 -not regarding what you have done as being a mistake  
 -not turning away from thinking to repeat this action  
 -rejoicing and are happy about what you have done  
 -being shameless and inconsiderate, you do not care about the consequences of your actions for yourself and for others  
 If one breaks (or weakens) any of Bodhisattva vows, one must invoke the 4 remedial powers of declaring your previously committed non-virtuous actions in order to avoid experiencing their "black" karmic consequences. Then one must retake the Bodhicitta vows at an appropriate ceremony.

5 precepts for the aspiring Bodhicitta (common to Asanga and Nagarjuna traditions):

\*never keep out training of Bodhicitta from one's intention (not to reject or consider insignificant any being, be it an enemy or a mere insect)

\*remain mindful of the qualities of Bodhicitta

\*establish 2 accumulations: skilful means, primordial wisdom

\*repeatedly adopting Bodhicitta:

-remembering and praying 6 times a day, 3 times in the morning and 3 times in the evening (recitation and contemplation of the prayer for taking refuge and generating the dedicated heart)

-developing willingness to work for others

-developing intention to purify one's own mind

\*abandoning the dark actions (and maintaining the white):

\*\*4 dark actions:

-telling lies to Dharma teacher or person worthy of respect

-to cause others to regret their virtuous actions

-speaking improperly and disrespect to Bodhisattva

-to deceive and harm any sentient beings

\*\*4 white actions:

-abandon deliberately deceiving and lying to Dharma mentors, abbots and so forth

-be straightforward, without pretension or deceit

-generate the recognition of Bodhisattvas as one's teacher and praise them

-assume the responsibility oneself to lead all sentient beings to enlightenment

3 noble aspirations:

-for achieving the goal, to attain enlightenment for the benefit of all beings

-for applying skilful means, to enter the path of awakening in order to attain enlightenment  
 -for engaging in marvelous activity, to fulfil the hopes of all beings

\*eliminating 3 causes of deterioration:

-not giving up when thinking of hardships like losing one's body for altruistic reasons, observing Bodhisattva's ethics...  
 -not giving up when thinking that one has to cultivate all aspects of merit and wisdom over uncountable period of time such 30 eons  
 -not giving up when thinking that one has to born in Samsara to suffer over and over again and not escaping to Nirvana but help all sentient beings

7 actions which are incompatible with vows of Bodhisattva:

(all actions done with compassionate Bodhicitta concern are without fault)

-10 unvirtuous actions  
 -8 worldly concerns  
 -8 opposites of the Eightfold Noble Path  
 -5 forms of wrong livelihood (flattery, hinting, seeking reward for favour, pretentious behaviour, hypocrisy)  
 -5 unsuitable environments (of butchers, liquor sellers, prostitutes, politicians, those of evil occupations like fishermen's or robbers)  
 -4 causes that undermine virtue (not dedicating merits, inappropriate dedication, regretting one's good deeds, anger)  
 -mixing of contradictory views, cherishing bad friends, professing unwholesome views...

## 11) Practice of Bodhisattva

Special three higher trainings of Paramitas:

-special moral discipline (ethical conduct): generosity, right conduct, forbearance Paramitas  
 -special concentration (tranquil stabilization): meditation Paramita  
 -special wisdom (superior seeing): wisdom Paramita  
 (diligence leads all Paramitas to fulfilment)

General practice:

-The 6 Paramitas (perfections because they transcend all virtues of worldly beings, Sravakas, Pratyeka-Buddhas and lead to perfect enlightenment)  
 -4 types of attraction (of gathering students)

2 aspects of practice of Paramitas:

-generating the perfect merit (using methods of skilful means by practice of 4 Paramitas: generosity, right conduct, forbearance and diligence)  
 -realizing the perfect wisdom (understanding the reality using practice of meditation and wisdom Paramitas by training in tranquil stabilization and superior seeing)

2 goals of Paramitas:

-generosity, right conduct, forbearance lead to fortune rebirths, and also accomplish the benefit of others  
 -diligence, meditation and wisdom lead to liberation, and also accomplish one's own purpose

4 characteristics of Paramitas:

-to weak miserliness and other emotions incompatible  
 -accompanied by power of primordial wisdom (of 3 aspects)  
 -to fulfil needs of others  
 -to bring others to maturation according to their abilities (of Sravaka, Pratyeka-Buddha or Bodhisattva)

How Paramitas can be increased:

-by power of primordial wisdom, 3 aspects: a doer of practice,

effects of his practice and those who benefit these effects, are just like illusion not exists ultimately

-by power of Prajna, pure acting without attachment/distraction  
 -by power of dedication of merit, for the benefit to all beings and perfect enlightenment

6 noble components of one's practice of 6 Paramitas:

-noble foundation, which form the resolve to awaken  
 -noble deed, which is Paramitas practised impartially in all their different aspects  
 -noble referent, which is to engage in Paramitas for the benefit of all beings  
 -noble means, which Paramitas are permeated with wisdom free of the concepts of a doer of practice, effects of his practice and those who benefit these effects  
 -noble dedication, of merit for the benefit to all beings and perfect enlightenment  
 -noble purity, which is to engage in Paramitas as direct remedies to 2 obstacles

Obstacles on Bodhisattva path:

\*2 obstacles to Buddhahood:

-obstacles to liberation (karma and delusions- the effective defilements, that are abandoned also on Hinayana path)  
 -obstacles to omniscience (cognitive obstructions- the obstructions to knowing, the imprints which still remain even after eradicating all delusions, that are abandoned only on Mahayana path)

\*3 components of Samsara's experience:

-karma defiled actions (dualistic and defiled because of absence of realization of 3-fold purity: the selflessness of a doer, effects and those who benefit the actions)  
 -mental afflictions, the kleshas (delusions)  
 -conceptual mental activity

(The 6 Paramitas:)

Definition of Generosity transcendent virtue (the first Paramita): giving things away for the benefit of sentient beings with non-attachment motivation:

3 aspects of the first Paramita:

\*Material generosity (to protect others' life):

\*\*improper generosity:

-improper motivation: wrong to harm others, lesser if for better rebirths  
 -improper gifts: dangerous poisons, weapons, communal wealth, stolen things, give away people...  
 -improper receiver: with harmful intentions, mad or demon  
 -improper way of giving: with regret, anger or disrespect  
 \*\*proper generosity:  
 -proper gifts: inner like one's own blood, outer like one's own possessions  
 -proper receiver: perfect which is Triple Gem, of kindness like for our parents or teachers, of loss such as all sentient beings which suffer in Samsara, of harm like be patient and helpful for those who harm us  
 -proper way of giving: with joyful mind without regret/attachment, respect, directly giving by those who offer, without harming others mentally or physically

\*Supportive generosity (to improve qualities of other' life):

-giving protection to those who are afraid or are in danger such as killed animals, giving robbers, medicines, comfort

\*Dharma generosity (helping others to reach fortune rebirths, liberation from Samsara and perfect Buddhahood):

-listener should wish to hear and is ready for Dharma  
 -motivation without materialistic concern but of Bodhicitta  
 -authentic Dharma, unmistakable sutras and commentaries when the basic training is understood and is perfect when one knows the nature of reality  
 -way of presentation clear, according to listeners and after the request one should say he not studied it extensively

3 kinds of gifts (offered by a Bodhisattva):  
 -one's own possessions  
 -great gift of one's own loved (such family)  
 -highest gift of one's own body

12 traditional offerings to Buddhas:  
 (1) scenes water for bathing, (2) heavenly clothing, (3) ornament jewels, (4) oils for anointing, (5) flowers, (6) incense, (7) food, (8) lamps, (9) palaces, (10) umbrellas, (11) music, (12) prayers for rain of offerings

Definition of Right Conduct transcendent virtue (the second Paramita):  
 conduct of not harming but benefit oneself and sentient beings:

3 aspects of the second Paramita:

\*Right Conduct of abandoning non-virtue and observing vows:

\*\*general:

-7 kinds of Pratimoksa (self – liberation) vows

\*\*specific:

\*\*\*8 (abandonings of) Dharma novices:

-speak about emptiness (Sunyata) to those not prepared

-turn away those who entered the path

-practice Mahayana without self – liberation ethics

-praise one's qualities and denigrate others

-believe or cause others that training can't bring elimination of desire...

-seek respect and be proud of emptiness not knowing it

-give up conduct or offering

-give up meditation in order to do rituals

\*\*4 actions like a place of defeat:

-praise oneself and denigrate others because of respect

-don't practise material or Dharma generosity because of avarice

-do harmful revenge

-abandon Mahayana and teach Dharma without essence

\*Right Conduct to work for others:

-support worthy ones

-remove sufferings of beings in torment

-teach those who lack skills

-appreciate what has been done and benefit in return

-protect beings

-remove distress

-help needy ones

-bring together a Dharma following

-engage them according to mentality

-make them happy

-annihilate what is needed

-inspire them

-make them long for the good

\*Right Conduct of accumulating virtue:

of gathering Dharma, studying, meditating, doing retreats, respect Dharma mentors and serve them, dedicating virtue, make offerings, mindfulness, do not sleep all night but do virtue, examination of one's own delusions...

3 purities of Right Conduct:

\*Purity of physical behaviour:

-avoid unnecessary wild behaviour

-get rid of dark, disliking looks

-be a friend of beings

-right sit, sleep posture...

\*Purity of speech:

-give up harsh speech

-meaningful words, clear and in just the right amount

\*Purity of mentality:

-no desire for prestige

-no attachment dullness and sleep

-reduce and be satisfied with what one has

Definition of Forbearance Transcendent Virtue (the third Paramita):  
 to be uninterrupted and delighted by virtue during Bodhisattva practice:

3 aspects of the third Paramita:

\*Forbearance in the face of harm, of not retaliating, like a doctor of ill patient

Points:

-other person is out of control and is lost because of ignorance

-the fault of one's own karma

-the fault of one's physical existence

-the fault of one's mind deluded by illusion of existence

-useless of anger and benefits of forbearance

-kindness of others who help to develop forbearance

-the source to make happy enlightenment beings

\*Forbearance as acceptance of sufferings, of enduring difficulties and voluntary taking suffering (because of obstacles for Dharma practice or for helping others)

\*Forbearance as aspiration to knowing reality, of training the Dharma, studies/practice, meditations on emptiness (Sunyata)

Definition of Diligence Transcendent Virtue (the fourth Paramita):  
 the mind delighted virtue, a remedy for wasting life, the potential for awakeness:

3 aspects of the fourth Paramita:

\*armour-like diligence: limitless bravery which protect mind like armour from laziness and difficulties to complete Bodhicitta tasks until awakening is attained and help to all sentient beings is fulfilled

\*of gathering Dharma in actual engagement:

-overcoming one's own (deluded) emotions

-accomplish virtue: continually acting without breaks until Enlightenment, with complete dedication, not giving up, not withdrawing, absence of arrogance

-work for the benefit and help of others

\*insatiable effort: never be satisfied during Paramitas practice in benefiting all beings

3 types of absence of diligence and remedies:

\*Idleness, attached to useless pleasures of mind drifting, sleeping, lazy and given up tasks: remedy is contemplation on death and impermanence

\*Wasting time because no faith in our potential: remedy is contemplation on precious human rebirth

\*Wasting time because of involving with lower (worldly) activities: remedy is contemplation that only Dharma leads beyond sufferings

4 powers for increasing diligence:

- power of aspiration, the wish to engage in virtue
- power of steadfastness, constant wish (without too much expectation) until the stabilized goal will be accomplished
- power of joy, one-pointedness on virtue
- power of relaxation, not to be overtired

Definition of Meditation Transcendent Virtue (the fifth Paramita):  
the mind resting one-pointedly on virtue:

2 types of the fifth Paramita:

- mundane, for miracle powers, god's rebirth...
- supramundane, for renunciation, Bodhicitta

3 types of the fifth Paramita:

- those produced mental/physical bliss
- those help us in renunciation, Bodhicitta
- those provide us in benefiting others

3 aspects of the fifth Paramita according to their function:

\*meditation produced well-being:

- free of all disturbing thoughts, distractions made by ideas of existence...
- excellent mastery of mind/body in virtue
- supremely peaceful, entering views without defilements
- no involvement with pride or desire to result of meditation
- free from notion of an object of meditation

\*meditation produced good qualities:

- exceptional, profound absorptions of 10 powers, great nirvana
- common, completeness of liberation, exhaustion, small nirvana

\*meditation that work for benefit of others:

by emanating support according to needs of beings

3 aspects of the fifth Paramita according to their strength:

- tranquil stabilization meditation
- superior seeing meditation
- meditation which harmoniously combines the two (like in tantra practice)

Definition of Wisdom Transcendent Virtue (the sixth Paramita):  
accurate recognition of reality:

3 aspects of the sixth Paramita:

\*worldly wisdom

skills, sciences of healing, logic, building...

\*lesser supramundane wisdom

Śrāvaka and Pratyeka-buddha 3-fold training: studies, contemplations, meditations

\*great supramundane wisdom

Mahayana 3-fold training: studies, contemplations, meditations

4 types of wisdom:

- profound wisdom easily understands subtle topics like emptiness (Sunyata)
- clear wisdom precisely recognized objects by heart
- quick wisdom understands object of contemplation without a need for further investigation
- great wisdom without a need of explanation, books or Spiritual Mentor

6 topics of Prajna wisdom:

- About substantial reality, 2 types of entity: personal and phenomena
- Analysis that 2 types of entity are emptiness of their nature
- About believe in non-existence
- Explanation of the mistake of realism and nihilism
- Explanation of the path to liberation, the middle way
- Explanation of the nature of Nirvana

4 (supplement) Paramitas which are fully practised on the very high Bodhisattva levels:

- Paramita of Method, the Skillful Means
- Paramita of Wishing Prayer
- Paramita of Powers
- Paramita of Primordial Wisdom

4 types of attraction (which connect beings with the Dharma):

- generosity
- In order to attract new disciples, the master acts generously by offerings gifts that will please them
- pleasant words
- Once disciples are attracted, the master uses pleasant speech to draw them closer to Dharma, instilling in them enthusiasm for learning and interest in practice
- recommending the practice of Dharma
- The master guides disciples suitable to their capabilities
- own example of the practice of Dharma
- The master behaves in accordance with the teachings in order to be a leading example for disciples

## 12) Training the mind in tranquil stabilization

*"Become familiar with looking at your own mind",  
"Just as water is transparent when it is not disturbed, rest without contrivance. Like the sun unobstructed by clouds, let the six sense consciousnesses rest in their own state without impeding them".  
-- Je Gampopa*

6 necessities for training the mind:

- suitable place for retreat
- easy to obtain food, blessed by Spiritual mentor, where at least hasn't been fallen commitments or disharmony, with healthy environment, spiritual friends nearby, quiet
- little desire, to worldly objects
- satisfaction what one has
- no distracting activities
- pure moral discipline
- abandoning preconceptions about sense objects, distracting thoughts, planning future...

5 obstacles for training the mind:

- laziness
- forgetfulness
- mental sinking or excitement
- no application, of correct remedies
- unnecessary application

9 levels of mental stabilization and 6 forces:

- \*the force of listening
- placing the mind, posture of Vairochana, generating Bodhicitta, finding a object
- \*the force of contemplating
- continual placement, over and over again holding a object about 5 minutes one-pointedly

\*the force of mindfulness

- replacement, easy return to a object when one loses it
- close placement, not forgetting a object during meditation

\*the force of alertness

- controlling, no danger to develop gross mental sinking or gross excitement

- pacifying, no danger for any mental sinking, but risk of over application and excitement

\*the force of effort

- completely pacifying, any sinking and excitement
- single pointedness, but still need for effort and concentration

\*the force of complete familiarity

- placement in equipoise, no further effort is needed

4 attentions:

- tight attention, 1,2
- interrupted attention, 3,4,5,6,7
- uninterrupted attention, 8
- spontaneous attention, 9 level

7-point posture of Vairochana:

- legs, are crossed in vajra position
- hands, are placed right upon left with palms up at a distance 4 fingers below the navel and thumbs touching each other above the navel
- back, is straight like an arrow
- head, is slightly inclined forwards (neck is bended slightly with chin pressing down Adam's apple like an iron hook)
- eyes, are slightly opened looking down either side of the nose without wondering or blinking
- shoulders, are level (resting naturally like "the wings of a vulture" not connected with belly)
- mouth, are gently closed with lips resting together, teeth are not clenched but naturally resting together and because not forming saliva the tip of tongue is placed behind the upper teeth

### 13) Training the mind in superior seeing

2 types of superior seeing' objects:

- the emptiness of personal self
- the emptiness of phenomena

3 reasons for meditations on emptiness (Sunyata):

- it shows the ultimate and genuine reality
- it is the essence of every path within Buddhism
- it is the preparation for paths like Vajrayana

Scheme of meditating on emptiness (Sunyata):

- recognizing the object to be negated (refuted)
- arguments conclusively refute what is to be refuted by determining the full set of possibilities until gaining unshakeable conviction e.g. refutation of the "I" need 2 options (logically there is no third possibility other than these): the "I" cannot be the same as its parts (5 aggregates), also the "I" cannot exist separate from its parts (5 aggregates)
- resting (without distractions) with conviction because of results of refutation, meditating (the best when practice of tranquil stabilization has been already cultivated and attained)
- in break times, contemplate things being like an illusion

Progressive stages of meditations on emptiness (Sunyata) (scheme for pedagogical use only according to some Kagyu and Nyingma schools):

\*Sravaka view

- lack of self, the "I" identity in the person, clinging to unclear

habitual idea that one projects onto a stream of own experiences (5 aggregates) creating suffering

\*\*Investigations:

- there is no single separate self-identity (because there would be exist only one's own single self without any danger of destroying by itself because of non-existence of components of this self or by others because of separation from outside)
- there is no lasting or permanent self-identity (because one wouldn't be worried what was going to happen to him the next moment, also identity is not in one's body and mind because they are totally changed many times during one's lifetime)
- there is no independent self-identity (because one shouldn't be worried what happened to him than to others)
- there is no any self-entity, one's own "I", which can be found in one's own aggregates or outside the aggregates (the personal self, the "I" identity made of collection of 5 aggregates can not be found because it could not be divided as the aggregates and if any separate aggregate of that "I" identity would be taken off from it than this "I" identity will also disappear, also single aggregates make not entity of "I" identity separately because every single aggregate would be exactly the same "I" identity and there would be so many these "I" identities as aggregates or no matter how many aggregates would be taken off, the "I" identity without these aggregates will be always exactly the same without any change as a consequence, also there is no "I" outside the aggregates separately from them which could have a contact with them because of lack of connections and basis, similar investigation to the first reasoning of Nagarjuna Beyond One and Many)
- the aggregates do not rely on "I" identity, the "I" identity does not rely on aggregates and there is no any self-entity, one's own "I", which possess the aggregates too (if there were "I" identity that has any connection or possessed its own aggregates, there should be something remaining once all aggregates have been removed, the "I" can not be also outside the aggregates separately because of not connection)
- ultimately everything do not exists (including self) as seems to be because everything is the same indivisible particles that disintegrate instantly

\*\*5 aggregates of the person:

\*corporeality (form, body):

4 elements: earth, water, fire, wind elements (and space)

\*feeling:

5 feelings: bodily agreeable, bodily painful, mentally agreeable, mentally painful, indifferent feelings

\*perception, discrimination:

6 classes: form, sound, odour, taste, bodily impression, mental impression

\*mental factors (formations, which causes awareness of the particular attributes of an object, the 51 mental factors (6 groups) :

- 5 omnipresent (neutral) mental factors: feelings, discriminations, impulses (for contact), contact, mental engagement (attention)
- 5 objects-determining mental factors: aspiration (striving for objects), belief (about value of objects), recollection (not forgetting objects), meditative stabilization (one-pointed mind), superior knowledge (fully distinguished objects)
- 11 virtuous mental factors: faith (appreciation and belief in the path), shame, embarrassment, non-attachment, non-hatred, non-ignorance (what to adopt and reject), joyous effort, suppleness (service with respect to objects), conscientiousness (guarding from defiled and cultivating virtuous), equanimity (resting in equipoise without distractions), non-harmfulness
- 6 root afflictions: desire, anger, pride, ignorance (obscured about the meaning of 4 Noble Truths), doubt (undecided), afflicted view (such permanence of 5 aggregates)
- 20 secondary afflictions: wrath, resentment, concealment, spite,

envy, avarice, hypocrisy, deceit, self-satisfaction, harmfulness, non-shame, non-embarrassment, lethargy, agitation, non-faith, laziness, non-conscientiousness, forgetfulness, distraction, non-introspection  
 -4 changeable mental factors (according to motivation or conditions): contrition (regretting former deeds), sleep, examination (general engaging in objects), analysis (precisely)

\*consciousness (of mind objects):

6 classes: eye, nose, ear, tongue, body, mental consciousness

\*Cittamatra view

-mind only school

\*\*Investigations:

-there is no duality between material substance and mind and no difference between perceiver and perceived aspect of experience, because totally different and separate they would have no contact (so there is not, like in Sravaka view, only emptiness of self but also emptiness of material phenomena because they are only dualistic mind projections)

-everything exists as the mind projections (from habitual tendencies collected in individual non dual allbasic consciousness, Alaya Vijnana), because every sentient being has own different individual experience of the same things

-everything is not creations of our own mind, because there is no self or "I" in the mind (as in Sravaka view), it is only gross Klesha consciousness outside Alaya Vijnana, the self dualistic "I" aspect of mind different from its own projections (absurd because these projections in the same way could create the "I" too)

-there is no prove that everything is not a dream, and no clear distinguishes between dream experiences and experiences of reality after waking

-there are 3 aspects of existence of reality: (1) imaginary aspect, mental dualistical imputation to appearances and conceiving these appearances as actually being whatever mentally was assigned, (2) other-dependent aspect, appearant reality consisting of process of consciousness, (3) perfectly present aspect, genuine reality which actually exists as self-aware and self-illuminating consciousness empty of duality between perceiver and perceived

-imaginary and other-dependent aspects are existing only conventionally but ultimately exists only perfectly present aspect

\*\*4 meditations on Cittamatra view:

-Meditation where is something to focus on. All objects of experience are only mind. They are constantly changing projections of our minds.

-Meditation where is nothing to focus on. Since phenomena are only mind than they do not exist as outer objects outside us.

-Meditation on perceiving focuser as a focus. Since there are no perceived objects outside us so is also no perceiving mind of these objects.

-Meditation on nothing to focus as a focus. Focus on self-aware and self-illuminating consciousness empty of duality between perceiver and perceived.

\*madhyamaka Svatantrika view

(autonomy school which asserts autonomous arguments such that emptiness (Sunyata) is the true nature of reality)

-the emptiness (Sunyata) of self-nature of all phenomena

\*\*Investigations:

(the five reasonings of Nagarjuna)

-everything is interdependent and created by causes and conditions, ultimately there are no any inherently, independently existed phenomena but also because conventionally everything exists relatively depending on something else there is no total nothingness (view beyond extremisms, the middle way, analyse through interdependent arising, the fifth reasoning of Nagarjuna, the king of all reasonings)

-all phenomena in Samsara or Nirvana, inner or outer, are empty of the essence of their own because theirs make-up is beyond being one or many also the same is in case of any moment of consciousness (Beyond One and Many, the first reasoning of Nagarjuna)

(phenomenon as whole single entity has no essence of its own because it could not be divided or have parts and if any part of that phenomenon would be taken off from it than this phenomenon will disappear, also single parts separately make not entity of phenomenon because every single part would be exactly the same as whole phenomenon, there would be so many these phenomena as parts or no matter how many parts would be taken off the phenomenon without these parts will be always the same without any change as a consequence, the same is in case of single moment of consciousness)

-there is no any cause for arising of phenomena because they do not arise from itself, other, both of these or neither of these (Vajra Slivers, the second reasoning of Nagarjuna)

(it is not possible to create any phenomenon from itself because it would be everlasting and there would be no end of arising or the cause would be always present also there would be no need for arising, phenomenon do not arise from other phenomenon too because there would be no any connection between the both and they could arise from anything other without exception, since these both refutations phenomena are not arise from itself or other in the same time too, also they arise neither these both because it is impossible to arise something from nothing)

-phenomena have been never created and are like conventional imputation, because there was no connection between cause and result for existing these phenomena (negating arising, the third reasoning of Nagarjuna)

(cause for existing of any phenomena is not present at the time of result because they would be existed at that time separately without any interaction, also the cause is not present before the result is created because the cause would be already vanished before the result and there would be no any connection, the result must be created from nothing)

-phenomena have been never created and are like conventional imputation, because the one cause or many causes couldn't create one or several results for existing these phenomena (Four Limits, the fourth reasoning of Nagarjuna)

(it is not possible that phenomenon arisen once in the past from one single cause because that cause was not existed separately and actually there were limitless interdependent single causes from beginningless time also because of this reason phenomenon did not arise from many of these single causes, the same is in the case of single result or many single results)

-phenomena are without essence or basis and are the same like empty space because there are not the smallest atoms which constitute them (every atom could be divided into smaller parts which can also be divided and so on) also there is no the smallest period of existence of phenomena (every period could be divided into smallest instants e.g. beginning, staying and end which can also be further divided and so on)

-consciousness can't be ultimately real, because they arise only in dependence on their objects which are empty of the essence of their own and are also like that (so there is no ultimately existent consciousness as it is in Cittamatra view)

-ultimately exists complete emptiness free from reference points, like the same empty space without conceptions, and this emptiness should be realised by suitable practice

\*madhyamaka Prasangika view

(consequence school which shows absurd consequences of others' views and asserts that the true nature of reality transcends all conceptual fabrications)

-the emptiness (Sunyata) of any idea about emptiness

\*\*Investigations:

-all phenomena do not exist from its own side without relying on anything else and are merely designated by conceptions and names

-conceptual reasoning can only give a distorted version of reality of phenomena (there is no possible to describe the ultimate genuine reality like other schools do)

-phenomena conceptually are merely imagined appearances and are general imputations of thoughts and names about conceptual objects that have actually never arisen and there could be limitless versions of false conceptual appearances of the same phenomena (every appearances that come to mind conceptually are only general abstract images made of thoughts and names e.g. a flower appears conceptually as something that do not arise because it would be never the flower, but the unduplicated totally new appearance of the very unique phenomenon made of limitless parts, which is constantly changing during time of limitless periods and is totally inseparable from the universe)

-ultimately exists neither emptiness nor not emptiness, these are only concepts which can not replace a genuine experience, all ideas like relative and absolute truth of existence of phenomena can be refuted, they are just only names about the reality which is beyond concepts and dualism, the dharmadhatu (the expanse of genuine reality)

\*Shentong view

-the emptiness (Sunyata) of other (not of Buddha Nature, Dharmakaya... because they are beyond conceptuality)

\*\*Investigations:

-the refutations of views (like in Prasangika) are not enough to show how reality empty of its own and beyond concepts manifests Samsara and Nirvana

-it is possible to negate everything conceptually but not the Buddha Nature itself and one should not only recognize freedom from all conceptual contrivances, but also realize Dharmakaya that is free from all conceptual contrivances

-Buddha himself taught mainly in the third turning of the wheel of Dharma (third Dharmachakra) about Buddha Nature because it is extremely hidden object to subtle to be recognized in lower two wheels which are based on direct perception of the senses (the 4 Noble Truths) or proving by reasoning process (the selflessness of person and phenomena)

-teachings on Buddha Nature of Asanga and Vasubandhu do not contradict madhyamaka of Nagarjuna and Aryadeva but are the supplement for it. These both should be studied as one system. There are 5 faults of not studying teachings on Buddha nature: (1) faintheartedness because not be aware that everybody has the same potential as Buddha for attainment of Perfect Enlightenment which is called the Buddha Nature (2) denigrating inferior sentient beings because not be aware of Buddha Nature in every sentient beings (3) clinging to what is not actual because of not be aware of infinitive qualities which comes from the Buddha Nature such 5 wisdoms of Buddha (4) denying the actual dharma which should be studied from the highest perspective of Buddha Nature without extremes from the Middle Path (madhyamaka), conceptuality and dualistic mind (5) excessive attachment to oneself because not be aware of equanimity of oneself and others in having the same Buddha Nature as the potential for their future Buddhahood

-Shentong as the great madhyamaka tries to unite teachings on Buddha Nature with teachings on emptiness (Sunyata) in one system (but one should be aware there are also other systems, such Jogacara-madhyamaka of Nyingma period, Kagyu system of Karmapa Mikyo Dorje or Sakya system of the Freedom from Extremes, which proclaim to unite them and there is a debate within Tibetan Buddhism which system is the best in explaining this unity)

-there are 3 aspects of existence of reality: (1)the imaginary consists of all nonentities, such as space; the aspects that appear as conceptual objects, such as form; the connections of names and referents, that is, clinging to a name as being the [corresponding]

referent and to mistake a referent for the [corresponding] name; and all that is apprehended through mental superimposition, such as outer, inner, end, middle, big, small, good, bad, direction, time, and so on; (2)the other-dependent [nature] is mere consciousness that appears as the entities of apprehender and apprehended, because these are appearances under the influence of something other, that is, the latent tendencies of ignorance; (3)the perfect [nature] is self-luminous self-awareness free from all reference points. Its synonyms are the nature of phenomena, dharmadhātu, suchness, and the ultimate

-Shentong as the great Madhyamaka proves that imaginary aspect of reality does not arise even with an actual makeup, other-dependent aspect has no inherent makeup and perfectly present aspect is beyond any makeup (beyond conceptuality). The imaginary and the other-dependent are equal in that they do not really exist, that they are appearances of mistakenness, and that they are something seeming and false. Nevertheless, it is necessary to classify them separately through their characteristics. The imaginary does not even exist on the level of the seeming, while the other-dependent exists on the level of the seeming. The perfect does not exist on the level of the seeming, but it exists as the ultimate.

-imaginary and other-dependent aspects are existing only conventionally but ultimately beyond them should be realized perfectly present true nature, the Buddha Nature, not created by causes and conditions, beyond conceptual fabrications and dualism, the primordial wisdom-awareness, actual clear light, Dharmadhatu luminous, illuminating and knowing, the very nature of sentient beings present unrecognisable while covered by stains of karma and delusions, partially recognized while stains are eliminated on the Bodhisattva path and completely recognized while free from all stains are 3 kayas of Buddhahood at time of Vajra-like Samadhi

The Sevenfold Reasoning on the Selflessness by Chandrakirti:

1) The self is not inherently the same as the parts (aggregates) of the body/mind. (The phenomenon is not inherently the same as its parts).

The self would be equal to each body part or each thought individually, but we don't think of the self as many because if the self is equal to the parts and the self is single, then the parts must be one single entity. If the self is equal to all the parts, a new addition or deletion, such a lose a finger or gain a new thought, would mean that we have a new self.

2) The self is not different from the parts of the body/mind. (The phenomenon is not inherently different from its parts).

If the self were inherently different from its parts, it would be able to apprehend the self somehow in total isolation from the parts. The self would be one thing and the parts would be a totally separate thing without and pain or lost.

3) The self is not dependent upon the parts of the body/mind. (The phenomenon is not inherently dependent upon its parts).

If the self is dependent on the parts, it must be different from the parts. If my self related to these parts this time, but why not other self from outside also will not related to these parts next time?

4) The self neither exists in nor is supported by the parts of the body/mind. (The phenomenon is not inherently the substratum upon which its parts depend).

Otherwise it would be again just be a part of these parts or the parts would support themselves. If it is different, then we have the absurd conclusion that the same body/mind is supported by two selves over time. If the body can depend on two selves simultaneously, then I am different from myself even now!

5) The parts of the body/mind do not exist in the self (The phenomenon is not inherently the possessor of its parts).

Perhaps the self possesses its parts in the way that I possess my hand, but to possess my hand, I must mentally pull away from the hand for the moment at least, and conceive of myself as something other than the hand. Or, perhaps I possess my hand in the way that I possess the car, but I would be the possessor and the possessed as two separate entities or I could lend this "car" to someone else.

6) The self is not inherently the mere collection of the parts of the body/mind. (The phenomenon is not inherently the mere collection of its parts).

We seem to conceive of a bit of a gap between "my" and "body/mind. It is only the body/mind and there would be no need to have something called "the self" which is exactly the parts of the body/mind. It would than still exist the self even if one's parts of the body/mind were complete disassembled, for example when various parts of one's body are cut off and piled up around it.

7) The self is not inherently the shape of the parts of the body/mind. (The phenomenon is not inherently the shape of its parts).

If the self is the shape, then this allows no change in shape without a corresponding change in identity of the self. Non-physical components such as a mind and thoughts and values do not have a shape. Over time the shape of the body changes.

4 kinds of emptiness (Sunyata):

- conventionally a thing being empty of a thing (of apparent reality, the thing is defined as something that can perform a function and have an effect)
- conventionally a nothing being empty of a nothing (of apparent reality, the nothing is defined as something that can not perform a function and can not have an effect, e.g. the space)
- ultimately the true nature being empty of true nature (because the nature of all phenomena is not created by causes and conditions, such primordial awareness, but is always perfectly present)
- ultimately a thing that is other being empty of a thing that is other (emptiness which is understood by studying is only conceptual and one should meditating on it to realize it directly as being empty of other i.e. of conceptual fabrications, reference points, dualistic experience)

16 kinds of emptiness (Sunyata):

- the emptiness of internal, the inner ayatanas i.e. 5 sense faculties of eye, ear, nose, tongue, body, because they are not inherently exist,
- the emptiness of external, the outer ayatanas i.e. objects of 5 sense faculties,
- the emptiness of both inner ayatanas and outer ayatanas (taken together as one), 5 sense faculties and its objects exist as if in dependence on one another,
- the emptiness of the emptiness itself, the 3 above-mentioned emptinesses taken as truly inherently and ultimately existent,
- the emptiness of what is great, the directions, of grasping on vastness or greatness of all, the space in all directions as truly existent, because they also cannot exist inherently without depending on other,
- the emptiness of what is ultimate, the Nirvana, as highest thing ultimately existed, as not depending e.g. suffering
- the emptiness of conditioned phenomena, the products, created of causes and conditions as being truly existent
- the emptiness of unconditioned phenomena, such the non-products without arising abiding and ceasing, as colourless space or vacuum
- the emptiness of what has passed beyond extremes is itself empty of being beyond all extremes, grasping to concepts of interdependent arising and madhyamaka

-the emptiness of what is beginningless and endless, e.g. Samsara without beginning or end, it is also conceptual appearance that one could grasp as free from going or coming from somewhere, e.g. Karma and delusions as manifestations in a dream when one dreams on one's own limitless rebirths

-the emptiness of what is not to be discarded, completely pure phenomena that cannot be thrown away, that are accomplished during the path until enlightenment, such compassion or wisdom, but they are also relatively existent depending on something else e.g. Paramitas

-the emptiness of the nature, the self nature of conditioned phenomena as never created, but naturally abides with them, it is nothing but their lack of nature that is labeled their "nature", one could cling to emptiness of "emptiness" as separate from emptiness of "the primordial nature"

-the emptiness of all phenomena, of emptiness like a vastness of all possible conditioned and unconditioned phenomena

-the emptiness of all defining attributes, starting with definitions such "suitable to be a form", grasping on definition, names or concepts, that defining phenomena, truly existent, up through omniscience

-the emptiness of inapprehensible, what is non-existent, the three times, past, present, and future lack the nature of being unobservable

-the emptiness of non-things, an essential nature in the non-existence of a thing, nonentity, a concept or collection which make up a functioning thing, but is not the thing itself

Purification of the mind:

-3 aspects of mental activity:

\*clarity, mental activity of giving rise to a cognitive aspect of appearance of something (appearance-making activity, making something clear whether in focus or blurred e.g. only arising of thoughts)

\*awareness, mental activity of making something into a cognitive object that is aware of (cognition of appearance-making, to know the appearance of something, e.g. be aware of thoughts)

\*mere, only clarity and awareness are doing the mental activity

-3 aspects within impure mental activity:

it is mere appearance-making of true existence and grasping for true existence (conceptual and dualistic activity of perceiving the object as existent according to exactly this way how is perceived)

-3 aspects within pure mental activity

it is mere appearance-making of an absence of true existence (dependent arising) and nonconceptual cognition of emptiness

-process of purification:

The more we investigate (reasoning and logic) impure appearance-making and the impure cognition of it - our belief in the appearance corresponding to reality (that things exists as they appear to exist conceptually and dualistically), the more we find that it just does not hold up to analysis. The more we focus with impure mental activity, the stronger our anger and unhappiness become. The more we focus with pure mental activity, the weaker our anger and unhappiness become. Although everyone's individual subjective appearance-making of true existence and individual subjective grasping for true existence have no beginning, pure side of mental activity starts intermittent at first, we experience it only sometimes, when it is free from reference points, and it has no end. The more than we stay focused nonconceptually on emptiness when there is not the grasping and appearance-making, the weaker after that are tendencies for grasping and appearance-making until they stop to activate. All fleeting stains will be ultimately abandoned and one's Buddha Nature beyond stains can be realized as Dharmakaya.

#### 14) Phases of the path

5 phases of the path:

-The phase of accumulation  
familiarity with Dharma and 2 aspects of Bodhicitta, training of mindfulness, generating 2 accumulations  
4 right practices: give up existed evils, never give rise further evils, give rise to virtuous remedies not yet present, increase virtues already developed

-The phase of integration  
integration into direct realization of the truth, where 5 faculties and 5 powers are employed and emptiness is realized conceptually (by mental image). Progressive path through the 4 subphases.

4 subphases:

-warming, feeling to be close to realization of emptiness (Sunyata)  
-summit, panoramic view where emptiness is closer, far away from (previous) defilements  
-forbearance, where skills are generated to attain emptiness  
-the highest worldly point (of the end of Samsara)

5 powers / faculties:

-faith, over unbelief  
-energy, over laziness  
-mindfulness, over forgetfulness  
-concentration, over distractedness  
-wisdom, over ignorance

-The phase of Insight  
Authentic Insight into the Four Noble Truths and emptiness directly for the first time through combination of tranquil stabilization and superior seeing. One begins to be an Arya, a superior being who has directly realized selflessness.

-The phase of cultivation  
To deepen Insight by further cultivating Bodhicitta by tranquil stabilization and superior seeing, familiarity with Dharmata -the essential nature of reality. The Eightfold Path of the realized.

-The phase of complete accomplishment  
No more learning state of Buddhahood, completeness of all paths to perfect Enlightenment.

## 15) Levels of the path

Beginner's level:  
in the phase of Accumulation

Level of practice due to aspiration:  
in the phase of Integration, where activity aspires only to the meaning of emptiness (Sunyata)

The 10 Bodhisattva levels (in the phase of Insight -first level, and the phase of Cultivation):

-1 level "Joy Supreme"  
one becomes the noble being, an Arya, beyond ordinary, who cut off a danger of (uncontrolled) rebirth in lower realms and one's merit and compassion outshine Sravakas and Pratyekabuddhas because of Bodhicitta, feeling that enlightenment is close, and benefits for beings is achieved through mastery of 12 abilities, Practice of 10 Paramitas with particular emphasis on generosity

12 abilities (1x):  
-attain 100 absorptions with their fruition

-see 100 Buddhas  
-be aware of those Buddha' blessings  
-shake 100 worldly systems  
-visit 100 Buddha' lands  
-illuminate 100 worldly systems  
-bring 100 beings to full maturity  
-live for 100 eons  
-awareness of the past, future up to 100 eons  
-open 100 gates of Dharma  
-manifest 100 emanations anywhere  
-manifest 100 Bodhisattvas as company for these emanations

-2 level "Immaculate"

Level since one is free from Right Conduct' mistakes. One outshines others below 2-th level because of stainless of discipline and purity. Emphasis on Right Conduct. One is like a universal monarch and has powers with 10 x abilities

-3 level "Illuminator"

Light of Dharma and profound absorption is very clear, illuminating non-dually objects of knowledge, patiently removing darkness of beings who aspire to the same 3-th level. Emphasis on Forbearance. One is like King of Gods, Indra and has powers with 1000 x abilities

-4 level "Radiant"

One's brilliance of primordial wisdom, more radiant than before, consumes the two obscurations, subtle views of the individual self and the self of phenomena are abandoned. Emphasis on Diligence. One is like King of Gods in Dispute-Free Heaven, skilled in dispelling wrong views about lasting self, and one has powers with 10 000 x abilities

-5 level "Difficult to Practise"

One's meditation becomes superior and skilled in subtle realization of the nature of the truths and genuine reality and one cannot be defeated even by all the Maras (obstacles for the realization). One helps beings not reacting to their defilements. Emphasis on Concentration. One is like monarch of Tushita Heaven, skilled in refuting wrong views and beliefs and has powers with 10 000 000 x abilities

-6 level "Revealed"

Enter Insight of no dwelling on Nirvana and Samsara. Illusion-like Samadhi is realized. Since this level one has the attainment of the manifestation of the Buddha's qualities and sees the suchness of everything that appears, perfect freedom from all conceptual fabrications. Emphasis on Wisdom. One is like monarch among Sunirmita gods and has powers with 1000 000 000 x abilities

-7 level "Far gone"

Far end of dualism and connection with one and only path. One's wisdom outshines Sravakas and Pratyekabuddhas. Emphasis on Paramita of method, Skilful Means. One is like monarch of Vasavartin gods, skilled over Sravakas and Pratyeka-buddhas views and has powers  $10^{14}$  x abilities

-8 level "Immovable"

Unmoved by ideas of absence or not of characteristic. Emphasis on Wishing Prayer. One realizes Heroic Samadhi, is no longer frightened by the unborn emptiness, and has first two of four powers. Since now there is no possibility of any regression from the path. Everything that was somehow contrary to the aspiration prayers that one has been making from the 1 level on up has now been completely purified. One is like monarch among Brahma gods, and has so many powers as there are particles in a million metacosmoses

Nirmanakaya the wisdom of Dharmadhatu is naturally manifested

4 powers:

- over not conceptualising
- over very pure realms
- over primordial wisdom
- over activity

-9 level "Excellent Intelligence"

Realization of power over primordial wisdom. Emphasis on Powers Paramita to fulfil all Wishing Prayer. One is like monarch of Brahma gods and has powers with so many x abilities as in a megacosmoses

-10 level "Cloud of Dharma"

Dharmadhatu is completely realized, and one washes like a rain defilements of beings. Emphasis on Primordial Wisdom. One has genuine empowerment from the Buddhas of 10 directions (Vajra-like Samadhi) and is completely free from dualistic manifestations. One is like a King of Mahesvara gods and has powers with 1000 000 000 million Buddhafields x abilities

Buddha level

Perfect level of the Phase of No-more learning because of realization of Vajra-like Samadhi. Completeness of all virtues and annihilation of all obstacles to liberation and omniscience

Transformation of mind into wisdom and embodiments (kayas) of Buddha during levels of the path:

\*8 types of consciousnesses of the mind:

- allbasic consciousness (Alaya Vijnana) which accumulates all karma and delusions and enables to experience 6 senses, 6 consciousnesses of senses and their objects (18 factors)
- direct consciousness which enables to manifest one continual experience in turn one by one of consciousnesses and because of karma and delusions works also as Klesha consciousness which experiences dualistically single permanent, independent "I" identity and experienced objects (6 consciousnesses of senses:)
- consciousness of seeing
- consciousness of hearing
- consciousness of smelling
- consciousness of touching
- consciousness of tasting
- mental consciousness

\*5 wisdoms of Buddha:

- mirror-like wisdom, reflects all phenomena without differentiating between them
- wisdom of equality, sees the sameness of phenomena, equality of Samsara and Nirvana
- wisdom of discrimination, distinguishes the different categories of phenomena without any confusion
- wisdom of accomplishment, has control over anything wished
- wisdom of Dharmadhatu, realizes total reality free from duality and faults

\*process of transformation:

\*\*Dharmakaya

-allbasic consciousness is transformed into mirror-like wisdom (especially) during Vajra-like Samadhi

\*\*Sambhogakaya

-Klesha consciousness is transformed into wisdom of equality (especially) during Heroic Samadhi

-mental consciousness is transformed into wisdom of discrimination (especially) during Illusion-like Samadhi

\*\*Nirmanakaya

-consciousnesses of 5 senses are transformed into wisdom of accomplishment since 1st level until perfect Enlightenment

\*\* Swabhawikakaya

-because of transformation into Dharmakaya, Sambhogakaya and

## 16) Vajrayana path

Definition of Vajrayana:

training that all collections of merit and wisdom accumulated within one concentration which is like the Vajra indivisible combination of skilful means and wisdom (by practice of the union of Deity yoga and emptiness) which leads directly (according to highest yoga tantras) to Truth Body and Form Bodies of Buddhahood without generating the amassing of merit by way of many countless eons during Bodhisattva practice of Paramitas (as it is in Mahayana Perfection Vehicle)

Synonyms of Vajrayana:

- the resultant vehicle, because of using in Mahayana practice the result, which is similar to 3 kayas of Buddhahood, as the path (not like in the causal vehicle of Paramitas) directly by practice of the union of Deity yoga and emptiness Sunyata (that corresponds to Rupakaya and Dharmakaya)
- the method vehicle, because although it doesn't differ from the vehicle of Paramitas because of accumulation of wisdom but it employs methods of accumulation of merit which are far superior to those employed within the vehicle of Paramitas, so powerful because of possibility to attain even the Enlightenment (3 kayas of Buddhahood) during present lifetime or after death (in the Highest Yoga Tantras where the union of pure illusory body and actual clear light is used)
- the Vajra vehicle, because of using the indivisible combination of skilful means and wisdom by practice of the union of Deity yoga and emptiness (Sunyata), it collects all accumulations both of merit and wisdom simultaneously, so there is no need for breaking the practise between meditation and post-meditation sessions as it is in the vehicle of Paramitas
- the mantra vehicle, because it protects from Samsara and its sufferings, appearances and conceptions
- the desire vehicle, because Buddhahood is realized through using transformation of desire (and other delusions) as the path to perfect Enlightenment, it is no so as in the vehicle of Paramitas because here delusions and ignorance in their very essence are vajramaster instructions not different from very experience of Enlightenment
- the secret vehicle, it is not suitable to be brought within lesser scopes of immature disciples because it is dangerous vehicle, because of respect and caution, it directly leads to 3 kayas of Buddhahood but in two-way travel with no sidetracks whether it go up straight to Enlightenment or if profaned down to the most miserable state, one need at least strictly cultivate suitable tantric or Bodhisattva vows and properly rely on Vajra-master, there is very easy for misunderstanding of vajra-expressions because not to be aware of various 6 alternatives and 4 modes of the meaning

6 alternatives of meaning of vajra-expressions:

- 1) explicit suggestive meaning, the literal, evident face value meaning.
- 2) suggested meaning to which one needs to be led and which one must come to ascertain. For example, a meaning of Vajra-Holder (Skt. Vajradhara) is a Buddha-figure who holds a five-pronged vajra in his hand, but the implicit suggested meaning could be the union of clear light and illusory body. Vajra expressions that indicate a meaning that is not shared in common with the lower tantras and sutra, and which do so with different contrary words are:
- 3) metaphorical, but when they do so by indicating this meaning clearly and directly with words that do not need to be explained, they are
- 4) nonmetaphorical. For example young woman with broad eyes twenty-five years of age are words old could mean the union of

clear light and illusory body.

Vajra expressions that clearly indicate something shared in common with the lower tantras, by using grammar, are words of :  
 5) conventional language meaning, for example, instructions for painting mandalas. Vajra expressions that convey an actual specific meaning with words that are neither worldly conventions nor grammar, but were coined only by Buddhas,  
 6) nonconventional language meaning, for example, "kotakya, kotava, kotakotavashcha, and so on" is a list of names for Vajrapani.

The 4 Modes of Vajra expressions:

1) Literal Meaning, from relying merely on dictionaries and grammar books

2) General Shared Meaning, common to the experience of those on the generation stage and below. There are two varieties:

\*for those striving for practitioners of the three lower tantras, but not practitioners of sutra alone.

\*for those practicing the three lower tantras and sutra

3) Hidden Meaning, may not be indicated in the three lower tantras, may not be a path of practice for those on the generation stage, although they are indicated in the root tantra, their inner essence may not be obvious from the outside, they are in terms of mind-isolation or illusory body (as it is Guhyasamaja completion stage). There are three varieties:

\*teachings about using desire,

\*relative level illusory bodies

\*the three empties (before attainment of clear light)

4) Final Ultimate Meaning, in terms of actual clear light or the union or actual clear light and pure illusory body (Guhyasamaja 4, 5-th complete stages)

Aims of Vajrayana:

-generally, in all classes of tantra, to purify one's body, environment, manners of experiencing and actions into those of Buddha

-particularly, in highest yoga tantras, to purify ordinary death, intermediate state, rebirth into Truth Body (Dharmakaya), Enjoyment Body (Sambhogakaya) and Emanation Body (Nirmanakaya)

Preliminaries for Vajrayana:

-the wish for freedom from Samsara, the renunciation with right conduct of abandoning non-virtue (at least 10 unvirtuous actions)

-the altruistic intention, the Bodhicitta

-the correct view, the emptiness (Sunyata), view about true nature of person and phenomena

4 classes of tantra:

-Action (Kriya) Tantra

-Performance (Carya) Tantra

-Yoga Tantra

-the Highest Yoga (Anuttarayoga) Tantra

(The Action Tantra:)

2 initiations (empowerments) of Action Tantra:

-water initiation, for realization of Truth body of Buddha, Dharmakaya

-crown initiation, for realization of Form body of Buddha

Vows of Action Tantra:

-Bodhisattva vows

-in addition tantric pledges concerning cleanliness

(Levels of Action Tantra:)

Concentration of the four-limbed recitation (concentration with repetition) in Action Tantra:

-preliminaries for the place of dwelling, bathing oneself, blessing the offerings, protecting oneself and the place...

(1) self base accomplishment

-engaging in Deity self-generation by meditating on six Deities:

\*Deity of emptiness (meditating on the (imaginary) emptiness of everything beyond dualism and conceptuality where ultimate (emptiness) Deity is not different from emptiness of practitioner),

\*Deity of sound (when meditation on that emptiness is ended now from it the emptiness manifests as ultimate Deity in form of the flat moon disk in space above which sounds of mantra resound),

\*Deity of letters (that ultimate Deity from the sounds of mantra appears in the form of letters set in order around the edge of the moon)

\*Deity of form (from these letters light rays are emitted from the points of which emerge Deities emanating clouds of offerings to Buddhas as well as clouds with rains of nectar which purifies and help beings in Samsara to attain Buddhahood. After that these Deities and nectars return and enter the moon disk (and letters)

which are one's mind, and the moon and letters are transformed into Deity's actual form. Earlier all (outer) appearances were withdrawn and emptiness contemplated now is only self-generation of pure mind and body of Deity)

\*Deity of the mudra (using mudras, the hand gestures to bless the important places of one's divine body)

\*Deity of signs (meditating on just the Deity which have been generated and blessed (signed) and cultivating clear appearance of Deity and divine pride), (Here it is suitable to perform the entry of Wisdom Deity into Commitment Deity by conferring of initiation through emitting from one's own generated divine body (Commitment Deity) light rays to Buddhas, which flow back the nectar, purifying one's own divine body which because of that is signed by initiation (with the lineage lord Buddha at the crown at one's head) as Wisdom Deity)

(2) other base accomplishment (generation the Deity in front)  
 -generation of the residence (like a ground, ocean, mount Meru, palace), preparing oblation, inviting the Deity in front, offering the seat and asking to sit, displaying mudras, offering oblation, foot-bath, bath, clothing, adornments, music, perfume, flowers, incense, food, lamps, praising, confession, refuge, admiration, entreaty and supplication to teach Dharma for all beings, prayer-wishes for all beings' happiness, cultivating 4 immeasurables, (now Deity is present in front of one's own divine body as the same Wisdom Deity)

(3) mind base accomplishment  
 -the appearance of wisdom consciousness as a moon at the heart of the Deity in front

(4) sound base accomplishment

-sound resounding from forms of mantra letters set around the edge of the moon in the heart of Deity in front

2 modes of cultivating the six Deities in Action Tantra:

-by way of concentration when one improves the concentration in series of six Deities by way of many aspects of visualization, mudras, prayers... and contemplating clear appearance and divine pride

-by the way of meditative stabilization when one stops the movement of mind, distractions and holds the mind one-pointedly on one object

Using the four-limbed recitation in Action Tantra:

-by clear appearance and divine pride because of previous fluency in self-generation (self base), and Deity in front (other base), moon disk in the heart of Deity in front (mind base), the form of letters in the heart of the Deity in front (sound base), when wind yoga and repetition are used in order to keep breath and mind not distracted to other objects

-until a meditative stabilization observing the divine body becomes

firm, the function of repetition is merely that of resting or revivifying the mind

-when observation of divine body is firm one starts gradual progress through 3 types of concentration with repetition by way of improving focus (of self base, other base, mind base and sound base) on more and more subtle ways

3 types of concentration with repetition:

-mantra repetition observing the form of letters in the heart of the Deity in front:

\*observing mainly Deity in front with moon and letters

\*repeating mantra first by whisper and then mentally binding breath and distraction (when whisper is impossible when breath is stopped)

\*when exhaling observing one's own divine body

\*resting (the practice when becoming tired) after moving visualization in reversal order from sounds of letters to forms of letters, moon, Deity in front, one's own divine body, Deity of letter, of sound, moon disk, (imaginary) emptiness of all, and between formal sessions maintaining divine pride in all activities

-repetition observing the form of letters in one's own heart:

\*inhaling, the moon and letters in front move to one's own heart and repetition is done by whisper and then mentally binding breath and distraction

\*exhaling, the moon and letters are emitted and contemplated in the heart of the Deity in front

-repetition observing the sound of letters:

\*observing mainly the sounds of mantra

\*repeating first by whisper and then mentally binding breath and distraction

Concluding the four-limbed recitation in Action Tantra:

\*dedication of virtue for the sake of the feat

\*asking forbearance because stopping, offerings...

\*requesting departure (Wisdom Deity is being sent back)

Concentration without repetition in Action Tantra:

(after success in vivid appearance by way of the six Deities and ability to abide continuously one-pointed in them, because all stages of concentration without repetition must be done within visualisation of Deity yoga):

-abiding in fire (to give no change to produce conceptions and dualism of inherent existence by subtle holding the mind is as if inside the tongue of flame in the form of (the nature of) mantra sounds resounding by their own power free from aspect of one's own repetition, so starting from here repetition is not involved as if oneself is reciting):

\*absorption in (imaginary) emptiness

\*wisdom consciousness appearing in the aspect of (nature of) mantra sounds as if recited by someone else, continuous, and within a tongue of flame in the heart of one's own divine body (the flame and sounds are the main objects of observation but one's own divine body with moon at the heart does not disappear)

-abiding in sound (to improve concentration by relieving the mind in the mode of focus the object, the object is subtler for withdrawing mind, wind yoga and achieving completely tranquil stabilization):

\*placing a small divine body in the flame on the moon disc at the heart of one's own divine body

\*binding breath and distraction, leaving that (without letting it disappear) and concentrating mainly on only (nature of) mantra sounds as if another is reciting them

\*when exhaling observing one's own divine body

\*tranquil stabilization is achieved

-abiding on the end of sound:

\*after tranquil stabilization has been achieved there is special cultivation of superior seeing to realize (actual) emptiness through alternating analytical (of correct view) and placement meditation (on very subtle object of previous abidings, like wind yoga and the flame, when non-conceptual, clear bliss has been generated) to overcome individualistic and conceptual appearances

\*a union of tranquil stabilization and superior seeing is attained

4 concentrations (yogas) of Action Tantra:

-Deity yoga

-emptiness yoga

-wind yoga (holding the winds inside divine body to stop vitality (breath) and exertion (distraction))

-repetition yoga

3 (and 2) yogas of Action Tantra:

(yogas with signs, where actual emptiness is not realized while being Deity:)

-yoga of the great seal of body (self base, other base, mind base and sound base)

-yoga of the speech of mantra (abiding in fire and in sound) (yoga without signs, where actual, genuine emptiness is realized while being Deity:)

-yoga of the mind of truth body (abiding on the end of sound)

The phases of the path according to system of Action Tantra:

-path of accumulation

generation of Bodhicitta (to attain the Enlightenment by the way of Action Tantra practice) and yoga with signs

-path of preparation

entering yoga without signs

-path of seeing

attainment of non-conceptual bliss inseparable from (actual)

emptiness during abiding on the end of sound

-path of meditation

gradually abandoning innate delusions and purifying obstructions to omniscience by practice of Bodhisattva with the help of superior siddhis/powers realized from Action Tantra practice

-path of no more learning

attainment of Buddhahood

(The Highest Yoga Tantra:)

5 practices in the Highest Yoga Tantra:

-generating Bodhicitta

-receiving an empowerment

-maintaining vows and commitments, such giving up 14 root downfalls

-practising yoga of generation stage

-practising yoga of completion stage

Classification of the Highest Yoga Tantras (according to Sakya, Kagyu and Gelug):

-Father tantras, such Guhyasamaja and Vajrabhairava, which use methods for actual clear light but stress methods for achievement of pure illusory body

-Mother tantras, such Chakrasamvara and Mahamaya, which use methods for pure illusory body but stress methods for achievement of actual clear light

-Nondual tantras, (term set apart according to some of Kagyu and Sakya systems), such Hevajra, which stress both methods for achievement of pure illusory body and for actual clear light

4 initiations (empowerments) of the Highest Yoga Tantra:

\*vase initiation, by using a vase, for purification uncommon stains of grasping at ordinary appearances to be ready for generation stage, the mandala of 5 Buddhas for elimination physical stains because of transformation of 5 aggregates into 5 wisdoms of Buddha, realization of Nirmanakaya:

-water initiation (of Akshobhya Buddha), for purification stains of anger and transformation of consciousness aggregate into mirror-like wisdom

-crown initiation (of Ratnasambhava Buddha), for purification stains of pride and transformation of feelings aggregate into wisdom of

equality

-vajra initiation (of Amithaba Buddha), for purification stains of attachment and transformation of discrimination aggregate into wisdom of discrimination

-bell initiation (of Amoghasiddhi Buddha), for purification stains of jealousy and transformation of mental factors aggregate into wisdom of accomplishment

-name initiation (of Vairochana Buddha), for purification stains of ignorance and transformation of corporeality aggregate into wisdom of Dharmadhatu

\*secret initiation, by using a secret substance, for transformation verbal stains and purification of uncommon stains of separation subtle winds from mantra to be ready for control the breath and channels by way of illusory body, realization of Sambhogakaya

\*pristine awareness through wisdom (seal) initiation, by using wisdom seal, for transformation mental stains and purification uncommon stains of not seeing all appearances as bliss/emptiness for realization of union of emptiness and bliss by way of clear light, realization of Dharmakaya

\*fourth (word) initiation (of ultimate reality), by using verbal explanations, for transformation all stains of body, speech and mind and for realization of union of clear light and illusory body to enter the path of no more learning state of (kayas of) Buddhahood, the state of Vajradhara (Swabhawikakaya)

The order of receiving the empowerments in the Highest Yoga Tantra:

-before receiving fourth initiation for practice of the union, it is necessary to receive wisdom initiation for the practice of clear light

-before receiving wisdom initiation it is necessary to have secret initiation in which one becomes prepared for practice of illusory body with physical, verbal and mental isolation

-before receiving secret initiation it is necessary to have vase initiation which matures for practice of coarse and subtle meditations of generation stage

-before receiving vase initiation it is necessary to enter the mandala and be ready for generation stage

-before entering the mandala, the mandala must have been prepared and one should have offered worship which allows to enter

-before offering worship it is necessary to construct the (sand) mandala, generate Commitment Deity residing in his residence, invite Wisdom Deity who should dissolve into Commitment Deity

General tantric vows and commitments in the Highest Yoga Tantra (Gelug tradition):

\*The Common Root Tantric Vows:

\*\*14 root downfalls (vows to avoid):

-disrespect one's vajra teacher

-trivializing and showing contempt for the precepts/vows

-criticizing vajra brothers/sisters

-giving up love and help for any sentient being

-giving up aspiring or engaging Bodhicitta

-deriding teachings of Sutra or Tantra

-revealing secret Dharma for an unsuitable person

-abusing (vital energy of) one's aggregates of body and mind (by asceticism, drugs...)

-abandoning emptiness (Sunyata) view (believing in realism or nihilism)

-relying upon malevolent friends (who disrespect Dharma mentors...)

-not recollecting continually meditations on emptiness

-destroying others' spiritual faith

-not maintaining commitment or ritual objects

-deriding womanhood qualities

\*Auxiliary Bonding Practices:

-9 Auxiliary Bonding Practices (pledging to engage in terms of

conduct to adopt rather than of actions to avoid):

- (1) Ridding ourselves of the four roots, removing from our behaviour actions of taking the lives of other beings, taking what has not been given to us, inappropriate sexual conduct, and lying,
- (2) Giving up alcohol,
- (3) Avoiding improper behaviour. This includes never abusing our 5 skandhas (aggregates) a behaviour that causes us to fall to ill-repute,
- (4) Committing ourselves properly to our spiritual masters,
- (5) Respecting and serving vajra friends,
- (6) Cultivating the 10 virtuous actions,
- (7) Ridding ourselves of the causes for turning from Mahayana and never giving up love for sentient beings,
- (8) Avoiding scorning Mahayana, the vehicle of Paramitas,
- (9) Avoiding stepping on or over objects of respect, such texts of practice and ritual items.

\*19 Common Bonding Practices for the Buddha-Families (vows to do):

-6 Practices for Bonding with Vairochana:

(1) take safe direction (refuge) from the Buddhas,

(2) from the Dharma,

(3) from the Sangha.

(4) ethical self-discipline of restraining from destructive actions,

(5) involved in constructive ones, such as study and meditation, in order to develop good qualities,

(6) involved in working to benefit others.

-4 Practices for Bonding with Ratnasambhava:

(7) giving or being always willing to give material objects or wealth,

(8) Dharma teachings or advice,

(9) protection from fear, primarily by having openness toward others so that they have no fear of being clung to, rejected, or ignored by us,

(10) love, the wish for others to be happy and to have the causes for happiness.

-3 Practices for Bonding with Amitabha:

(11) the three sutra vehicles (Sravaka, Pratyekabuddha, and Bodhisattva),

(12) the external vehicles of the lower classes of tantra (Action and Performance Tantras, but they are also maintained when practice of the Highest Yoga Tantra),

(13) the confidential (secret) vehicles of tantra's higher classes (Yoga and the Highest Yoga Tantra).

-2 Practices for Bonding with Amoghasiddhi:

(14) safeguarding all these vows,

(15) making outer, inner and secret offerings

-4 Practices for Bonding with Akshobhya

(16) keeping a vajra, and the blissful awareness it symbolizes, as our method,

(17) keeping a bell, and the discriminating awareness of emptiness it represents, as our wisdom,

(18) maintaining the mudra, of visualizing as a Buddha-figure with the consort in union because representing the inseparable union of method and wisdom,

(19) committing ourselves properly to a tantric master.

(Other general tantric vows because of full initiation in one of the Mother tantras or Nondual tantras:)

\*The Secondary Tantric Vows:

-8 Thick Actions

-3 Auxiliary Thick Actions

\*The Bonding Practices for Mother tantras:

-10 Bonding Practices for Mother tantras

Significance of Tantric vows and commitments in the Highest Yoga Tantra:

they are the most superior because only maintained them purely lead directly to Enlightenment within several lifetimes.

4 attitudes that must all be present in transgressing of vow for braking completely the tantric vows (except the vows e.g. giving up Bodhicitta):

- not regarding what you have done as being a mistake
- not turning away from thinking to repeat this action
- rejoicing and are happy about what you have done
- being shameless and inconsiderate, you do not care about the consequences of your actions for yourself and for others

Stage of generation (in general the Highest Yoga Tantras):

\*the yoga that does not arise due to the subtle winds entering, abiding and dissolving into the central channel through the power of meditation, but which has the function of ripening the continuum for completion stages which are its effect, stage of imagination or fabrication

\*bringing the 3 bodies of a Buddha into a Path by newly visualized aspects similar to appearances of death, intermediate state or rebirth

\*meditating on clear appearance (that isolates from senses appearances) and divine pride (of being visualised without self-delusion as the Deity)

\*overcoming ordinary appearances and conceptions upon clear appearances and divine pride

2-fold division of stage of generation (in general the Highest Yoga Tantras):

-coarse stage

single-mindedness of Deity inside the mandala clear appearances and divine pride during meditation on emptiness (Sunyata)

-subtle stage

more subtle visualizations than above using also concentration objects inside the body of the Deity for a preparation to the stage of completion

3 meditative stabilizations of stage of generation (in general the Highest Yoga Tantras):

-initial application, clear appearance of basic figures of mandala

-supreme king of mandalas, generation of full mandala of Deity

-supreme king of action, imaginatively action as the Deity to purify places and beings

Stage of completion (in general the Highest Yoga Tantras):

-yoga in the continuum of a learner which arises from having caused not newly created but already existed winds (circulated within one's subtle body) to enter, abide and dissolve in the central channel by the power of meditation

-transforming ordinary death into the path of Truth Body

-purifying directly intermediate state into the path of Enjoyment Body

-purifying ordinary rebirth into a path of Emanation Body

6 levels of stage of completion (in general Highest Yoga Tantras):

-physical isolation

after gross and subtle generation stages has been completed, through meditation on a subtle drop at the lower opening of central channel of subtle body, the exalted wisdom of bliss-emptiness is generated because some of the winds enter, abide and dissolve in the central channel (where they are isolated from coarse ordinary body), practice of igniting the inner fire (tummo) of 4 joys with meditation on emptiness

-verbal isolation

beginning from the point when an exalted wisdom of bliss-

emptiness is generated and 4 types of mind (empties, the same as in the process of death) begin to manifest as the result of entry, abiding, dissolution of winds into central channel, and enter indestructible drop by practice of vase breathing and vajra repetition (beyond ordinary speech)

-mental isolation

isolation of mind from ordinary mind by an exalted wisdom of bliss-emptiness because of 4 types of mind (empties) and 4 joys are completely experienced as the result of the dissolution of winds into the indestructible drop, to proceed the level of impure illusory body

-(impure) Illusory Body

actual manifestation the form of Deity made only of very subtle fundamental wind, separated from ordinary coarse body from indestructible drop, adorned with major and minor marks of Buddha, produced after experience of metaphoric (conceptual) clear light of the final mental isolation (when the obstructions to liberation from Samsara are not abandoned yet)

-(actual) clear light

manifestation of awareness of very great bliss that directly realised emptiness (Sunyata) beyond conceptuality (manifested because of fundamental individual very subtle the nature of the mind, the Buddha nature, not tained by subtle dualism which continuum last from the beginningless but every sentient being it is although do not recognizes) to control ordinary Death as Truth Body when all of the winds are totally dissolved into the indestructible drop by using impure illusory body

-learner's union

meditation on union of pure illusory body (manifested after experience of actual clear light) and actual clear light which genuine realised emptiness until they will be transformed into complete enjoyment body and omniscient wisdom when obstructions to omniscience will be destroyed through collection of merit by emanations as Enjoyment Body (Intermediate State) and using old coarse body as Emanation Body (Rebirth)

3 bodies of sentient beings according to the Highest Yoga Tantra:

-coarse (ordinary) body

-subtle body made of channels, subtle winds and drops

-very subtle (illusory) body made of very subtle fundamental wind and actual clear light

An example of general Highest Yoga Tantra completion stage:

-base yoga of mantra (physical isolation)

\*yoga of subsequent dissolution of the winds at the navel, using concentration on dissolution of the Deity inside the central channel of one's own subtle body on the level of navel

\*yoga of inner fire, when tummo is ignited through concentration on the blazing inside the central channel on the level of navel using winds that drawn in through nostrils and come down the left and right channels and enter, rise up the central channel creating flame up to crown level that cause the white drops to drip and flown down generating 4 joys for meditation on emptiness, after this one begins the 4 joys in reverse order when white drops go up, repetitions to generate more and more inner fire and bliss-emptiness, one starts suitable practice of 9 mixings

-actual yoga of mantra (verbal isolation)

\*yoga of vase breathing that causing upper winds to descent from crown to heart level of central channel breathing in, swallowing saliva and contracting the lower entrance of central channel to cause lower winds moving up toward the heart, then holding the breath to dissolve winds at the heart level, than again breathing to repeat the process again and again until white and reds drops melts generating great bliss-emptiness with the experience of 4 joys and 4 empties, suitable practice of 9 mixings

\*yoga of vajra repetition when the winds circle from navel level to heart sounding hum, descends sounding om and dissolve again at navel sounding ah, after familization the winds circle within other areas of central channel gathering near and near the heart area until they start to dissolve at indestructible drop with the experience of 4 joys and 4 empties, suitable practice of 9 mixings

-yoga of commitment (mental isolation) when relying on the consort of deity through vajra repetition all winds gather and dissolve at indestructible drop proceeded by the power of 9 mixings with the complete experience of 4 joys and 4 empties

-yoga of shape (impure illusory body) when the illusory body (wind in the form of the deity separated from ordinary body) is manifested from example clear light made by yoga of commitment, at the same time signs of 4 empties are fully experienced in the reverse order

-yoga of pure pristine awareness (actual clear light, learner's union) when dissolutions of illusory body without or with one's universe are manifested using consort of deity, until experience of actual clear light where the impure illusory body totally disappears like a rainbow with the direct perception of emptiness-bliss and one reaches the level beyond the obstructions to liberation, than one starts the union of pure pristine awareness and shape when one arises from actual clear light as pure illusory body of the form of deity and 6 things occur: \*black near attainment of the reverse order, \*cessation of actual clear light, \*becoming an Arhat, \*freedom from the obstructions to liberation, \*pure illusory body, \*ordinary learner's union of actual clear light and pure illusory body that learns signs and empties with actual clear light direct perception of emptiness-bliss until these two be non-dual single entity and one reaches the moment of freedom from the obstructions to omniscience, the final stage is when the obstructions to omniscience are not possible to arise again and one attains the omniscient awareness of non-learner's union and manifests countless emanation bodies to benefit living beings

9 mixings (for bringing ordinary death, intermediate state, rebirth into the paths of Truth, Enjoyment and Emanation Bodies):

(mixings during waking):

-with Truth Body, by force of tummo and vajra repetition 4 empties are experienced with final clear light meditation on emptiness, during which divine pride of Truth body is generated, as the cause for actual clear light (Truth body)

-with Enjoyment Body, after arising from clear light state of emptiness the illusory body is manifested, during which divine pride is generated, as the cause for pure illusory body (Enjoyment Body)

-with Emanation Body, because of strong Bodhicitta motivation a wisdom deity (illusory body) uses commitment deity (emanation deity) for the benefit of ordinary physical beings, the practice of deity and divine pride as the cause for actual Emanation Body

(mixings during sleep):

-with Truth Body, because of fluency of tummo and vajra repetition practice the inner fire is also cultivated when sleep begins and 4 empties with meditation on emptiness are practised through the force of familization during waking, final clear light in the sleep is manifested as the cause for actual clear light (Truth Body)

-with Enjoyment Body, after arising in the sleep state from clear light of emptiness a dreaming is experienced and a form of deity (illusory body) is manifested through the force of familization during waking as the cause for pure illusory body (Enjoyment Body)

-with Emanation Body, because of strong Bodhicitta a wisdom deity

(illusory body) of dreaming arises from sleep and uses the form of deity for the benefit of ordinary physical beings through the force of familization during waking as the cause for actual Emanation Body

(mixings during death):

-with Truth Body, because of fluency of tummo and vajra repetition practice the 4 empties with meditation on emptiness are experienced at the time of death through the force of familization (during waking and sleep) and now is the best opportunity for realization of actual clear light (transformation of ordinary death into the path of Truth Body)

-with Enjoyment Body, because of practice the illusory body and emptiness meditation after actual clear light (during death) has been manifested the pure illusory body is generated (the force of familization during waking and sleep) for the benefit of subtle beings (transformation of intermediate state into the path of Enjoyment Body)

-with Emanation Body, because of strong Bodhicitta (through the force of familization during waking and sleep) a controlled rebirth is taken in ordinary physical world as Dharma mentor (transformation of ordinary rebirth into a path of Emanation Body)

The Kagyu system of Mahamudra:

\*Definition of Mahamudra (tibetan: Chak gya chenpo):

-chak, the "hand" personal and genuine innermost awareness of emptiness (Sunyata) beyond being an object of thought or verbal description,

-gya, the "seal" that signifies the intrinsic state of genuine, unaltered, selfliberated, unborn, unfabricated, original true the nature of the mind called the ordinary mind but every sentient being it is although do not recognizes, and that which creates the phenomena of Samsara and Nirvana cannot beyond it,

-chenpo, the "great" all pervading realization of union of emptiness and wisdom and nothing can transcend it, no superior "Dharmakaya".

\*3 traditions of Mahamudra:

-preparatory Sutra Mahamudra, gradual training based on teachings about emptiness (Sunyata) according to Prajnaparamita sutras, Maitreya shastras on Buddha Nature and Pure Being, Cittamatra and Madhyamika teachings followed by meditation on Bodhicitta, tranquil stabilization and superior seeing but they are preparatory Sutra because it has the tradition of skilful means that contains profound devotional methods of directly pointing out the selfless and luminous nature of mind which are imported from Vajrayana

-Mantra Mahamudra, the practice of generation and completion stages of the Highest Yoga Tantra with the final non-learner's union

-Essence Mahamudra, simultaneous realization and liberation, the most profound, devotional and quick path which leads to the sudden realization of the true nature of mind called the ordinary mind but only by extremely realized Vajra mentor who bestows directly and nakedly (although seems to be in ordinary and simple way) a special blessing transmission (adhishtana, the empowerment of vajra wisdom) upon an extremely receptive, open, devoted and qualified student, it is sourced mainly in the Highest Yoga Tantras, the lineage blessing instructions, songs of realization (dohas) and treatises of Mahasiddhas

The Nyingma system of the 3 Inner Tantras:

-Maha Yoga  
great yoga, which uses the completion stage practices but stresses

the generation stage practices

-Anu Yoga

after the great yoga, which uses the unique instant generation stage practices but stresses the completion stage practices

-Ati Yoga (Dzogchen)

the peak of yoga practice, the "great perfection" of all qualities of Buddhahood, the final stage of all yogas and the "great completion" of the path, which stresses especially Trekcho and the unique Thogal practices, with the final self-liberated return to the fundamental state of nakedness, the Rigpa, the pure presence of heart to heart connection with all Buddhas

7 features of final non-learner's union (Buddhahood) according to the Highest Yoga Tantra:

- one's Complete Enjoyment Body has 32 major and 80 minor marks of Buddha
- one's Complete Enjoyment Body is embracing a Wisdom consort
- one's awareness always remains in a state of great bliss
- that bliss is always mixed with cognition of emptiness (Sunnyata)
- one's awareness never wavers from great compassion for all sentient beings
- the continuum of one's body never ceases
- one's emanations pervade the universe ceaselessly performing activities for the benefit of others

The phases of the path in system of the Highest Yoga Tantra:

- path of accumulation
- stage of generation
- path of preparation
- physical isolation, verbal isolation, mental isolation, impure Illusory Body
- path of seeing
- actual clear light
- path of meditation
- learner's union
- path of no more learning
- non-learner's union

## 17) Perfect enlightenment

64 main features of Buddhahood:

- of all-penetrating knowledge (10 powers of perfect enlightenment)
- of never doubtful activity (4 types of fearlessness)
- of all-pervading perfect activity (18 distinctive qualities of Buddhahood)
- of 32 physical marks of the Perfect One

18 distinctive qualities of Buddhahood:  
(conduct:)

- physical behaviour is never mistaken
- speech is never meaningless or unpleasant
- awareness is never forgetful or ineffective
- awareness is always in right meditation
- awareness never has (ineffective) conceptions
- actions are always suitable meaningful

(realization:)

- Bodhicitta aspiration never deteriorates
  - diligence in helping others never decreases
  - activity in helping others never decreases
  - (primordial) wisdom is ever perfect
  - realization of liberation is ever perfect
  - (liberating) wisdom is auto-cognisanced
- (enlightened activity:)
- physical activity is always accompanied by wisdom

- verbal activity is always accompanied by wisdom
- mental activity is always accompanied by wisdom (enlightened wisdom:)
- perfect awareness over the past
- perfect awareness over the present
- perfect awareness over the future

Mental marks of the Perfect One:

\*10 powers of perfect enlightenment:

- knowing the causality of the possible and impossible
- knowing the full (karma) results how actions will ripen
- knowing all faculties of beings such as 5 senses, life-forms
- knowing different temperaments of beings
- knowing wishes of beings
- knowing where various paths lead
- knowing meditative absorptions (Samadhis)
- recollection past and future states of beings
- knowing all objects or events of beings using divine eye
- knowing the peace/extinction of impurities (how destroy karmic defilements and delusions)

\*4 types of fearlessness:

- realising perfect enlightenment, which embraces every thing with nothing more to add or remove, omniscient Buddha without any doubt or fear help others know every aspect of that which is to be know
- removing all impurities Buddha has ability to help others eliminate without errors those things which must be eliminated
- knowing the way to perfect enlightenment Buddha teaches others without errors the way to enlightenment
- realising perfect cessation Buddha truthfully tell others of their realization

\*4 perfect understandings of the Perfect One:

- of all skilful means in helping sentient beings
- all levels of meaning of skilful means
- all the exact words with which to express them according to any possible difficult situations
- all aspect of knowledge to teach with self-confidence anything anyone wish to learn and turn it into a path to liberation/enlightenment

32 physical marks of the Perfect One:

- (1) feet marked with Dharma-wheels with a 1000 spokes, (2) feet are broad with not protruded ankles, (3) fingers and toes are long, (4) slightly webbed hands and feet, (5) soft, youthful skin, (6) nicely full and rounded all parts of body, (7) calves are strong like those of an antelope, (8) private parts are hidden like those of an elephant, (9) torso is broad like that of a lion, (10) shoulders' clavicles are not hollow but filled with flesh, (11) tops of the shoulders have elegant curves, (12) arms are soft, round and equal, (13) arms are long to the knees and round, (14) body is surrounded by aura of light, (15) neck has lines immaculate as a conch, (16) cheeks are magnificent as those of a lion, (17) has 40 teeth -20 on each jaw, (18) teeth are very white and beautiful placed, (19) teeth are without marks or defects, (20) eye-teeth are perfect and brilliantly white, (21) tongue is long and unending-like, (22) taste has perfect faculty, (23) voice is as sweet as that of Brahma, (24) eyes are beautiful like blue lotuses, (25) eyelash are handsome as those of an ox, (26) face is very clear and radiant making impression of beauty, (27) head is adorned with a mound and one can never see where it ends, (28) skin is pure and fine, (29) skin is golden-coloured, (30) hairs on body are always fine and soft, one in each pore, spiraling to the right and upwards, (31) hair is impeccable and like deep blue gem, (32) whole body has extraordinary strength and perfect proportions of Narayana-Vishnu

## 64 verbal marks of the Perfect One:

(1) enlightening speech can flow everywhere in accordance with each person's disposition and spiritual development, (2) speech is smooth always giving mental bliss and comfort, (3) goes straight to the mind giving clear meaning according to conventional or ultimate truth of existence, (4) it is finds sensible since never speaks in a ridiculous or broken manner, (5) is perfectly correct because of perfect enlightenment, (6) is unstained beyond disturbing emotions, (7) it is sparkling clear since never uses expressions not commonly known to perishable people, (8) it brings harmony to the ear since it is beyond extremistic views, (9) it makes the listener fill fit leading just what it says beyond problems, (10) it cannot be damaged or faulted by extremist opponents, (11) is pleasing and never grates on anyone's mind, (12) is taming disturbing emotions by bringing antidotes to apply, (13) it is never harsh and harmful for spiritual developments of listeners, (14) is not cruel but with skilful means because of perfection in various trainings, (15) is thoroughly taming to suit the needs of disciples not excluding anyone, (16) is pleasing to the ear, (17) it refreshes the body comfort of listener, (18) it soothes the mind eliminating doubts and any discomfort, (19) it makes heart happy without any confusion or be tired and bored, (20) it gives rise bliss showing the fact of reality, (21) it never leaves us disappointed, (22) is worth knowing completely and developing by listeners the discrimination that arises from listening, (23) is worth fitting all its details together to make sense, (24) is clear in all details since it shows the skilful means without hiding anything, (25) it makes happy that by relying on it beings can achieve liberation or enlightenment according to level of their abilities, (26) it makes feel encouraged and inspired, (27) makes know things completely straightforwardly beyond conventional conceptions, (28) it causes us to fit details together to make sense, (29) is logical and perfectly correct in terms, (30) is pertinent never teaching anything that does not suit the listener, (31) speech is free of the fault of needless redundancy even though on one occasion, for one meaning, it may appear to be repetitious since it provides many synonyms, always beyond misconceptions, (32) is like the powerful roar of a lion in that it terrifies the extremists with antagonistic outlook, (33) is like bellowing call of god's elephant, never shy to speak out, (34) is like thunderous roll of a dragon's roar, vast and difficult to fathom in its depth and extent, (35) is like voice of king of half-human half-serpent beings, so majestic and noble that everyone listens, (36) is like melodious voice of divine musicians who sustain themselves on fragrances the most pleasant to hear, (37) is like melodious call of ancient song sparrow since it continues from topic to topic without any break and even after it has ended it leaves with the strong wish to hear again, (38) is like melodious voice of Brahma, divine clear for a very long time, (39) is auspicious like the cry of ancient pheasant for accomplishing by students things that seems to be even beyond perishing, (40) speech is authoritative like the command of Indra, the king of gods, (41) is like the sound of a battle-drum for victory over demonic forces and views, (42) is without any feeling of self-conceit beyond praise, (43) is without any feeling of self-despair beyond censure, (44) it enters into everything that has, is or will happen, (45) it never is clipped short or has any words missing, (46) it never leaves anything uncompleted, (47) is without any feeling of inadequacy, fear or doubts in skilful means, (48) is without any compelling feelings of desirous attraction, (49) is joyously exhilarating since the more it explains, the more is beneficial for body/mind, (50) is pervasive, totally mastered 5 fields of knowledge: craftsmanship, medicine, languages/grammar, logic, inner/exceptional self-knowledge, (51) it stimulates growth benefiting all sentient beings, (52) speech and continuous, never tired, pauses or hesitates, (53) is related not using even single word without any context, (54) speech has all languages complete in it that every being can understand it, (55) it suits and satisfies everyone's power and ability, (56) it cannot be faulted, never acts counter to what has promised and always leads listeners to

success, (57) it never deviates always leads listeners to maturity without losing a moment, (58) it never in nervous haste, always calm and suitable, (59) it resounds to the entire circle of those around, whether listener is close or far, everyone hears voice with equal volume the same clear as if right up front, (60) it stills infatuated attachments of listeners, (61) it tames deep hostilities, (62) clears away closed-minded ignorance, (63) it puts an end to demonic forces/interferences, (64) it can make everything take on a supreme aspect since when explaining the skilful means can use anything well-known in the world as an example and explain in relation to it.

## 9 qualities and skills of Perfect One's enlightening influence:

-physical marks of the Perfect One reminds us of an Indra, the king of gods, who without any effort or thought reflects his form on any place when its surface is smooth and polished and anyone when sees it is inspired, happy and wish to achieve such magnificent form, likewise Buddha reflects his form for purified and ready disciples

-verbal marks of the Perfect One reminds us of the great drum of gods, that without any player automatically resounds to arouse gods out of their traumatic pleasures with no possibility for Dharmas or out of their fight with the would-be divine attacking their realm, continually transmitting the 4 seals of Buddhism, likewise Buddha's speech without any effort inspires everyone to give up delusions and rise awareness and wisdom

-mental marks of the Perfect One reminds us of the monsoon clouds, that cover the sky and pour down a constant and steady rain everywhere without any intention they cause the fields to bear their crops, likewise Buddha's awareness reach out to all beings everywhere and spontaneously for their help and spiritual development

-enlightening influence of his physical and verbal faculties reminds us of a great Brahma, the god of realms more subtle than heavens, who without ever leaving his domain effortlessly manifests in the desire realms of ordinary gods, and inspires them to outgrow their sensory attachments and transcend them, likewise Buddha manifest himself without barriers or limits in countless realms and leads every being out of his errors

-mental marks of the Perfect One is like the sun, that without any intention remains in the sky and yet shines forth light in all directions eliminating darkness, likewise Buddha mental faculties remain in Dharmakaya and yet out of loving-compassion radiates help for the benefit of all sentient beings

-awareness of the Perfect One is like a wish-granting gem, which can fulfill everyone's dreams and hopes, likewise Buddha's omniscient awareness and loving-compassion grant all sentient beings wishes for even spiritual attainments that are beyond perishing

-speech of the Perfect One is like an echo, that resounds out of many causes assembled together effortlessly and cannot be located anywhere, likewise Buddha's speech spontaneously arises because of needs of limited beings no matter what distance or source

-body of the Perfect One is like the space, a lack of impediment for spatial existence, that pervades everywhere, last forever and allows for everything to exist, likewise Buddha's physical faculties pervade everywhere as that which effortlessly allows for all positive qualities to exist until all Samsara has come to an end

-loving-compassion of the Perfect One is like the earth, that without any effort or will acts as the support and source out of which everything grows, likewise Buddha effortlessly support and source out of which everyone's positive potentials can act as roots for spiritual growth

(3 kayas of Buddhahood:)

Definition of Dharmakaya:

the Truth, Wisdom embodiment, all and ever-pervading suchness, essence and basis of all, not created by causes and conditions.

8 qualities of Dharmakaya:

- identical, for all Buddhas
- profound, beyond conceptuality
- permanent, uncreated without end or beginning
- homogeneous, the same inseparable space of emptiness (Sunyata)
- right, without error, existence or non existence
- pure, from errors and delusions
- lucid, non conceptual suchness
- linked to Sambhogakaya, the basis for it

Definition of Formkaya (Rupakaya):

the kaya of Buddhahood which is divided into Sambhogakaya and Nirmanakaya

Definition of Sambhogakaya:

enjoyment embodiment, manifested for the benefit of pure beings of 10 Bodhisattva levels.

8 qualities of Sambhogakaya:

- surroundings, beings of 10 Bodhisattva levels
- domain, pure Buddhalands
- form, like Vairochana Buddha
- marks, 32 main marks and 80 adornments
- teaching, perfect Mahayana
- deeds, enlightened
- spontaneity, without any effort, wish-fulfilling
- absence of own nature, the Dharmakaya

Definition of Nirmanakaya:

emanation embodiment, manifested for the benefit of all fortunate beings with good karma.

8 qualities of Nirmanakaya:

- basis, a Dharmakaya emanation
- cause, compassion for all beings
- domain, pure and impure lands
- duration, without breaks as long as world endures
- character, 3 types of emanation: creative like artists, emanate in inferior bodies, supreme with 12 deeds
- inspiration function, make beings to long for Nirvana
- maturity function, bring beings to full maturity
- liberation function, to save all beings

12 deeds of Nirmanakaya:

- manifestly takes rebirth from Tushita
- enters the womb
- is born in the world
- skilled in all arts, crafts
- enjoys a company of his consorts
- renounces, give up worldly aims
- ascetic hardship
- goes to the Bodhi seat
- overcomes armies of negative forces
- attains perfect enlightenment
- turns the wheel of Dharma
- manifests Nirvana

Characteristics of 3 Kayas:

- Dharmakaya is for one's own value, complete annihilation of 2 obstacles (to liberation and to omniscience)
- 2 Formkayas are for all sentient beings value, complete accumulation of the merit

Formkaya is a consequence of:

- power of transmission of Dharmakaya
- experiences and abilities of beings
- one's own former prayers

3 Particularities of kayas of Buddhahood:

- identity, 3 kayas are identical for all Buddhas, inseparable from Dharmadhatu, of the same supreme activities
- permanence, nature of Dharmakaya
- manifestation, Dharmakaya through purification of cognitive obstructions, Sambhogakaya through purification of effective defilements (delusions), Nirmanakaya through purification of karmic obstructions

## Resources

These notes on The Gradual Path to Enlightenment, the "Lamrim", are composed mainly from following books:

1. Je Gampopa, Ken Holmes: "Gems of Dharma, Jewels of Freedom",
2. Geshe Kelsang Gyatso: "Joyful Path of Good Fortune",
3. Geshe Jampa Tegchok, Thubten Chodron: "Transferring the Heart. The Buddhist Way to Joy and Courage",
4. Patrul Rinpoche, Joanna Grela: "Słowa Mistrza Samantabhadry" ("The Words of My Perfect Teacher"),
5. Geshe Sonam Rinchen, Ruth Sonam: "Atisha's Lamp for The Path to Enlightenment",
6. Ken Holmes: "Maitreya on Buddha Nature",
7. Ven. Lobsang Gyatso: "The Four Noble Truths",
8. Geshe Sonam Rinchen, Ruth Sonam: "The Three Principal Aspects of The Path",
9. Pabongka Rinpoche, Michael Richards: "Liberation in the Palm of Your Hand",
10. dr Cornelia Weishaar-Günter, Regine Leisner: "Die Struktur des Lamrim",
11. H.H. Dalai Lama, Tsongkhapa, Jeffrey Hopkins: "Tantra in Tibet",
12. H.H. Dalai Lama, Tsongkhapa, Jeffrey Hopkins: "Deity Yoga. In Action and Performance Tantra",
13. Daniel Cozort: "Highest Yoga Tantra",
14. Geshe Kelsang Gyatso: "Tantric Grounds and Paths",
15. Khenpo Tsultrim Gyamtso Rinpoche: "Sun of Wisdom",
16. Khenpo Tsultrim Gyamtso Rinpoche, Shenpen Hookham: "Stopnie Medytacji Pustki" ("Progressive Stages of Meditation on Emptiness"),
17. Lati Rinpoche, Jeffrey Hopkins: "Śmierć, stan pośredni i odrodzenie w Buddyźmie Tybatańskim" ("Death, Intermediate State, Rebirth in Tibetan Buddhism"),
18. Dzogchen Ponlop: "Wild Awakening. The Heart of Mahamudra and Dzogchen",
19. Ven. Lobsang Gyatso, Ven. Sherab Gyatso: "Bodhicitta. Cultivating the compassionate mind of enlightenment",
20. Geshe Kelsang Gyatso: "Meaningful to Behold, The Bodhisattva's Way of Life",
21. Jamgon Kongtrul Rinpoche: "Buddhist Ethics",
22. Geshe Rabten: "Mahamudra, der Weg zur Erkenntnis der Wirklichkeit",
23. Panchen Sonam Dragpa: "Overview of Buddhist Tantra",
24. Geshe Kelsang Gyatso: "Clear Light of Bliss",
25. Jamgon Kongtrul Rinpoche, Khenpo Tsultrim Gyamtso Rinpoche: "Ascertaining Certainty about the View",
26. Geshe Ngawang Dhargyey, Alexander Berzin: "An Anthology of Well-Spoken Advice on the Graded Path of the Mind".

All of these books are available at the library: Książnica Pomorska in Szczecin, Poland - "The Buddhist Book Project Poland".

Internet page: [www.bbpp.eu.org](http://www.bbpp.eu.org)

Other books and internet pages which were useful:

27. L. S. Dargyap Rinpoche, Thomas Lautwein: „Achtsamkeit und Versenkung. Lamrim – die tibetische Meditation“,
28. <http://www.thubtenchodron.org/GradualPathToEnlightenment/outline.html> : Lam Rim,
29. <http://community.palouse.net/lotus/library.htm> : Je Tsongkhapa: „Lines of Experience. Lam-Rim Bsdus-Don“, Aryasura: „Fifty Stanzas of Guru Devotion“ and other important texts,
30. <http://www.berzinarchives.com/> : Vows and commitments, and other teachings,
31. <http://www.accesstoinight.org/index.html> : „Tipitaka, The

Pali Canon“ including „Dhammapada“, and other important texts,

32. <http://www.lamrim.com/kirtitsenshab/tantricgrounds.html> : Ven. Kirti Tsenshab Rinpoche: "The Tantric Grounds and Paths", mp3 files,
33. <http://www.shenpen-osel.org/> : Issues of Shenpen Ösel.

The graphic of the white conch was taken from AsiaView, a program of The Asian Classics Input Project, e-mail: [acip@well.com](mailto:acip@well.com). The white conch symbolizes the deep, far-reaching and melodious sound of the Dharma teachings

May these notes be helpful for others,  
excuse me if errors in my notes,  
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