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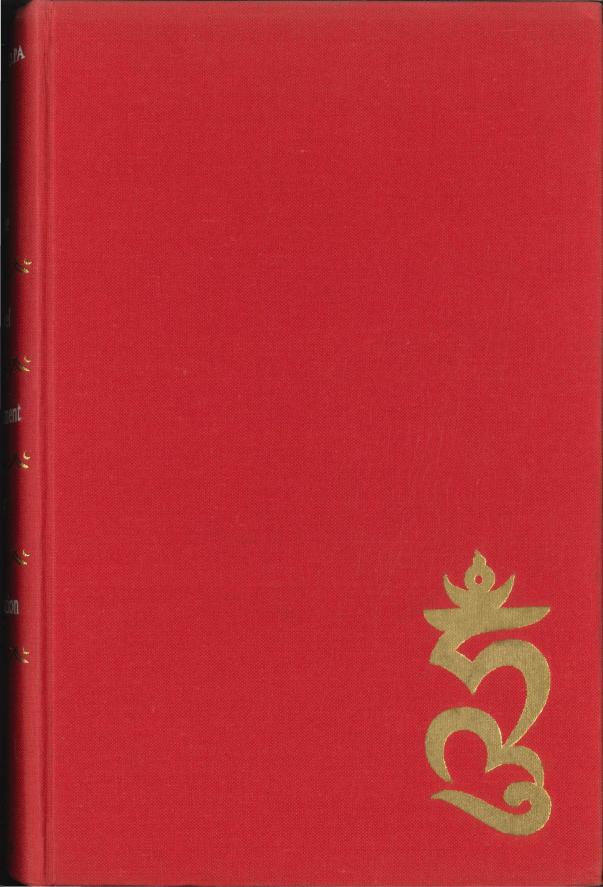
Translated by Dr Herbert V. Guenther

The Jewel Ornament of Liberation is a masterly survey of Tibetan Buddhism. It describes the special training necessary to win enlightenment, explaining how an enlightened attitude is strengthened by practising the six perfections, and closes with a definition of Buddhahood.

Its author, sGam.po.pa, was born in 1079 A.D., and became Mi.la.ras.pa's favourite pupil. He founded the bKha'. 'gyud.pa (Red Hat) order, for whose Lamas the Jewel Ornament is still a manual of instruction.

Dr. Herbert Guenther, who translated this great work from a Bhutanese block print which hitherto has escaped the notice of Western scholars, now emerges as one of the leading authorities on Tantric Buddhism. Being in contact with Tibetan teachers, Dr. Guenther's work is inspired by the living oral tradition, and his extensive notes and commentaries open new vistas to Western scholarship.

As a part of his translation he has provided an invaluable guide to the transliteration and pronunciation of Tibetan words. Technical terms have been added throughout, both in Tibetan and Sanskrit, and are indexed accordingly; and over 150 Tibetan manuscripts and block prints which are quoted in sGam.po.pa's text are listed with their Sanskrit equivalents (where the latter survive) in appropriate indices.



With deepest esteen to Jather Merton Sdezhung Trulker

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Jewel Ornament of Liberation

Dam.chos yid.bžin.gyi nor.bu thar.pa rin.po che'i rgyan žes.bya.ba theg.pa chen.po'i lam.rim.gyi bśad.pa

For the first time translated from the original Tibetan and annotated by

HERBERT V. GUENTHER



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bKa'.gdams.pa and the experiences of Mahāmudrā in a unique manner, so that the two streams united (bKa'.phyag chu.bo gñis 'dres). He had many disciples and was the organizer of the bKa'.rgyud.pa order. He died in the year A.D. 1153.²

In all his works sGam.po.pa blends the theoretical exposition of the Sūtras with the experiential contents of the Tantras. He is never pedantic, but always simple and to the point in a way rarely met with among philosophers. While Indian pandits are mostly diffuse, sGam.po.pa, like all Tibetan scholars, orders and structures his material so that the important points stand out simply and clearly.

In his 'Jewel Ornament of Liberation', the full title of which is 'The Explanation of the Stages on the Mahāyānic Path towards Liberation, called a Jewel Ornament of Liberation or the Wish-Fulfilling Gem of the Noble Doctrine', sGam.po.pa deals with the whole of Buddhism as a way of life. He is convinced that every sentient being is capable of attaining enlightenment which is not so much a change from one extreme, Saṃsāra, to another, Nirvāṇa, but the ineffable experience in which both have ceased to dominate the thought of man so that he begins to live his life as transformed by pure transcendence.

Samsāra and Nirvāņa are not entities, but interpretations of our experiences, and as such are both Sūnyatā, which again is an operational term, not an ontological concept. Although all sentient beings may attain enlightenment by their own efforts, because each is a potential Buddha, human existence is the most suitable occasion for such striving. It is not something self-evident, although we can only act as human beings. We must always be aware of human dignity and so respect others as equally worthy beings. By this awareness we gain confidence in being able to realize a thoroughly human and humane goal, and find the meaning of life. In this striving we are in need of spiritual friends. They may be found at any level, because, if Saṃsāra and Nirvāṇa as interpretations have their common root in transcendence, which from the ordinary point of view is just nothing (Sūnyatā), whatever and whomsoever we meet serves as a symbol and guide to transcendence. Since all our experiences, from the most sordid aspects of life to the most lofty ideals, are of a transitory nature, it is important for us always to be aware of this fact and not to build on them as a solid foundation which will only obscure our mind and expose us to unending sorrow. In this awareness the transitory does not lead us into despair, but serves as a lamp to the everlasting which no words can express and which pervades everything temporal. Subject to transitoriness all that we call the world,

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MEETING SPIRITUAL FRIENDS

(c) 'The contributary cause are spiritual friends.'1

THIS MEANS THAT although you may possess the most perfect working basis, but are not urged on by spiritual friends as a contributary cause, it is difficult to set out on the path towards enlightenment, because of the power of inveterate propensities due to evil deeds committed repeatedly in former times. Therefore you have to meet spiritual friends. This necessity is outlined in the following index:

Five headings refer to the meeting with spiritual friends:

Reason, classification,

Primary characteristics of each group,

The method of meeting them and the benefits.

There are three reasons for meeting them, scriptural authority, necessity and simile.

'Scriptural authority' is found in the ''Phags.pa sdud.pa' ('Prajñā-pāramitāsaṃcayagāthā', fol. 18b):

Virtuous disciples having respect for the Guru

Should always be in touch with wise Gurus

Because from them the virtues of a wise man spring.

And in the ''Phags.pa brGyad.ston.pa' ('Aṣṭasāhasrikā-prajñā-pāramitā'):

Thus a Bodhisattva Mahāsattva who wishes to attain unsurpassable enlightenment must first (11a) approach, then meet and honour spiritual friends.

'Necessity' means that you who have the quality of being an individual able to attain omniscience, must meet with spiritual friends, because you yourself do not know how to accumulate merits and how to tear the two veils of conflicting emotions and primitive beliefs about reality. This is indisputable. In general, the Buddhas of the past, present and future make it clear why friends are necessary, while the Pratyekabuddhas illustrate the fact that without friends the ultimately real remains unattainable. And so for people like ourselves who intend to attain perfect Buddhahood it is necessary to accumulate all those merits which are subsumed under merit proper

and spiritual awareness,² but the means of accumulating them depends on spiritual friends; and it is equally necessary to tear the two veils of conflicting emotions and primitive beliefs about reality, but the means of doing so again depends on these friends.

The 'similes' are that spiritual friends are like a guide when we travel in unknown territory, an escort when we pass through dangerous regions and a ferry-man when we cross a great river.

As to the first, when we travel guideless in unknown territory there is the danger of going astray and getting lost. But if we go with a guide then there is no such danger, and without missing a single step we reach the desired place. So also, when we have set out on the path towards unsurpassable enlightenment and are going towards the spiritual level of the Samyaksambuddha, if there is no spiritual friend belonging to the Mahāyāna way of life to act as our guide, then there is danger of losing our way in paths of the Non-Buddhists³ (11b), of going astray in the way of life of the Śrāvakas, and of getting lost on the paths of the Pratyekabuddhas. But if we walk with a spiritual friend as our guide, then there is no danger and we arrive at the city of the Omniscient One. This is stated in the 'dPal.'byun.gi rnam.thar':4

Spiritual friends are like guides, because they set us on the path of the perfections.

In the second simile dangerous regions are haunted by thieves and robbers, wild beasts and other noxious animals. When we go there without an escort, there is the danger of losing our body, life or property; but when we have a strong escort we reach the desired place without loss. So also, when we have set out on the path towards enlightenment, accumulated merits and spiritual awareness and are about to go to the city of the Omniscient One, if there is no spiritual friend to act as an escort, there is danger of losing our stock of merits either from within ourselves, by preconceived ideas⁵ and emotional instability, or from outside, by demons, wrong guides and other treacherous people, and there is also the danger that we may be robbed of our life which is approaching pleasurable forms of existence. As has been stated:⁷

When the crowd of robber-like emotions,

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er er Gets a chance to do so, it will steal the good one has acquired And even take the life which is on its way towards pleasurable forms of existence.

But if we have spiritual friends to escort us, we do not suffer the loss of our stock of the good and wholesome, are not robbed of our

lives that are approaching pleasurable forms of existence, and we arrive at the city of the Omniscient One. This is affirmed in the 'dPal.'byun.gi rnam.thar':8

All the merits of a Bodhisattva are guarded by spiritual friends (12a).

And in the 'dGe.sñen.ma Mi.g'yo.ba'i rnam.thar':9

Spiritual friends are like an escort, because they conduct us to the city of the Omniscient One.

Finally in the third simile when we cross a great river, if we have boarded a boat without a boatman, we are either drowned or carried away by the current and do not reach the other shore; but if there is a boatman we land safely by his efforts. So also, when we cross the ocean of Saṃsāra, if there are no spiritual friends to act as boatmen, though we have boarded the ship of the Noble Doctrine, we are either drowned in Saṃsāra or carried away by its current. As has been said:10

One does not reach the other shore without an oarsman in the boat;

Although one may have all qualities complete, without a Guru one does not arrive at the end of the world.

Therefore, when we are in touch with spiritual friends who are like boatmen, we reach the dry shore of Nirvāṇa, the other side of Saṃsāra. This is expressed in the 'sDon.po bkod.pa'i mdo' ('Gaṇ-ḍavyūhasūtra', p. 463):

Spiritual friends are like a boatman, because they make us cross the great river of Saṃsāra.

And so we must meet with spiritual friends who are like a guide, an escort and a boatman.

The classification of these friends is fourfold: (i) in the form of an ordinary human being, (ii) as a Bodhisattva living on a high level of spirituality, (iii) the Nirmāṇakāya, and (iv) Sambhogakāya of the Buddha. These four types are related to our spiritual standing in life (12b).

Since at the beginning of our career it is impossible to be in touch with the Buddhas or with Bodhisattvas living on a high level of spirituality, we have to meet with ordinary human beings as spiritual friends. As soon as the darkness caused by our deeds has lightened, we can find Bodhisattvas on a high level of spirituality. Then when we have risen above the Great Preparatory Path¹¹ we can find the Nirmāṇakāya of the Buddha. Finally, as soon as we live

on a high spiritual level we can meet with the Sambhogakāya as a

spiritual friend.

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Should you ask, who among these four is our greatest benefactor, the reply is that in the beginning of our career when we are still living imprisoned by our deeds and emotions, we will not even see so much as the face of a superior spiritual friend. Instead we will have to seek an ordinary human being who can illumine the path we have to follow with the light of his counsel, whereafter we shall meet superior ones. Therefore the greatest benefactor is a spiritual friend in the form of an ordinary human being.

As to the primary characteristics of the four types you must know that The Buddha is most perfect in renunciation, because he has torn and discarded the two veils of conflicting emotions and primitive beliefs about reality, and is most perfect in knowledge, because he possesses the two kinds of omniscience.¹²

You must understand that in Bodhisattvas living on a high level of spirituality and acting as spiritual friends these qualities of renunciation and knowledge are also present from the first level up

to the tenth.

Finally, Bodhisattvas living on a higher level of spirituality than the eighth, possess ten powers by which to receive sentient beings into their fold. These are power (i) over the length of life, (ii) mind and (iii) necessities, (iv) over Karma (13a), (v) birth, (vi) creative imagination, (vii) resolution, (viii) miracles, (ix) knowledge, and (x) presentation.

- (i) 'Power over the length of life' means to be able to live as long as one desires,
- (ii) 'over mind' to be able to enter a state of meditative absorption at will, and
- (iii) 'over necessities' to be able to shower down a rain of immeasurably valuable necessities on sentient beings.
- (iv) 'Power over Karma' means to be able to improve the effect of Karma that has to be experienced in some world sphere, continent, form of life, manner of birth or place in life,
- (v) 'over birth' to be able to be born in the world of sensuality without spiritually departing from meditative concentration; and, having taken birth in the world of desires not to be affected by its evil, and
- (vi) 'over creative imagination' to be able to turn water into earth and to accomplish similar phenomena.
 - (vii) 'Power over resolution' means to be able to determine to

MEETING SPIRITUAL FRIENDS

In other words a spiritual friend is (i) well versed in the message of the Mahāyāna and (ii) follows the precepts of a Bodhisattva.

The three ways of remaining in touch with a spiritual friend once you have found him are: (i) by receiving him respectfully and serving him, (ii) by showing him devoted interest and reverence, and (iii) by establishing for yourself the validity of his instruction and acquiring

a primary understanding of it.17

(i) 'Remaining in touch with him by receiving him respectfully', means to fold your hands and rise quickly in his presence (14a), to bow down before and circumambulate him, to speak at the proper time and out of a loving disposition, to gaze at him ever and again with a mind that cannot be satisfied by one look; as the spiritual friend was respectfully received by the merchant Nor.bzańs. Also in the 'sDoň.po bkod.pa'i mdo' ('Gaṇḍavyūhasūtra') 18 is written:

Be insatiable to gaze at spiritual friends because it is difficult to behold them, hard for them to appear and not easy to meet them.

'By serving him' is meant to provide him, regardless of trouble, with proper food, garments, bed-clothes, bedsteads, medicines and other necessities for life such as grain and butter; as the spiritual friend was served by the venerable rTag.tu.nu (Sadāprarudita). In the 'dPal.'byun.gi rnam.thar'¹⁹ we read:

The enlightenment of a Buddha is obtained by serving spiritual friends.

(ii) 'To remain in touch with him by showing him devoted interest and reverence' is to think of a spiritual friend as the Buddha, not to disobey his commands, and to awaken in yourself devoted interest, reverence and confidence; as was done by pandit Nāropa.²⁰ Also in the 'rGyal.ba'i yum' ('Ekākṣarīmātā-nāma-sarvatathāgata-prajñā-pāramitā') it is stated:

You must in earnestness awaken reverence for spiritual friends; you must be bounteous towards them and please them.

Further, in your own way and status in life you must know how to act as a friend, as may be seen from the 'rGyal.po Me'i rnam.thar'.²¹

(iii) 'To remain in touch with him by establishing the validity of his instruction and to acquire a primary understanding of it' (14b), means to realize the validity of his words while you come to understand his instruction by hearing and thinking about it and by making it a living experience.²² For by so doing he is extremely pleased. As is

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MEETING SPIRITUAL FRIENDS

'The second simile means: When you do not bear in mind the Dharma which you are going to hear, though the words have reached the perceiving and hearing faculties, it is as if juice is poured into a pot with a leaky bottom—however much you may pour, nothing will remain there; and however much of the Dharma you may have heard you do not know how to instil it into your mind and how to take it to heart.

'The third simile means: When you hear the explanation of the Dharma, but listen to it with ideas concerned with the will to live and the desire for fame or with thoughts affected by the five poisons that stem from the three emotionally upsetting forces of cupidity, aversion and bewilderment, not only will the Dharma not become beneficial to your mind, it will even turn into its very opposite, and this is like healthy juice poured into a poisonous pot.

'Therefore the saints in India said:

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ot he When hearing the Dharma you must be like deer listening to the sound of music (6a): when thinking about it, like a man from the north shearing sheep: when making it a living experience, like a man getting drunk: when establishing its validity like a Yak eating grass hungrily and when you come to possess its fruition you must be free from clouds like the sun.

'When you hear the explanation of the Dharma, like deer enamoured of the sound of the lute and though shot by a stray hunter with a poisoned arrow, unable to understand or think what has happened, you must listen to the Dharma with the hairs on your body rising with joy, with eyes filled with tears, with hands folded, and not distracted by other thoughts. But if, when you are in the teaching hall, your mind runs after its own thoughts, the doors of your senses are opened to idle talk, your mouth is busy and your eyes roam hither and thither, you should remember that such conduct is improper; concentrate with devotion and count the beads of your rosary. When you listen in this way, you will bear in mind the meaning of what is explained, and having made it unforgettable, you will constantly take it to heart. The great Śākyamuni also declared:

Although I showed you the means of liberation, You must know that it depends on you alone.

'Since the teacher who explains the Dharma to the disciple teaches him how to listen properly, how to renounce evil (6b), acquire the good and wholesome and take the teaching to heart, the disciple, on the other hand, must bear the teaching unforgettably in his mind, take it to heart and realize its meaning. But if he does not bear it in

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mind, then, although there may be benefit from listening to it, if he does not understand a small part of the meaning, it is as if he had not heard the Dharma.

'If you are affected by conflicting emotions, though you bear in mind the teaching, the Dharma does not become pure and effective. As has been stated by the incomparable Dvags.po lha.rje:

If you do not practise the Dharma properly, It creates the condition for falling into evil existences.

'Thus he who has unwholesome thoughts such as erroneous conceptions about the Guru and the Dharma, who abuses his friends when they are not obstructing him, and who shows arrogance and contempt, must renounce these unwholesome elements, since they create the condition for evil existence.'

26. 'Gaņḍavyūhasūtra', p. 462.

THE INSTRUCTION IN THE TRANSITORINESS OF THE COMPOSITE

(d) 'The method are the instructions of spiritual friends.'1

Since we have Buddha-nature as our driving force, as our working basis the precious human body which we have obtained from beginningless time in the course of generations, and as a contributary cause (of our development) the spiritual friends we have met, how is it that we have not already obtained Buddhahood? The fault lies in people like ourselves having come under the power of four obstacles by which the attainment of Buddhahood is prevented. They are: attachment to sensuous experiences during this life,² to sensual pleasures in this world,³ to self-complacency⁴ and ignorance about the means of realizing Buddhahood. Who, then, dispels these four obstacles? He who listens to the instructions of spiritual friends and takes them to heart. They are summarized below:

There are four topics of instruction:

Concentrated attention⁵ to transitoriness and

To the vicious state of Samsāra as a result of our own actions;

The development of benevolence and compassion;

And those factors which set up an enlightened attitude.

In other words, they are: (i) instruction in the development of concentrated attention to the significance of transitoriness and (ii) to the vicious state of Saṃsāra resulting from our actions, (iii) of benevolence and compassion and (iv) in the formation of an enlightened attitude.

Concentrated attention to the significance of transitoriness is the remedy for attachment to sensuous experiences in this life; similar attention to the vicious state of Saṃsāra due to our actions removes attachment to sensual pleasures in this world; the development of benevolence and compassion (15b) is the remedy against attachment to self-complacency, while the factors which set up an enlightened attitude remove ignorance about how to realize Buddhahood. These factors are experiences, which start with taking refuge in the Three Jewels⁶ and lead up to concentrated attention to the meaning of the two types of non-individuality. They are also those experiences which you have on the five paths⁸ and ten levels of spirituality. 9

not always be with me, but will quickly depart. As is said in the 'Byan.chub.sems.dpa'i spyod.pa.la 'jug.pa' ('Bodhicaryāvatāra' II, 35):

Should I not have known that

I would have to give up everything and depart from hence?

This concentrated attention to death should be developed in the following ninefold manner deriving from the three main heads of (A) the certainty of my death; (B) of my not knowing when it will come; and (C) of nothing following me to the hereafter.

(A) There are three reasons for this certainty: I must die because (i) there is no one who has not done so before, (ii) the body is

composite and (iii) life ebbs from moment to moment.

(i) The first reason is given by the Teacher rTa.dbyans (Aśvaghoṣa):

It is doubtful whether you will hear

Or see anyone

Who did not die, who had been born,

Either on earth or in the heavens. 17

Thus all the sages of old who had magic powers¹⁸ and infinite supernatural knowledge,¹⁹ had to die without having found a place of refuge, where there is no death or where liberation might be obtained, to say nothing of people like ourselves. Therefore:

The great sages with their five kinds of miraculous knowledge, Though they were able to walk far in the sky,

Could not go to a place

Where there is no death.20

But this is not all. Even the saintly Pratyekabuddhas and the Great (18a) Śrāvakas, the Arhants, had in the end to give up their bodies, to say nothing of people like ourselves. As is said in the 'Ched.du brjod.pa'i tshoms' ('Udānavarga' I, 23):

When even the Pratyekabuddhas And the Śrāvakas of the Buddha Had to give up their bodies, What about ordinary people?

Finally, since the Nirmāṇakāya of the Perfectly Enlightened One, adorned with the major and minor marks of beauty and possessing the nature of the Vajra, had to be given up, what can be said of people like ourselves. The Teacher dPa'.bo (i.e. Aśvaghoṣa) said:

When even the Body of the Buddha,

The Vajrakāya adorned with the major and minor marks,

Just as a prisoner being led to a place of execution, With every step comes nearer to death.²³

And in the 'Tshoms' ('Udānavarga' I, 12):

Just as people who are about to be executed, With every step they make, Draw closer to the execution, So also is the life of men.

- (B) For the certainty of death without my knowing when it will come, there are also three reasons: because (iv) my span of life is not fixed, (v) the body is without solidity and (vi) there are many causes of death.²⁴
- (iv) It may be said that, although the life of beings or of men in other continents may be of determinate length, this is not so for people like us in Jambudvīpa. This is stated in 'Chos.mnon.pa. mdzod' ('Abhidharmakośa' III, 78):

Here it is indeterminate; it is ten years at the end (of a cycle of aeons) and immeasurable at its beginning.

That some live longer than others is shown in the 'Tshoms' ('Udānavarga' I, 7-8):

Some die in the womb,
Others the moment they are born (19a),
Or while crawling
Or running about.
Some grow old and some die young,
And some in the prime of youth,
In due course they all pass on.²⁵

(v) The fact that the body is without solidity means that there is no single solid substance in it apart from the thirty-six impure components. As is stated in the 'sPyod.'jug' ('Bodhicaryāvatāra' V, 62-3):

First open this heap of skin with your intellect,

Then separate the flesh from the network of bones with the scalpel of discriminating awareness.

Having opened the bones also look into the marrow

And see for yourself

Whether there is anything solid.

(vi) The fact that there are many causes of death means that there is nothing that does not become such a cause for ourselves as for others. As is written in the 'bŚes.sbrin' ('Suhrllekha', 55):

KARMA AND ITS RESULT

THINK about the driving force from which the misery just depicted has taken its origin, you will realize that it has sprung from sullied actions (Karma). As is stated in the 'mDo.sde las brgya.pa' ('Karmaśatakasūtra'):

Actions are of various kinds; by them

The various walks of life have been created.

In the 'sÑin.rje padma dkar.po' ('Mahākaruņāpuņḍarīkasūtra'):

The world is made and produced by Karma; beings are the result of and have originated from it as motive; they are divided into groups and status by it.

And in the 'Chos.mnon.pa.mdzod' ('Abhidharmakośa' IV, 1):

The variety of the world is born from Karma.

If you then ask what it is, the answer is motivation and motivatedness.² As is explained in the 'Chos.mnon.pa kun.las btus.pa' ('Abhidharmasamuccaya', p. 53):

What is Karma? It is motivation and motivatedness.

In the 'mNon.pa.mdzod' ('Abhidharmakośa' IV, 1):

Karma is motivation and what has come about thereby.

And in the 'rTsa.śe' ('Mūlamadhyamakakārikā' XVII, 2):

The Exalted Seer has declared:

Karma is motivation and motivatedness.

If you further ask what these are, the reply is that motivation is mental activity,³ and what has been set up by it is motivatedness, the latter being known as bodily and vocal activities. This is also stated in the 'mNon.pa.mdzod' ('Abhidharmakośa' IV, 2):

Motivation is mind's activity;

What is set up by it are bodily and (31a) vocal activities.

In the discussion of such activity and of the result produced by it, the following will serve as a guide:

Six headings outline Karma and its results:

Classification, primary characteristics,

Ascription, strict result,

Small causes with big results and inevitableness.

are four such elements which have the effect of keeping man on a low level of spirituality and make him unable to grasp the nature of good and evil actions and their respective results. They are: 'sensuality' $(k\bar{a}ma)$, 'naïve realism' (bhava), 'opinionatedness' (drsti), in particular the non-acceptance of the law that exists between action and its result, and 'ignorance' $(avidy\bar{a})$. Their influence can be stopped by insight (darsana) into the nature of things and by attentive concentration $(bh\bar{a}van\bar{a})$ to that which has been perceived.

2. sems.pa, Skt. cetanā; bsam.pa, Skt. cetayitvā. 'Motivation' means more than the urge to do something. It includes the goal which differs according to whether it is inspired by ignorance, thus leading to entanglement in worldly preoccupations, or whether it is the result of 'discriminating awareness' (prajñā) which leads to a realization of Reality. In either case man is both driven in a certain direction and drawn toward something. Thus emphasis directs the dynamics of life. In Buddhist conception, cetanā is never random activity.

3. yid.kyi las, Skt. manaskarman. It is that particular force which forms our attitude (sems, Skt. citta) and allows the other psychic function-events to work in a predetermined way, be this healthy, unhealthy or indifferent. See also 'Vijnaptimātratāsiddhi', p. 52.

4. A meritorious (bsod.nams, Skt. punya) action leads to a happy existence in the world of sensual desires, whether of gods or men. An action which is non-meritorious (bsod.nams ma.yin.pa, Skt. apunya) leads to unhappy existences such as hells, spirits and animals. Subliminal actions (mi.g'yo.ba, Skt. āniñjya) lead to the happy experiences of meditative absorption in the Rūpadhātu and Ārūpyadhātu. See also 'Vijñaptimātratāsiddhi', pp. 474, 494.

5. mi.dge.ba, Skt. akuśala. As the opposite to dge.ba, Skt. kuśala 'wholesome', it suggests unhealthiness, for only mental health, seeing

things as they are, is conducive to spiritual development.

6. Cp. 'Bhāṣya' ad 'Abhidharmakośa' IV, 68d (pp. 144 seq.). 'rDzogs chen kun.bzan bla.ma', fol. 72b.

7. rnam.par smin.pa'i 'bras.bu, Skt. vipākaphala. This refers to a result which does not come about immediately, but in the slow ripening of an evil or good deed, the good quality, however, being held back by the influence of defiling and disturbing elements (kuśala-sāsrava). See 'Bhāṣya' ad 'Abhidharmakośa' II, 57ab (p. 290). As is pointed out by Padma dkar.po in his 'sNon.'gro'i zin.bris', fol. 5a, an action may be 'a powerful one which matures now and will be experienced during the present life (of an individual), during his next existence or after many lives in a variety and number of effects'.

KARMA AND ITS RESULT

Married life is transitory like a fair, Do not quarrel in spitefulness, oh Din.ri.ba.

'Further,

As a result of telling lies We ourselves hear many abuses And others often deceive us.

'Therefore, when now we are wrongly accused or abused, knowing that this is the result of having formerly told lies, without feeling hatred toward the speaker and without spiteful retaliation, we should think that thereby much of our bad Karma disappears and try to be glad about it. As was said by Rig.'dzin 'jigs.med glin.pa:

To be wronged by an enemy is spiritual gain, To be wrongly accused is the whip of admonition to good. Since this is a teacher for losing attachment and hatred, Look at it in such a way that you cannot but be grateful.

'As a result of calumny and tale-bearing we get disobedient servants and meet aggressive people (83a). The pupils of a Guru, the personal attendants of a master, and the hired workmen in a household are mostly at variance with us. Without listening to anything we say, they oppose it. Even if they are asked to do something easy, the workmen will turn a deaf ear until we repeat it twice or thrice; then having become angry they answer back harshly and work slowly in their own time. When they have finished, they will not say so, but will always show a bad temper. Since this is the result of former tale-bearing by the master, we must feel ashamed of any bad work and strive to solve the disagreement between us and others.

'A man who speaks words that hurt, will always hear unpleasant things said to him, and whatever he says will give cause for quarrel. Moreover, words that hurt are worse than evil deeds, as a proverb says:

Though words may not have arrows and swords, they tear a man's heart to pieces.

'Accidentally to bring about hatred in another man's heart and to speak only one bad word to a countryman has the result that for many successive existences we will not be liberated from evil existences. Once the Brahman Sen.skya called 'Od.srun, a disciple of the Buddha (83b), "you horse-head, you bull-head", and was reborn as an eighteen-headed sea-monster for a whole aeon; when he was finally liberated he is said to have been reborn in hell. Further, a certain Bhikṣunī called another a bitch, and for five hundred existences she

BENEVOLENCE AND COMPASSION

that hold us to deem ourselves better than others and when the wordless desire to liberate all sentient beings from misery has risen (40b), perfection of Compassion is present.

The merits that accrue from having practised Compassion cannot be measured. As is stated in the 'sPyan.ras.gzigs.kyi rtogs.pa brjod.pa':

When there is one virtue present it is as if all the qualities of the Buddhas are in the palm of one's hand. Which virtue? Great Compassion.

In the 'Chos yan.dag.par sdud.pa'i mdo' ('Dharmasangītisūtra'):

Exalted One, so it is. When there is the precious wheel of the universal monarch there are also all his troops. Exalted One, so, where there is a Bodhisattva's Great Compassion, there are all the other Buddha qualities also.⁷

And in the 'De.bžin.gśegs.pa'i gsan.ba'i mdo' ('Tathāgatācintyaguhyanirdeśa'):

Guhyapati (Lord of the Mystic Teaching), the spiritual awareness of the Omniscient One has grown out of the root of Compassion.

In this way, desiring that beings may attain happiness by Benevolence and be freed from misery by Compassion, we are unable to reserve the happiness of tranquillity for ourselves alone. Thus a remedy is found against self-complacency by the joyful realization that Buddhahood may be attained. When someone in whom Benevolence and Compassion are born, praises others as greater than himself, he becomes filled with excellence. This may be seen from the example of the Great Bram.ze.sbyin (Brahmadatta) and is taught in the following verse:

He who seriously wants to dispel

All the misery of others,
Is an excellent man,
Because in the stream of his own being he has understood the
nature of misery.8

The seventh chapter, dealing with Benevolence and Compassion, from the Jewel Ornament of Liberation or The Wish-Fulfilling Gem of the Noble Doctrine.

THE ACQUISITION OF AN ENLIGHTENED ATTITUDE

Bodhisattvas of old who had no money also folded their hands thrice and then developed an enlightened attitude. As has been said:

The Sugata Yon.tan 'phren.ldan After having folded his hands thrice Before the Tathāgata bGyid.ldan bžud (59a), For the first time developed an enlightened attitude.

- (iii) The special type of taking refuge is performed in the manner described above.⁵¹
- B. During the actual ceremony the teacher instructs the disciple thus: You must deepen the feeling of compassion and implant it firmly in your heart, remembering that sentient beings are as limitless as celestial space and that as long as there are sentient beings they will be affected by conflicting emotions, ⁵² which will cause them to do evil, for which in turn they will suffer; that all sentient beings suffering misery are your parents and so your benefactors, and that, since they are drowning in the great ocean of Saṃsāra, are tormented by immeasurable tribulations and without a protector, toil along in difficulties and have to experience the dreadful effects of conflicting emotions, they should in time all be delivered from that misery and win happiness. Therefore think: since I cannot now work for their benefit, I will obtain enlightenment in order to do so. And you must realize that as a result they will be freed from evil, become perfect in virtue and be able to work for the benefit of all sentient beings.

The disciple then repeats after the teacher: 'May the Buddhas of the ten regions of the world and all the Bodhisattvas be gracious to me. May the teacher be gracious to me. I, so and so (by name) (59b), will practice, and rejoice in so doing, the good which grows from being liberal, ethical and concentrated, now and for evermore, thus emulating the Tathagatas, Arhants, Samyaksambuddhas, Exalted Ones and the Bodhisattva Mahāsattvas living on a high level of spirituality, who in ancient times developed an attitude directed towards unsurpassable perfect great enlightenment. From now on until I have become the very quintessence of enlightenment⁵³ I will develop an attitude directed towards unsurpassable perfect great enlightenment so that the beings who have not yet crossed over may do so, who have not yet been delivered may be, who have not yet found their breath may find it and who have not yet passed into Nirvāņa may do so.' Repeating these words he will act accordingly.

In this vow the expression 'the beings who have not yet crossed over' refers to the denizens of hell, spirits and animals, because they

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His friends get tired of him,

And though he entices them by liberality, they do not stay.

Then as is said in the 'Byan.chub.sems.dpa'i sde.snod' ('Bodhisattvapiṭaka'):

He whose mind is angry is open to the assaults of Māra and obstacles come his way.

When we are impatient we never attain unsurpassable enlightenment because we do not rise to the six perfections which are the path to Buddhahood. This is stated in the ''Phags.pa sdud.pa' ('Prajñā-pāramitāsaṃcayagāthā', fol. 29b):

How can there be enlightenment for him who is malevolent and impatient!

On the other hand, when we have patience we possess the very best of the good and wholesome. As is said:4

There is no evil like malevolence, And no austerity like patience; Therefore one should in various ways Earnestly pay attention to patience.

When we do so we attain happiness and ultimate good in our position in life. As is stated:5

He who earnestly overcomes anger Is happy here and elsewhere.

Finally, when we have patience we attain unsurpassable enlightenment. This is declared in the 'Yab.sras mjal.ba'i mdo' ('Pitāputrasamāgamanasūtra'):

Anger is not the path to Buddhahood! To think so always develops benevolence. Enlightenment is born from patience.

II. The essence of patience (80a) is to be prepared for every event. In the 'Byan.sa' ('Bodhisattvabhūmi') is said:

To be ready for everything without bothering about material considerations and filled with pure compassion is the essence of a Bodhisattva's patience.

III. The classification is threefold: patience which (i) is ready to cope with a harmful person, (ii) puts up with misery and (iii) is ready to investigate the nature of the whole of reality.

The first two mean to show patience by having investigated the real nature of (i) a harmful person and (ii) misery, and they are relative.

(iii) The third, which must be taken in an ultimate sense, is showing patience by having understood the harmony that runs through the whole of reality.

IV. The primary characteristics.

A. The first (i) type is to show patience by not wanting ourselves or our relatives to be beaten, reviled, angered or upbraided and by counteracting any wish for hurring. In other words, it is not quarrel-

ling, not doing harm in retaliation and not being insistent.

Further, in the opinion of the Teacher Ži.ba.lha (Sāntideva) it is said to mean (a) to understand that those who harm us are not masters of themselves; to analyse the evil of (b) our actions, (c) our body and (d) our mental attitude; (e) to realize that there is no difference between one person having certain, and someone else other, faults; (f) to examine the usefulness (of harmful persons); (g) to understand them as benefactors; to realize (h) the chance they give us for aspiring Buddhahood and (i) their beneficial influence.

(a) The first point can be illustrated thus: (80b) A man who harms me, as Devadatta harmed Buddha, is not master of himself because of his malevolence, which, being related to an undesired object, is not something independent. Therefore, since such a man is not master of himself, it is not right that I should retaliate. Thus it is

said:7

Everything is in the power of something else,

And man is powerless.

When one knows this, one does not become angry

At everything which is a mere magic spell.

(b) To analyse the evil of our actions is to remember the harm I am now suffering was caused by similar action on my own part. Therefore, since it is my fault, it is wrong for me to retaliate. As is said:8

Similar harm I did

Formerly to sentient beings.

Therefore it happens that now harm comes to me

From tormenting beings.

(c) To analyse the evil resulting from having a body means realizing that if there were no body no one could strike it with a sharp or blunt weapon. Since however it does exist such harm may befall it and it is wrong to retaliate. As is stated:

His weapon and my body Are both the cause of misery. Therefore when the one hits the other With whom shall I become angry?

(d) To analyse the evil of our mental attitude means that our own disposition is not bound to an ideal body which must not be harmed by others but is affected unpleasantly by an ugly one. Therefore, since everything is the fault of our own disposition, it is wrong for me to retaliate. As is written:¹⁰

This abscess resembling a human body
Does not allow itself to be touched and is painful.
When blinded by desire I touch it
Pain is felt, so at whom shall I get angry?

(e) To understand that there is no difference between one person having certain, and someone else other, faults, is expressed in the following verse:¹¹

Some do evil
And some become angry out of deludedness.
Who can be said to be without faults?
Who can be said to have them?

Therefore we should show patience and shun faults.

(f) To examine the usefulness (of harmful persons) means that we must be patient with them, so that evil becomes purified, after which the prerequisites for enlightenment are accumulated and finally we awaken to Buddhahood. In other words we have to show patience, because those who do harm are for the above-mentioned reasons persons of great usefulness. As is said:12

In showing them
Patience my evil is atoned for in many ways.

(g) To understand them as benefactors means that since enlightenment is not realized without the perfection of patience, which cannot be developed without a harmful person, the latter helps in the realization of the Dharma and is a benefactor. Therefore we have to be patient with the harm he does. As is said:¹³

Since he is a companion in my striving for enlightenment I must delight in my enemy.

Because I have got one
The fruit of patience
Should first be bestowed on him.
Thus he is the cause for patience.

(h) To understand the chance they give for aspiring Buddhahood is expressed in the verse:14

Moreover, what better repayment can there be Than the appeasement of beings, For they are sincere friends And incomparable helpers.

(i) To understand their beneficial influence is referred to in the verse:15

Being pleased in many ways They have completed perfection.

And in the 'Byan.sa' ('Bodhisattvabhūmi') we read:

Patience is said to be developed by fostering the five ideas of (i) favouring a harmful person, (ii) following only the Dharma, (iii) impermanence, (iv) misery and (v) gathering beings around oneself.

(i) The first means to show patience by being favourably inclined to a harmful person because in former lives such a man may have been our father or mother, brother or sister, or teacher. Since the benefit I have derived from them cannot be assessed it is not fit that I now retaliate for the harm they do.

(ii) The second means that this harmful person does evil because of certain conditions and is bent on doing harm due to these circumstances, and therefore it is only proper to be patient because there does not exist some absolute entity such as a Pure Ego (Ātman), a mental substance, a life principle or a personality that is abusing, beating, reviling or finding faults.

(iii) The third is that sentient beings are transitory and subject to death and that the worst harm is to deprive them of their lives. Therefore, since sentient beings by their very nature must die it is not proper to kill them. Hence we have to show patience.

(iv) Misery means that all sentient beings are affected by its three types. ¹⁶ Not wanting them to experience the brand that ought to be removed, I must, because of this reflection on misery, have patience with the harm they do.

(v) The fifth idea means to accept all sentient beings as my wife, thinking that I shall work for their benefit in developing an attitude directed towards enlightenment. When we accept them in this way we show patience, because we reflect that it is not proper to retaliate for the smallest harm done.

THE PERFECTION OF STRENUOUSNESS

The perfection of strenuousness
Is summarized under seven heads:
The consideration of its defects and qualities,
Its essence, its classification,
The primary characteristics of each class,
Its increase, purification, and
Result.

I. WHOEVER IS NOT strenuous is lazy even though he be liberal and possesses all other qualities (83a). He can neither realize the good and wholesome, work for others, nor attain enlightenment. This is confirmed in the 'bLo.gros rgya.mtshos žus.pa'i mdo' ('Sāgaramatiparipṛcchāsūtra'):

A lazy person is neither liberal nor knowledgeable. He does not work for others and is far from enlightenment.

On the other hand, when we are strenuous all positive qualities increase in splendour. As is said in the ''Phags.pa sdud.pa' ('Prajñā-pāramitāsaṃcayagāthā', fol. 40a):

By strenuousness the positive qualities do not get obscured; The royal treasure of infinite transcending awareness born from wisdom is obtained.

Another virtue is according to the 'mDo.sde.rgyan' ('Mahāyāna-sūtrālaṅkāra' XVI, 66) that

By strenuousness one crosses the perishable and becomes free.

But above all we attain unsurpassable enlightenment. This is also stated in the 'mDo.sde.rgyan' ('Mahāyāna-sūtrālankāra' XVI, 66):

With strenuousness one awakens to enlightenment.

In the 'bLo.gros rgya.mtshos žus.pa'i mdo' ('Sāgaramatiparipṛc-chāsūtra'):

Unsurpassable perfect enlightenment is not difficult for those who make efforts, because, Sāgaramati, where there is strenuousness there is enlightenment.

And in the 'Gan.pos žus.pa'i mdo' ('Pūrnaparipṛcchāsūtra'):

Enlightenment is easy For the hard-working.

II. The essence of strenuousness is to strive for the good and wholesome. As is laid down in the 'Chos.mnon.pa kun.las btus.pa' ('Abhidharmasamuccaya'):1

It is the remedy against laziness. It is directing one's mind to the good and wholesome.

And in the commentary to the 'mDo.sde.rgyan' ('Mahāyāna-sūtrālaṅkāra' XVI, 23) (83b):

Its essence is striving for the good and wholesome.

It is the one remedy against laziness which is on the side of what is detrimental to enlightenment.

There are three varieties of laziness: (i) lassitude, (ii) idleness and (iii) gross laziness.

(i) The first is addiction to the pleasures of mental inertia such as sleepiness, restfulness and dreaminess. These have to be given up because in this life there is no time for them. In a Sūtra we read:

Bhiksus, consciousness diminishes, life runs down, the life forces give way, and even The Teacher's Doctrine disappears. Why is this so? Because one cannot realize ultimate reality without strenuousness and hard exercises.

And in the 'sPyod.'jug' ('Bodhicaryāvatāra' VII, 7):

Since death comes quickly,

Accumulate the prerequisites while there is time.

If you think that it will be sufficient to accumulate them just before you die, you should remember that when death comes there is no time to do so. As has been said:²

Even if you were then to abjure laziness, What can you do since there is no time.

It is no sign of intelligence to think that you will not die until you have taken possession of the good and wholesome. As has been stated:³

The Lord of Death who is not to be trusted Does not wait for whether or not something has been done; Whether one be ill or healthy Life is accidental and not to be trusted.

How then is laziness as lassitude to be rejected? It must be thrown

off like a snake or a firebrand. This is stated in the 'sPyod.'jug' ('Bodhicaryāvatāra' VII, 71):

Just like a serpent which has crept on one's lap Has to be quickly thrown away, So also, when dreaminess and lassitude have come, They must at once be discarded.

And in the 'bŚes.sbrin' ('Suhṛllekha', 104):

When one's hair or clothes have suddenly caught fire One extinguishes it and throws everything away (84a), So one must strive to avoid the world, Though there is no harder task than this.

(ii) Idleness is faintheartedness from thinking how can dejected people like myself ever attain enlightenment even if we try to do so. We must take heart and give up idleness. This applies to:

Even he who has become a fly, a wasp, a bee Or even a worm,

Attains enlightenment so difficult to reach and so unsurpassable, When he develops the power of strenuousness.

When one has become a man such as I

Knowing what is useful and what is harmful, and Does not forsake a life devoted to enlightenment,

Why should I not attain it?

- (iii) Gross laziness is addiction to such evil and unwholesome practices as subduing enemies and hoarding money. They have to be abjured because they are the cause of real misery.
- III. The classification is threefold: (A) armour, (B) applied work and (C) insatiableness.
 - (A) The first is most excellent motivation.
 - (B) The second is similar application; and
- (C) The third means that the two preceding types are brought to highest perfection.
 - IV. The primary characteristics.
- (A) The first means to put on this armour of strenuousness for the good and wholesome with the intention of wearing it until all sentient beings turn towards enlightenment. As is stated in the 'Byan.chub.sems.dpa'i sde.snod' ('Bodhisattvapiṭaka'):

Sāriputra, put on the armour of unfathomable benevolence, do not relax in strenuousness so that the most insignificant in Saṃsāra may come to enlightenment.



In the 'Go.cha bkod.pa bstan.pa'i mdo' ('Varmavyūhanirdeśasūtra'):

A Bodhisattva (84b) puts on armour In order to gather all beings around him. Since beings are infinite So is his armour.

In the ''Phags.pa bLo.gros mi.zad. pas žus.pa'i mdo' ('Akṣaya-matiparipṛcchāsūtra'):

One must not calculate in seeking enlightenment by thinking that for so many aeons I shall, and so many more shall not, put on the armour of the Bodhisattva, but one should buckle it on without thought, for thought cannot encompass it.

And in the 'Byan.sa' ('Bodhisattvabhūmi'):

I shall rejoice at staying in hell for thousands of aeons if only to save one single being from misery, to say nothing of still longer periods and of still greater miseries. Such is a Bodhisattva's armour of strenuousness.

(B) Strenuousness as applied work is of three types: to make efforts (i) to reject conflicting emotions, (ii) to realize the good and wholesome and (iii) to work for the benefit of all sentient beings.

(i) The first means that since conflicting emotions such as passions and the activity aroused by them is the root of misery, we do not allow them to rise for ever. This is expressed in the 'sPyod.'jug' ('Bodhicaryāvatāra' VII, 60):

When one is in the midst of conflicting emotions One must be firm in a thousandfold way, And not allow oneself to be assailed by them Just as a lion will not allow jackals to attack him.

Or again:4

When one carries a pot full of oil And there is a sword over one's head, Just as one is afraid of being killed, So must one grasp the pot tightly.

(ii) To make efforts to realize the good and wholesome, means (85a) to strive for the six perfections regardless of health or life. And how have we to strive? In five ways: by strenuousness which is (a) ever active, (b) devoted, (c) unshakable, (d) does not turn back and (e) is indefatigable.

(a) The first is uninterrupted. As is said in the 'dKon.mchog.sprin' ('Ratnameghasūtra'):

When a Bodhisattva is strenuous in all walks of life, he must make efforts without getting weary in body or mind. This is called a Bodhisattva's ever active strenuousness.

(b) The second means to act joyfully, eagerly and quickly. As is said:

In order to complete his work
He has to attend to it
Like an elephant entering a lake
When struck by the midday heat.

(c) It is unshakable when unmoved by interpretations,⁵ conflicting emotions and misery.

(d) Strenuousness which does not turn back means that, whatever others think, we must not turn away by knowing how much we can be hurt, mocked or upset by others. This is clearly shown in the ''Phags.pa rDo.rje rgyal.mtsan.gyi mdo'.

(e) When it is indefatigable, a man who makes efforts does not have too high an opinion of himself.

(iii) The third type, working for the benefit of others, is to strive for eleven virtues such as aiding those who are helpless.

We now turn to (C) insatiable strenuousness. It means that we so strive for the good and wholesome (85b) until enlightenment is attained. Thus we read:

If one is unsatisfied with sensual desires

Which are like the teeth of a saw (cutting you to pieces),

What can be said about the merits

Of happiness and peace, which result from strenuousness (giving you boundless bliss)?

V. Strenuousness is increased by (i) transcending and (ii) discriminating awareness born from wisdom, and (iii) transmutation.⁶

VI. The purification is to be supported by Śūnyatā and Compassion.⁷

VII. The result of strenuousness is (i) fulfilment and (ii) effectiveness in our situation in life.

(i) Fulfilment is unsurpassable enlightenment. As is stated in the 'Byan.sa' ('Bodhisattvabhūmi'):

A Bodhisattva must complete the perfection of strenuousness and he will awaken to unsurpassable perfect enlightenment.

THE PERFECTION OF MEDITATIVE CONCENTRATION

The perfection of meditative concentration Is summarized under seven heads: The consideration of its defects and qualities, Its essence, its classification, The primary characteristics of each class, Its increase, purification and Result.

I. HE WHO DOES NOT practise meditation, though he be liberal and possess all other qualities, falls into the power of restlessness and his mind is wounded by the fangs of conflicting emotions. As is said (86a) in the 'sPyod.'jug' ('Bodhicaryāvatāra' VIII, 1):

A man whose mind is upset

Lives between the jaws of conflicting emotions.

When we do not practise meditation, supersensible cognition does not rise and then we are unable to work for sentient beings. This is stated in the 'Byan.chub.lam.sgron' ('Bodhipathapradīpa', 44, 40):

When tranquillity is not realized Supersensible cognition does not rise; One who is without this power Cannot work for sentient beings.

Further, when we do not practise meditation discriminating awareness born from wisdom² does not rise so that enlightenment is not attained. As is written in the 'bŚes.sbrin' ('Suhrllekha', 107):

In the absence of concentration there is no discriminating awareness born from wisdom.

On the other hand, when we practise meditation the desire for vulgar things is abolished, supersensible cognition is born and many doors to meditative absorptions³ are opened to our consciousness. As is stated in the ''Phags.pa sdud.pa' ('Prajñāpāramitāsamcayagāthā', fol. 40a):

By concentration vulgar objects of sense gratification are discarded,

Reasonableness, supersensible cognitions and meditative absorptions are realized.

Further, all conflicting emotions are conquered when we practise meditation and when with the help of it we have acquired discriminating awareness born from wisdom. As is said in the 'sPyod. 'jug' ('Bodhicaryāvatāra' VIII, 4):

By insight coupled with tranquillity

One knows that all conflicting emotions have been overcome.

By meditating we see reality in its true nature and compassion for sentient beings is born. This is stated in the 'Chos yan.dag.par sdud.pa'i mdo' ('Dharmasangītisūtra'):4

When the workings of mind⁵ have become harmonized, one sees things according to their true nature. A Bodhisattva then becomes steeped in Great Compassion for sentient beings.

Finally, we are able to establish in enlightenment beings who are to be brought to spiritual maturity (86b). As is expressed in the 'mDo.sde.rgyan' ('Mahāyāna-sūtrālankāra' XVI, 40):

By this very concentration all beings are established in the three types of enlightenment.⁶

II. The essence of meditative concentration is tranquillity by which mind abides within itself by the oneness⁷ of the good and wholesome. So also in the chapter on the Essence of Concentration in the 'Byan.sa' ('Bodhisattvabhūmi') we read:

Oneness of mind, the indwelling of mind with the good.

Since such concentration is attained by rejecting agitating elements which are its enemies, all such disturbances have to be avoided. This is done by detachment. It means to detach (A) our senses from agitation and (B) our mind from its tendency artificially to divide reality. This is stated in the 'sPyod.'jug' ('Bodhicaryāvatāra' VIII, 2):

When body and mind have become detached The division of reality does not come about.

Of these two types of detachment, (A) that of the senses will be discussed under six heads: (a) the primary characteristic, (b) the cause, motive and (c) evil of agitation, (d) the primary characteristic, (e) cause, motive and (f) value of detachment.

(a) The first is to be agitated in the presence of our wife, children,

servants and objects of enjoyment.

(b) The cause and motive is attachment to our family, retinue and so on; to material goods such as food and money; and to fame and praise. As is said:9

THE PERFECTION OF MEDITATIVE CONCENTRATION

Because of attachment and the thirst for material goods The world is not renounced.

(c) The evil is (i) general and (ii) particular.

(i) The first has been pointed out in the 'lHag.pa'i bsam.pa bskul.pa'i mdo' ('Adhyāśayasaṃcodanasūtra'):

Maitreya, there are twenty evils of agitation (87a). One's movements, words and thoughts are not restrained. Conflicting emotions are rampant. One is addicted to worldly talk, open to the attacks of Māra and steeped in carelessness. One attains neither tranquillity nor insight. And so forth.

(ii) In a particular sense agitation is evil because attachment to sentient beings prevents us from attaining enlightenment. As is said in the 'Zla.ba sgron.ma'i mdo' ('Candrapradīpasūtra'):

Indulging in sensuous and sensual desires
And hankering for wife and children,
He who clings to home that should be despised,
Will never attain unsurpassable sublime enlightenment.

And in the 'sPyod.'jug' ('Bodhicaryāvatāra'):

When one is attached to beings
Reality remains obscured.

Therefore, attachment to all this has to be given up. As is said:

Since attachment does not aid me

Nor am I any help to it,

This foolish behaviour is to be thrown far away.

The benefits of its rejection are expressed in the 'Zla.ba sgron.ma'i mdo' ('Candrapradīpasūtra'):

Having quenched the thirst for wife and children, The attainment of sublime enlightenment is not difficult For those who, terrified by a home, have left it.

There are two types of the evil of attachment to material good and fame: (i) the inability to hold them and (ii) the misery that they cause. They are both indicated in the 'sPyod.'jug' ('Bodhicaryāvatāra'

VIII, 20 and 18):

- (i) It is uncertain where those go
 Who have many material goods and fame.
- (ii) Wherever there is attachment Association with it Brings endless misery.

(d) The primary characteristic of detachment is to be free from

these types of agitation.

(e) Its cause and motive are to live in solitude (87b). That means in a cremation ground, jungle, verandah or any other lonely place. Five hundred furlongs is called an ear-shot and 'solitude' is found one or two ear-shots away from a settlement. This definition is taken from the 'Chos.mnon.pa.mdzod' ('Abhidharmakośa' III, 87).

(f) The value of detachment means that many advantages accrue from (i) living in solitude free from agitation and worshipping the Buddhas to enlighten ourselves and sentient beings, (ii) that discontent with Saṃsāra is born, the eight worldly goods¹⁰ do not concern us any more and emotional conflicts do not grow stronger and (iii) that meditative absorption is achieved in our lifetime.

(i) The first advantage means to stay in solitude for the sake of sentient beings because our whole attitude tends towards enlightenment, and not to move more than seven steps from our place of retreat is better than worshipping the Samyaksambuddhas and offering them food, drink and flowers. In the 'Zla.ba sgron.ma'i mdo' ('Candrapradīpasūtra') also is said:

The most distinguished among men, the Victorious One, is not worshipped

With food, drink and garments,

Flowers, incense and garlands.

But he who adopts an enlightened attitude

And who, for the sake of sentient beings, disgusted with the evil of conditioned existence

Stays in solitude never moving more than seven steps away, Acquires more merits than by any other form of worship.

(ii) That discontent with Saṃsāra is born, the eight worldly goods do not concern us any more and emotional conflicts do not grow stronger, is expressed in the same Sūtra:

Thus there is always discontent with the conditioned; There is no desire for anything in the world; Conflicting emotions do not increase (88a).

(iii) That meditative absorption, the first essential (in winning enlightenment), is quickly achieved, is also stated in the same Sūtra:

Having given up the delights of village and city life, You should stay always detached in a forest grove; Like the unicorn, you should roam forever alone; And in a very short time you will attain sublime absorption. This concludes my explanation of detachment as far as our physical side is concerned.

(B) The mind is detached from its habit of dividing reality as follows. When in solitude one should analyse why one is there. The reason for my having gone into retreat was fear of the disturbing influences of village and city life and other distractions as described in the 'Khyim.bdag Drag.śul.can.gyis žus.pa'i mdo' ('Gṛhapati-Ugra-paripṛcchāsūtra'):

I have taken refuge in solitude because I was afraid of agitation, material goods and fame, evil companions and unwholesome associates; terrified by the three emotional conditions of sensuality, malice and delusion; by the four limitations called Skandhamāra, Kleśamāra, Mṛtyumāra and Devaputramāra; 11 and by the three unfavourable forms of existence—the denizens of hell, spirits and animals.

After being afraid and terrified in this way, we should, in our retreat, investigate the nature of our movements, speech and thought. We should ponder on whether we can realize our aim while like wild beasts, hunters and robbers we continue to kill, steal and so on, and whether we should therefore abstain from such activities (88b).

When considering the nature of our speech, we should ponder, while in solitude, on whether we can ever win through if like peacocks, parrots, blackbirds, larks and other birds we continue to speak foolish things, and whether we should therefore stop doing so.

In studying how our mind works, we should deliberate when alone on whether we shall achieve our goal if like deer, apes, monkeys, bears, hyaenas and other animals we continually harbour thoughts tainted by desire, malice, envy and other emotionally unbalancing powers and whether therefore we should cease so to behave.

This concludes my discussion on detaching mind from its habit of dichotomy.

When the above has been achieved, no agitation can come about. Then we enter into a state of concentration, after which our mind has to be purified. This means that when we have found out which is our strongest emotion, we must seek its remedy. (This is done in each case by meditating on its opposite quality). Thus (i) for sensuous and sensual attachments you concentrate on ugliness, (ii) for aversion on benevolence, (iii) for bewilderment on the so-called Law of Interdependent Origination (Pratītyasamutpāda), 12 (iv) for envy on the basic similarity between ourselves and others, (v) for haughtiness on how I fare and (vi) if the various emotions are of equal strength or if

there is an excess of dichotomy we must concentrate attentively on breathing.¹³

- (i) When our attachment to sensuous and sensual desires is great, we should meditate thus on ugliness. First we have to remember that our body consists of thirty-six impure substances such as flesh, blood, skin, bones, marrow, lymph, bile, phlegm, mucus, tears, excrements and so on. Then we must go to a cremation ground and after having seen a corpse that is putrid, corrupted (89a) and swollen, we should think that our body is of the same type and quality and does not go beyond this nature. Further, when the corpse has become a skeleton, the ligaments have parted and the bones been scattered piecemeal after becoming the colour of a shell or a pigeon, we should remember that our body is of the same type and quality and does not go beyond this nature.
- (ii) When aversion and malice are strong in us we must pay concentrated attention to benevolence as the remedy. Of the three types of benevolence discussed above¹⁴ in a general way, here benevolence extending to sentient beings is to be practised. First we have to think that those who are dear to our heart may realize benefits and happiness and we must experience that type of benevolence which corresponds to this desire. We have then to show it in turn to those who evoke mixed feelings and are vulgar, to our relatives and neighbours and finally to all who live in the ten regions of the compass, the East and so forth.

(iii) When bewilderment is rampant we must concentrate on the Law of Interdependent Origination (Pratītyasamutpāda). As is stated in the 'Sa'.lu.ljan.pa'i mdo' ('Śālistambhasūtra', p. 91):

Bhikṣus, he who knows this rice stalk knows the Law of Interdependent Origination. He who knows this Law knows the Dharma. He who knows the Dharma knows the Buddha.

There are two types of this Law proceeding respectively in (A) progressive and (B) inverted order, and leading to (A) Saṃsāra and (B) Nirvāṇa.

Of the first type (A) there are two varieties: (i) exterior and (ii) interior (89b). Of the latter there are also two types, an interior one connected with (a) necessary (rgyu, Skt. hetu) and (b) sufficient (rkyen, Skt. pratyaya) conditions. 15

(a) The first is as follows:16

Bhiksus, because of this, that arises, because of the birth of that, this is born. In other words, ignorance causes motivation, and from this the process goes on until under condition of birth there

follows old age, death, sorrow, lamentation, misery, mental unhappiness and distress. From these comes the vastness of our misery.

This has special reference to the world of sensuality and to those born from a womb.

There is at the very beginning (before birth) ignorance of or bewilderment at the knowable.¹⁷ This in turn gives rise to sullied actions that are either wholesome or unwholesome, and is called 'motivation through ignorance'. The individual's conscious and unconscious mind when affected by these potentialities is termed 'consciousness with a motive'. It then develops in a way contrary to its original state and having entered a female's womb becomes an embryo and is called 'name and form conditioned by consciousness'. This 'name and form' grows into the senses of eye, ear and so on and is called 'the six working bases conditioned by name and form'. The meeting and interaction of the senses of sight and of the other senses, their respective objects and the knowing-perceiving principle is termed 'the aggregate conditioned by the six working bases'. This unit produces a feeling of either pleasure, displeasure or indifference, which is called 'feeling-sensation conditioned by the aggregate'. In feeling-sensation there is delight, longing and craving (for further such experiences), and this is (90a) called 'thirst conditioned by feeling'. Not becoming free from longing and not getting it off one's mind and ever and again seeking for the object (believed to satisfy this craving) is called 'acquisition and ascription conditioned by thirst'. When the object is thus procured, action which leads to activity by body, speech and mind follows and is termed 'living conditioned by acquisition and ascription'. The five psychosomatic components which have been grouped and organized by this activity are termed 'birth under living conditions'. The growth, maturing, ageing and dying of the psychosomatic components that have become manifest after birth, are death and are known as 'old age and death conditioned by birth'. To be afflicted inwardly by longing and attachment due to perception becoming dim at the time of dying is 'sorrow', which gives rise to 'lamentation'. The experience of unpleasantness associated with the five types of sense perception is 'misery', which when felt causes 'unhappiness'. All other emotional troubles lead to 'distress'.

There are three groups in this Law of Interdependent Origination: Ignorance, thirst and ascription cause emotional disturbances, motivation and life are activity, and consciousness with the six

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remaining elements in this Law are misery. Thus in the 'dbU.ma rten.'byun' ('Pratītyasamutpādahṛdayakārikā') is said:

The Sage has said about this Law That the twelve elements Are to be known by three groups:

They are

Emotion, activity and misery.

The first, eighth, and ninth elements are emotional;

The second and tenth are active;

The remaining seven are miserable.

Their similes are as follows: ignorance is the sower, Karma or activity the field, and consciousness the seed. Thirst is like moisture (90b); name and form are the shoot and the other members are the leaves and petals.

There is no motivation without ignorance, and, in the same way, if there is no birth, all that lies between old age and death does not manifest. But if motivation becomes active through ignorance, then also birth, old age and death follow. But neither ignorance, motivation, birth, old age nor death are anthropomorphic agents who conceivably might think: 'I have created, or been created by, the one or the other.' Motivation is due to the presence of ignorance, and old age and death to that of birth. In this way the interior Law of Interdependent Origination is to be viewed as having necessary conditions.

(b) The interior Law of Interdependent Origination with sufficient conditions contains the six principles of solidity, cohesion, heat, movement, extension and organization.¹⁸

The principle or element of solidity forms the hard core of the body, cohesion makes it whole; combustion (heat) is responsible for our being able to digest what we eat and drink; movement leads to breathing in and out; extension is responsible for the cavities in the body; and the principle of organization for the five types of sense perception (g1a) and our tainted capacity for becoming aware of them (yid.kyi rnam.par śes.pa, Skt. manovijñāna). 19 A body cannot be born without these constituents, but is the result of the combination of all six elements. But again none of these is an anthropomorphic agent who might think that he is responsible for any element. These conditions or elements just happen to work.

Should you ask whether the twelve elements of this Law combine in one lifetime, the answer is given in the 'Phags.pa sa.bcu'i mdo' ('Daśabhumikasūtra', p. 21]):

Motivation under the condition of ignorance refers to the past; consciousness and feeling and all that is mentioned in between to the present; thirst and life and all that comes in between to the future. It continues beyond.

(B) The inverted form of the Law of Interdependent Origination leading to Nirvāṇa, means that a complete understanding of the nature of the whole of reality as Śūnyatā abolishes ignorance, thus gradually doing away with everything up to old age and death. As is said:²⁰

When ignorance disappears there is no motivation and so it goes on until with the removal of birth there is no old age and death, sorrow, lamentation, misery, unhappiness and distress. Thus this vast body of misery is abolished.

(iv) When envy is rampant in us, our remedy lies in paying concentrated attention to the goodness and sameness of ourselves and others. For we and they equally want happiness and dislike misery (91b). As is stated in the 'sPyod.'jug' ('Bodhicaryāvatāra' VIII, 90):

First strive for and attend to

The similarity between yourself and others.

Since you and they feel the same way about happiness

Treat others like yourself.

(v) When haughty our remedy is to concentrate on our relationships with others. Foolish people consider themselves important and suffer in this world by respecting only themselves. The Buddhas, however, deem others important and attain enlightenment by working for their benefit alone. As is said:²¹

Fools think only of their own interest,

While the Sage is concerned with the benefit of others.

What a world of difference between them!

Therefore, while recognizing that it is wrong to consider ourselves superior, we should stop clinging to a self; while appreciating that it is right to think others important, we should regard them as ourselves. So also is stated in the 'sPyod.'jug' ('Bodhicaryāvatāra'):

Having learned that we have faults, while others

Are an ocean of virtues,

We should cease clinging to ourselves

And emulate others instead.

(vi) When our conflicting emotions are of equal strength or when we think too much in terms of dichotomy, we should practise breath

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control. The six stages of this exercise are listed in the 'Chos.mnon. pa.mdzod' ('Abhidharmakośa' VI, 12):

Counting, following the breath and holding it, Analysis, motivation and Purification.²²

How to experience conflicting emotions without repressing, evoking or transferring them can be learned either orally from a teacher, which is the Mantra method or the Father-Son-Instruction of Mar.pa (and Mi.la.ras.pa), or from the 'lHan.cig.skyes.sbyor' and the Six Practices (Chos.drug)²³ of Venerable Nāropa.

These are the steps in the purification of mind and the attainment of meditative concentration.

III. Meditative concentration is of three types by which (A) we live happily in the present²⁴ (92a), (B) acquire qualities and (C) work for the benefit of sentient beings.

(A) The first is to make the stream of our consciousness a suitable

vessel (for spiritual awareness).

(B) We then acquire the Buddhadharmas.^{24a}

(C) The third involves working for the benefit of sentient beings.

IV. The primary characteristics of each type:

(A) Of the first type by which we now live in happiness we read in the 'Byan.sa' ('Bodhisattvabhūmi'):

The meditative concentration of the Bodhisattvas is (i) devoid of all dichotomy; (ii) produces relaxation of tension in the mind and its functions; (iii) is completely tranquil; (iv) without arrogance or (v) emotional evaluation; and (vi) is devoid of all determinate characteristics. By this one lives happily in this present life.

(i) Here, 'devoid of all dichotomy' means that we abide in the oneness of thought without mind swerving between the opposites of being and non-being.

(ii) 'Producing relaxation of tension in mind and its functions' means that the operational unfitness of mind and its function (due to

tension) has wholly subsided.

(iii) 'Completely tranquil' means that mind has entered its own ultimate sphere.

(iv and v) 'Without arrogance and emotional evaluation' means without emotional conflicts due to dogmatism and worldliness.

(vi) 'Devoid of all determinate characteristics' means that one

cannot attribute to it such joyous experiences as those belonging to the world of form (Rūpadhātu) and other realms.

The gate to all this is the fourfold concentration in meditation or the first, second, third and fourth *dhyānas*. The first is analytical and discursive, the second possesses delight, the third happiness and the fourth equanimity.²⁵

(B) The concentration by which the Buddhadharmas are acquired

(92b) is of two types: (i) extraordinary and (ii) ordinary.

(i) The first is the multifarious, inconceivable, boundless meditative absorption which falls under the ten powers. 26 Since the Śrāvakas and Pratyekabuddhas have not even heard their names, how can they attain them?

- (ii) The ordinary type comprises the liberations, masteries, totalities, penetrations and so on²⁷ experienced by Śrāvakas. But though they are similar in name they are dissimilar in nature.²⁸
- (C) The concentration by which we work for the benefit of sentient beings is the creation of innumerable thought-forms by which eleven functions such as being an aid to others and so on are performed.

What then is tranquillity and insight resulting therefrom? Tranquillity is the fusing of mind with mind by pure absorption; the resulting insight is the discriminating awareness of reality as such, knowing thereby what should or should not be done. As is stated in the 'mDo.sde.rgyan' ('Mahāyāna-sūtrālankāra' XVIII, 66):

There is tranquillity and insight In relying on the real foundation (of life) Because of fusing mind with mind And discriminating the whole of reality.

Tranquillity is the essence of meditative concentration, while insight is essential to discriminating awareness arising from wisdom.

- V. Concentration is increased by (i) transcending and (ii) discriminating awareness born from wisdom and (iii) transmutation.²⁹
 - VI. It is purified when supported by Sūnyatā and Compassion.³⁰
- VII. The result is (i) fulfilment and (ii) effectiveness in our situation in life.
- (i) Fulfilment is the attainment of unsurpassable enlightenment. As is stated in the 'Byan.sa' ('Bodhisattvabhūmi'):

A Bodhisattva who has completed the perfection of meditative concentration has awakened, will and does awaken to unsurpassable perfect enlightenment.

data transmitted to its centre by the various senses (sensations). When this yid (manas) is no longer engaged in interpreting and working in a manner which we denote by pure sensation, the external reference or the belief we have about objects in space and time subsides and the yid (manas) becomes harmonized with its 'origin' or that which does not stand for any conception at all.

6. The three types of enlightenment are those of the Śrāvakas, the

Pratyekabuddhas and the Bodhisattvas.

7. rtse.gcig, Skt. ekāgratā. This is a state of complete concentration in which there is no more any reference to anything but the ultimate which is of highest positive value, although no conception can be formed about it.

8. rnam.par rtog.pa, Skt. vikalpa. It is essentially the division of Reality into a subject and an object and considering this division as ultimate, the gap between subject and object remaining unbridgeable. Direct experience, which is emphasized by Buddhism, proves that the division is not ultimate. See also note 19 to Chapter 1.

9. 'Bodhicaryāvatāra' VIII, 3.

10. They are on the positive side: gain, fame, praise and pleasure; on the negative: loss, infamy, reproach and unhappiness.

11. Skandhamāra, Kleśamāra, Mrtyumāra and Devaputramāra are names of certain limiting experiences which, as the term Māra implies, have a deadening influence on life. The skandhas are the five psychosomatic constituents of individual life (Corporeality $(r\bar{u}pa)$ —this often denotes merely the epistemological object of a perceptual situation, feeling ($vedan\bar{a}$), sensation-ideation ($samj\tilde{n}\bar{a}$), motivation (samskārāḥ) and consciousness (vijnāna).) To conceive of these constituents as ultimates in the manner of naïve realism instead of dealing with them as instrumental concepts, is 'the deadly influence of the psychosomatic constituents'. Similarly to put up with emotions (cupidity (lobha), malevolence (dvesa) and bewilderment (moha)) instead of understanding their origin and using them as vehicles for gaining knowledge, is 'the deadly influence of emotions'. The analysis of the transitory nature of the psychosomatic constituents without realizing that the analytical process itself is nothing ultimate but only a means to sever attachment to these constituents, is because of its mere negative character equal to the killing of life and hence 'the deadly influence of spiritual death'. The experiences in meditation which have a 'divine' character because they go beyond the merely human concern, are also nothing ultimate in themselves. But by clinging to them instead of understanding them they turn into dead concepts which are likely to undermine the mental health of the

individual. Hence they are termed 'the deadly influence of divine powers'. It is necessary to overcome these deadly foes if spiritual freedom is to be won. See for instance 'Do.ha.mdzod ces.bya.ba spyod.pa'i glu'i 'grel.pa don.gyi sgron.ma' ('Dohākoṣa-nāma-caryāgīti-arthapradīpa-nāma-ṭīkā'), bsTan.'gyur, (Derge edition)

rgyud ži, fol. 34a seqq.

12. In older works on Buddhism one finds 'Causal Nexus' as the translation of Pratityasamutpāda. This is hardly correct, because an antiquated conception of causality was superimposed on the Buddhist one. The latter has certain similarities to the Humean conception of association, but it is important to note that the Buddhist Law of Interdependent Origination is not a description of reality but a leading principle (see John Hospers, 'An Introduction to Philosophical Analysis', p. 261, on this principle). Therefore, since it is only an attempt to eke out of nature as many uniformities as possible, it is the remedy against a state of bewilderment. In the course of sGam.po.pa's treatment of this Law it will become quite clear that Buddhist 'causality' by placing the emphasis on the relation rather than on the terms, is the reverse of the activity view and anthropomorphism which stood at the beginnings of science and which is dying out slowly in modern physics. (See L. S. Stebbing, 'A Modern Introduction to Logic', p. 261.)

13. The idea of first finding out what disturbs us most and then applying that which counteracts this influence, runs right through all schools of Buddhism. A similar list as given by sGam.po.pa is

found in Buddhaghosa's 'Visuddhimagga' III, seq.

14. See Chapter 7.

as 'necessary condition' and 'sufficient condition', is only approximately correct. While pratyaya corresponds to what we call relation, hetu is a determinative sort of immanent teleology or directed control. The idea of 'immanent causality', where causality has nothing to do with final causes, mythical causal agents and other ad hoc invented 'explanations', has been expressed by Roy Wood Sellars, 'Causality and Substance', Phil. Rev., 52, 1–27. As has been shown in Chapter I of the present work, where Tathāgatagarbha is said to be the hetu of human striving, hetu is clearly a term for an integrative process from which at a higher level human behaviour will emerge in the humane form of Buddhahood or enlightenment.

16. 'Śālistambhasūtra', pp. 91–2.

17. Buddhism does not recognize the assumption that there is something unknowable. Knowledge, though not knowledge of

THE PERFECTION OF AWARENESS

The perfection of discriminating awareness arising from wisdom¹ Is summarized under seven heads:
The consideration of its defects and qualities,
Its essence, its classification,
The primary characteristics of each class,
Its scope, practice and
Result.

I. NO BODHISATTVA, though he have all the virtues which begin with liberality, including meditative concentration, will reach the status of the Omniscient One, unless he possesses discriminating awareness, because like a blind man without a guide, he cannot reach his desired destination. As is stated in the ''Phags.pa sdud.pa' ('Prajñāpāramitāsaṃcayagāthā', fol. 11b):

How will a million million blind men, or even more, Ever enter a city, not knowing the road to it?

Since in the absence of discriminating awareness the other five perfections are blind,

Without this awareness, the blind men's guide, enlightenment cannot be attained.

On the other hand, when we are thus aware—like a crowd of blind men led by their guide to a city—we let all the good and the wholesome which starts with liberality lead us on to the Buddha Path (93b) and so reach the citadel of the Omniscient One. As is said in the 'dbU.ma 'jug.pa' ('Madhyamakāvatāra' VI, 2):

Just as a man with eyes that see,
Leads the whole crowd of blind men easily
To the desired country, so discriminating awareness
Gathering the eyeless virtues (of liberality and so on) leads them
to Buddhahood.

And in the ''Phags.pa sdud.pa' ('Prajñāpāramitāsaṃcayagāthā', fol. 40a):

If one knows the nature of reality by means of discriminating awareness

One becomes fully liberated from the three world-spheres.

must work together when we want to go to the citadel of Apratisthitanirvāṇa. As is said in the 'Ga.ya.go.ri'i mdo' ('Gayaśīrṣasūtra'):

The Mahāyāna Path, in brief, is twofold: Beneficial expediency and discriminating awareness arising from wisdom.

Now the latter does not arise by chance. Just as a fire will never blaze when only fed by a little fuel, but will be inextinguishable when stoked with masses of dry wood, so this great discriminating awareness does not arise from a few merits, but derives from many accumulated virtues, such as liberality, ethics and manners and so on, and will then burn away all impurities. We therefore have to foster liberality and the other virtues for the sake of discriminating awareness. As is stated in the 'sPyod.'jug' ('Bodhicaryāvatāra' IX, 1):

All this

The Buddha has declared for the sake of discriminating awareness arising from wisdom.

II. The essence of this awareness is referred to in the 'mNon.pa kun.las btus.pa' ('Abhidharmasamuccaya', p. 6):

What is this discriminating awareness arising from wisdom? It is the exact analysis of the whole of reality.

III. In the commentary of the 'mDo.sde.rgyan' ('Mahāyāna-sūtrālaṅkāra' XVI, 28) (94b) discriminating awareness is classified as (A) worldly and spiritual, the latter being (B) lower and (C) higher.

IV. The primary characteristics of each class:

(A) Worldly awareness or understanding is derived from the study of medicine, logic, linguistics and art.

(BC) The two spiritual types of awareness, better known as 'Buddhist Spirituality', are an awareness which is born from attending to the Noble Doctrine.

- (B) The first stems from hearing, pondering over and paying attention to the Noble Doctrine like the Śrāvakas and Pratyekabuddhas. It is the penetrating awareness that the five psychosomatic constituents of our organism⁵ are impure, unsatisfactory, transitory and essenceless.
- (C) The second type arises from hearing, pondering over and paying attention to the Noble Doctrine in the Mahāyāna way. It is an awareness in which the whole of reality is experienced as being nothing (ston.pa, Skt. śūnya) by nature, without origination, basis or foundation. As is expressed in the 'Śes.rab.kyi pha.rol.tu phyin.pa bdun.brgya.pa' ('Saptaśatikā-prajñāpāramitā'):

THE PERFECTION OF AWARENESS

The knowledge that the whole of reality is without origination is the perfection of discriminating awareness.

In the ''Phags.pa sdud.pa' ('Prajñāpāramitāsaṃcayagāthā', fol. 5b-6a).

To understand that the whole of reality has no nature of its own Is to practise the perfection of discriminating awareness.

And in the 'Byan.chub.lam.sgron' ('Bodhipathapradīpa', 56):

When it is thoroughly understood that The Skandhas, Dhātus, and Āyatanas⁶

Are without origin,

This knowledge that there is by nature only Šūnyatā Is called discriminating awareness arising from wisdom.

V. The scope of discriminating awareness.

As we have seen there are three types, but the one that really counts is spiritual awareness. This will be discussed under six heads: refutation (A) of existence and (B) non-existence; the fallacy of believing (95a) (C) in non-existence and (D) existence as well as non-existence; (E) the path of liberation and (F) the nature of liberation or Nirvāṇa.

(A) The refutation of existence. This is laid down by Lord Atīśa after deep logical analysis in his 'Byan.chub.lam.sgron' ('Bodhipathapradīpa', 57):

There is no reason why that which already exists, should come into existence;

The same holds good for what is non-existent like a sky-flower.

To understand this you must realize that existence and all beliefs therein involve two types of ens, both of which are by nature nothing (Sūnyatā). Being mind they are of two types, (i) subjective and (ii) objective.

(i) There are many theories about this mind or subjective ens. It is the continuity of the psychosomatic constituents as organized by consciousness; it means 'doing-nothing-and-doing-everything', perception-sensation and fickleness. As is stated in the 'mDo sil.bu':

Subjective ens is continuity,

The continuation of fickleness.

To take this subjective ens as something lasting, unique and belonging to you, is the meaning of 'a mind'. It brings about conflicting emotions leading to activity (karma) and therefore to misery.

Thus the root of all unsatisfactoriness and evil is the subjective ens or the mind. As is stated in the 'rNam.'grel' ('Pramāṇavarttikā'):

When there is a self, one knows someone other from it,
From the I and Thou arises belief (in independent existence)
and antagonism (to everything that threatens this belief);
From the union (of these two)
All evil comes about.

(ii) An objective ens means (what is popularly known as) a physical object outside (the perceiving subject) and a mind inside (that subject). These two are 'objective' because they bear their own characteristics. As is stated in the 'mDo sil.bu' (95b):

Bearing one's own characteristics is 'objective ens'.

Thus, to believe in the existence of subject and object (both of which become the 'object' of investigation) and to be attached to them, is 'objective ens'.

To explain how both types of ens are by nature Śūnyatā, (a) first it is necessary to refute the idea that there is such a thing as a subjective ens. In his 'Rin.chen 'phren.ba' ('Ratnāvalī') the Teacher kLu.sgrub (Nāgārjuna) has said:

The I and the Mine exist— This is contrary to reality.

In other words, this alleged I is not found. If a subjective ens, self or mind really existed it ought to be discoverable when ultimate truth is seen. But when the mind sees ultimate truth and appreciates what reality means, it does not find a subjective ens or mind because there is no such thing. As is said in the 'Rin.chen 'phren.ba' ('Ratnāvalī'):

When true knowledge sees reality as it is Duality does not arise.

In other words, when truth or Mind are seen the belief in I and Mine does not arise.

Moreover, if a self or a mind existed as an ens, it should be possible to prove that it arose (i) by itself, (ii) by some other agency, (iii) by the combination of these two or (iv) by the three divisions of time (past, present and future).

(i) That it has not come about by itself is evident because it is either existent or not. If not, it cannot become the cause (for its existence), and if it exists it cannot be the result (of the non-existent cause), because the one contradicts the other.¹¹



The Vaibhāṣika declares: Atoms by nature are spherical, undivided, singular and exist physically. A mass of them is an object (of perception) such as colour-form and so on. When massed together there are intervals between each one. They appear to be in one place, like a yak's tail in the pasture. They remain in a mass because they are held together by the Karma of sentient beings. 14

The Sautrāntika claims that when atoms mass together there are no intervals between them, although they do not touch each other. 15

Although these people make such statements, no proof is forth-coming. Atoms must be singular or plural. If singular they must have spatial divisions or not. If so they must have an eastern, western, southern, northern, upper and lower part. With these six parts their claim to singularity collapses. If they have no spatial divisions, all material things ought to be of the nature of a single atom. But this clearly is not so. As is stated in the 'Ñi.śu.pa'i rab.tu byed.pa' ('Viṃśatikākārikā', 12):

When one atom is joined with six others It follows that it must have six parts; If it is in the same place with six, The mass must be the same as one atom.

If you assume that there are many, there must have been one which by accumulation formed the mass. But since you cannot find a single atom physically, neither many atoms nor a single physical object having the nature of one can be found.¹⁶

If you think, you will find that what you experience directly is Mind.¹⁷ Due to bewilderment,¹⁸ an object in space and time is seen as an appearance¹⁹ because Mind rises in such a way. This is clear from (1) scriptural authority, (2) reason and (3) examples.

(1) Scriptural authority is the 'Phal.po.che'i mdo' ('Buddhā-vatamsaka'):

Oh sons of the Victorious One, this triple world is only Mind.

And the 'Lankar gśegs.pa'i mdo' ('Lankāvatārasūtra' X, 155a, 153b):

Mind defiled by traces and dispositions

Appears as an object.

As the latter does not exist (independently), there is only Mind; It is an error to see something as an outer (independent) object.

(2) Reason is the reassurance that the appearance of an outer object (97a) is a manifestation of bewilderment, because that which does not exist appears and is there. Similarly all appearance is but

Kāśyapa, Mind is neither internal, external nor in between the two. Kāśyapa, Mind cannot be investigated, pointed out or seized; it is non-appearing, non-perceptive and non-localized. Kāśyapa, Mind has not been, will not be and is not seen by any Buddha.²¹

In the 'Dam.pa'i chos yons.su 'dzin.pa'i mdo':

Therefore mind is null and void.

Knowing it to be non-existent

It is taken to be without any essence

And devoid of any substantiality.

Entities devoid of substantiality

Are not found (as entities).

If the whole of reality is investigated in this way

It is found to have this nature (of not standing for any conception).

Avoiding the extremes (of existence and non-existence)

The wise man keeps to the middle course.

To be devoid of substantiality (and insubstantiality)

Is the path to enlightenment.

This is what I say.

And in the 'Chos.ñid mi.g'yo.ba'i mdo' ('Dharmatāsvabhāva-śūnyatācalapratisarvālokasūtra'):

The whole of reality is unoriginated by nature,

Does not abide materially,

Is devoid of all actions and duties,

Is beyond concepts and non-concepts.

Therefore, since nobody has ever seen Mind, to say that it is self-cognizing and self-illuminating, is meaningless. As is expressed in the 'Byan.chub.spyod.'jug' ('Bodhicaryāvatāra' IX, 23):

When one does not see anything,

To say that it is illumining or not

Is like dallying with a barren woman's child (98a).

To speak of it is meaningless.

And Telopa exlaims:

Indeed, this transcending awareness which is awareness in itself

Is beyond the path of speech, is no field of speculation.²²

(c) The third point is as follows. Since no outer object such as colour-form is found (existing as an independent entity), neither is

If you think that the belief in existence is the root of Saṃsāra, while that in non-existence is liberation from Saṃsāra, you will have to be reminded that the latter view is worse than the former one. Not only did Saraha say so, there are many other arguments. In the 'dKon. mchog brtsegs.pa' ('Ratnakūṭa') is stated:

Kāśyapa, it is better to assume the existence of an individual though this view is as big and obvious as the mountain Sumeru. Yet the pride which comes from believing in Śūnyatā (as a non-existing entity) is worse.²⁶

Further, 27

By the evil of thinking that Śūnyatā exists Persons of low discrimination degenerate.

And in the 'rTsa.ba'i ses.rab' ('Mūlamadhyamakakārikā' XIII, 8):

Those who believe in Śūnyatā Are said to be incurably ill.²⁸

How is this? In medical practice a disease is cured when both it and the medicine have been eliminated from the body, but if the medicine is not digested, the disease is not cured and death follows. It is the same with Śūnyatā, which should remove belief in existence. If you cling to Śūnyatā (misunderstanding it as a mere negative concept) you will fall into evil ways. As is stated in the 'Rin.chen 'phren.ba' ('Ratnāvalī'):

The believer in existence is reborn in happy surroundings. The believer in non-existence meets misfortune in his next life (99a).

Therefore the latter view is worse than the former.

(D) The fallacy of the belief in existence and non-existence.

These two beliefs have a common fault, because they fall into the extremes of eternalism and nihilism. As is stated in the 'rTsa.ba'i śes.rab' ('Mūlamadhyamakakārikā' XV, 10):

Existence is the view of eternalism, Non-existence that of nihilism.

To fall into these extremes is a sign of foolishness, and a fool is not liberated from Saṃsāra. As is expressed in the 'Rin.chen 'phren.ba' ('Ratnāvalī'):

He is a fool who believes

That this world which is like a phantom
Either does or does not exist.

When there is such foolishness, there is no liberation.

(E) The path of liberation.

We become liberated by keeping to the Middle Path, not straying into extremes. As is said in the 'Rin.chen 'phren.ba' ('Ratnāvalī'):

By knowing things as they really are,

By not relying on the two extremes, liberation is achieved.

And,

Therefore he who does not cling to extremes, becomes liberated. And in the 'rTsa.ba'i ses.rab' ('Mūlamadhyamakakārikā' XV, 10):

Therefore the wise man does not cling

To existence or non-existence.

The Middle Path that avoids extremes is discussed in the 'Phags. pa dkon.mchog brtsegs.pa' ('Ratnakūṭa'):

Kāśyapa, what is the proper approach to a Bodhisattva's Dharma? It is the Middle Path, the investigation of the whole of reality, topic by topic. Kāśyapa, what is the Middle Path (and how can we follow it when thus) investigating reality? Further questions are asked, then comes a passage which says: Eternalism is one extreme, nihilism another. That which lies in between cannot be logically tested or demonstrated, does not appear as something and is non-perceptive. Kāśyapa, this (99b) is the Middle Path (by following which one can) investigate the whole of reality. Kāśyapa, the self is one extreme, the non-self is another and so on with other extremes. Finally, Kāśyapa, Samsāra is one extreme, Nirvāņa is another. That which lies in between cannot be logically tested or demonstrated, does not appear as something and is non-perceptive. Kāśyapa, this is the Middle Path (by following which one can) investigate the whole of reality, topic by topic.

And 'Ži.ba.lha' ('Śāntideva') declares:29

Mind is neither within nor without,

Nor is it found anywhere else.

It is neither mixed with other things, nor apart from them.

It is not anything whatsoever and therefore

Beings are by nature in Nirvāṇa.

Although not to harbour any ideas about extremes is the Middle Path, yet this Path is no concept to be investigated. It cannot be grasped by a consciousness which conceives it as something and it stays beyond the realms of the intellect and discursiveness. As is stated by Atiśa:

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Mind remains extinct if past, unoriginating if future and present it is difficult to investigate. It has no colour, no shape and like celestial space it is not found as something concrete.

And in the 'mNon.rtogs.rgyan' ('Abhisamayālankāra' III, 1):

Neither here nor there,

Nor in between the two.

Because of knowing it to be the same in all three states of time, It is acknowledged the Perfection of Discriminating Awareness.

(F) The nature of liberation or Nirvāṇa.

Since nothing in this world of Samsāra is either existent or non-existent, is that which is called Nirvāṇa something that exists or not? Some people believe that Nirvāṇa is something existent (100a). But this is not so as may be seen from the 'Rin.chen 'phren.ba' ('Ratnāvalī'):

If Nirvāṇa is neither existent nor Non-existent, how can it be existent?

Moreover, if it is something existent, it would be conditioned and if conditioned, it is perishable. The 'rTsa.ba'i śes.rab' ('Mūlamadh-yamakakārikā' XXV, 5) says:

If Nirvāṇa is existent It is something composite.

But Nirvāṇa is also not non-existent. In the same work is stated:30

There is also not non-existence.

What then is Nirvāṇa? It is that which cannot be conceptualized as existence or non-existence, being beyond the world of the intellect and devoid of any possibility of verbalization. It is defined in the 'Rin.chen 'phren.ba' ('Ratnāvalī') as

The disappearance of beliefs in existence and non-existence.

In the 'Byan.chub.sems.dpa'i spyod.pa.la 'jug.pa' ('Bodhicaryā-vatāra' IX, 35):

When existence and non-existence Are no longer present before the mind, Then, since there is nothing else, All conceptualization has come to an end.

In the ''Phags.pa Tshans.pas žus.pa'i mdo' ('Brahmaparipṛcchā-sūtra'):

Parinirvāṇa means that all characteristics have completely subsided and all unrest has disappeared.

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And in the 'Dam.pa'i chos padma dkar.po' ('Saddharmapundarī-kasūtra', p. 95):

Kāśyapa, Nirvāṇa is the awareness that the whole of reality has the flavour of sameness.

Thus, Nirvāṇa is not something which can be found (as an ens) by inventing, destroying, rejecting or accepting (some tenet), but it can be described as stopping all intellectualistic processes. As is stated in the 'rTsa.ba'i śes.rab' ('Mūlamadhyamakakārikā' XXV, 3):

Without rejection and acceptance, Without nihilism and eternalism, Without cessation and origination— That is Nirvāṇa.

Since there is neither origination nor cessation, neither rejection nor acceptance (100b), Nirvāṇa is self-authenticating, spontaneous and unchanging. As is written in the 'Nam.mkha' rin.po.che'i mdo':

There is nothing to be removed And nothing to be posited. It is seeing reality as reality And when one sees thus one is liberated.³¹

Although there are such terms as discriminating awareness (ses.rab) and Mind (ran.sems), 32 they belong to the realm of logic, while the real Discriminating Awareness or Mind is beyond all that can be known and expressed. This is made clear in the 'Rab.rtsal. gyis rnam.par gnon.pas žus.pa'i mdo' ('Suvikrāntivikramaparipṛc-chāsūtra'):

Perfection of Discriminating Awareness arising from wisdom cannot be expressed in words. It is beyond them.

And in the 'sGra.can.'dzin.gyis yum.la bstod.pa':

Praise to the Mother of the Victorious One of all times,

Who is the Perfection of Discriminating Awareness inexpressible by words even if one attempted to speak,

Who is without origin and end, of the nature of celestial space, And who is the sphere of transcending awareness which is experienced by and in ourselves.

This ends my discussion of the scope of discriminating awareness arising from wisdom.

VI. As to the development of mind or discriminating awareness you might ask whether it is necessary to develop it, since after all the whole of reality is Śūnyatā. The answer is Yes. Silver ore has the

nature but not the appearance of silver, so that if one wants to have some silver, one must melt the ore. In the same way reality has always been Śūnyatā by nature and beyond words, but beings must know and develop this awareness, for Śūnyatā appears under various disguises and so is variously experienced with difficulty. Therefore, when you have understood the meaning of discriminating awareness you have to develop this awareness. This development has four stages: (A) preparatory, (B) the actual application, (C) the conclusion and (D) the signs of progress.

(A) The preparatory stage is to bring the mind to rest. How, is described in the 'Śes.rab.kyi pha.rol.tu phyin.pa bdun.brgya.pa' ('Saptaśatikā-prajñāpāramitā') (101a):

A son or daughter of a good family must stay in solitude, delight in seclusion, sit cross-legged without pondering over the differentiating attributes of things and so on,

or is laid down in works on the preparation for the Mahāmudrā experience.³³

(B) The method of the actual application is also laid down in the instructions about the Mahāmudrā: it involves not thinking about existence or non-existence, acceptance or rejection, thus leaving the mind without strain. This is stated by Telopa:

Do not think, scheme or cognize,

Do not pay attention or investigate; leave mind in its own sphere.

To rest the mind (the same author explains):

My son, since by that on which you ponder
I am neither fettered nor need be freed,
(I advise you,) cure your fatigue
In the unmoved, uncreated, spontaneous (reality).

kLu.sgrub (Nāgārjuna) says:

Just as an elephant becomes gentle again after his rut, Mind rests in itself when its coming and going has stopped. Having understood it thus, what else do I need?

Further he states:

Do not make a division anywhere and do not think about anything,

Do not become agitated, remain at ease within yourself.

The real has no origin and is self-authentic.

It is the place where the Victorious Ones of the three times have gone.

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How can we fix our attention on the sky? The answer is given in the same work:

The sky is beyond the reach of discursive thinking as is the perfection of this awareness.³⁸

And in the ''Phags.pa sdud.pa' ('Prajñāpāramitāsaṃcayagāthā', fol. 5b):

Not to think about origination or unorigination Is to live by the perfection of this awareness.

The Teacher Nag.gi dban.phyug (Vāgīśvara) also declared:

Not to think about the thinkable Nor about the unthinkable— When one does not think about either Śūnyatā is seen thereby.

If you ask how, the answer is given in the 'Chos yan.dag.par bsdud.pa'i mdo' ('Dharmasangītisūtra'):

Seeing Śūnyatā is not seeing anything (102a).

And,

Exalted One, not seeing anything is real seeing.

And,

Not to see is seeing reality.

In the 'dbU.ma bden.chun':

Not to see is said to be seeing In the Śin.tu zab.pa'i mdo.

And in the ''Phags.pa sdud.pa' ('Prajñāpāramitāsaṃcayagāthā', fol. 16b):

Seeing the sky,—is what people say.

How to see the sky,—find out what it means.

To see all things in this way is the teaching of The Buddha.

(C) The conclusion means that by seeing all things as enchantment, merits such as liberality are accumulated to the best of our power. As is stated in the ''Phags.pa sdud.pa' ('Prajñāpāramitāsaṃcayagāthā', fol. 4a):

He who knows the five psychosomatic constituents as being the result of a magic spell

Does not consider them to be different from each other

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Now since everything is included in the attentive contemplation of reality or the nature of Mind, why have we mentioned so many stages of discriminating awareness? The reason is to guide those who unfortunately know nothing of the ultimate nature of things. As is said in the 'Ye.śes snan.ba rgyan.gyi mdo':

The exposition of conditioned origination

And the teaching about the gradual steps (towards enlightenment)

Are given for the stupid.

How can there be gradual progress

In ultimate reality which is self-authenticated?

In the 'bDe.mchog sdom.pa 'byun.ba' ('Mahāsamvarodayatantrarāja'):

Thus, in my real nature vast like celestial space I have obtained the reality of eternal freedom.

In the 'Nam.mkha' rin.po.che'i mdo':

As long as one has not entered the ocean of Dharmadhātu, the spiritual levels and the paths are said to be stages differing from each other, but when one has entered the ocean of Dharmadhātu then there are no spiritual levels or paths.

And Atīśa declared:

When the mind is composed and centred on the one There is no need to work for the good with body or speech.

(D) The signs of progress in the practice of discriminating awareness are that we care for the good and wholesome, are less exposed to emotional conflicts, feel compassion for sentient beings, draw nearer reality, give up all unrest, become unattached and cease to covet anything in this life. This is taught in the 'Rin.chen 'phren.ba' ('Ratnāvalī'):

By paying attention to Śūnyatā

One becomes heedful of the good and wholesome.

VII. The result of discriminating awareness is (i) fulfilment and (ii) effectiveness in our situation in life.

(i) Fulfilment is the attainment of unsurpassable enlightenment. As is stated in the 'Śes.rab.kyi pha.rol.tu phyin.pa bdun.brgya.pa' ('Saptaśatikā-prajñāpāramitā'):

Mañjuśrī, when the perfection of discriminating awareness is practised (105b), a Bodhisattva Mahāsattva quickly awakens to unsurpassable perfect enlightenment.

overlooks the internal driving-force, whether this be a sense of insecurity or the greed for money and power. Such activity is, as the following words of sGam.po.pa explain, 'bondage'; man is really a slave of his passions. But he is free and active (not driven) when he lives by his real nature revealed through discriminating awareness $(praj\tilde{n}a)$. And inasmuch as $praj\tilde{n}a$ is not the application of or the arrival at a certain set of dogmas, but Sūnyatā, i.e. nothing that can be twisted into some content of the intellect, thabs or 'beneficial expediency', is not some publicly applauded act of altruism, but ever-present compassion. The co-extensiveness and ultimate coincidence of beneficial expediency $(thabs, up\bar{a}ya)$ or compassion $(s\tilde{n}in.rje, karun\bar{a})$ and discriminating awareness $(ses.rab, praj\tilde{n}a)$ or Sūnyatā $(ston.pa.\tilde{n}id)$ is paramount in Tantrism.

3. On this term see Chapter 9, note 54.

4. Some Buddhists believed that certain individuals would never attain liberation. sGam.po.pa does not subscribe to this view. For him every sentient being has the chance to attain salvation by his own efforts. See also above, Chapters 1, note 21; 8, note 15; and 12, note 7.

5. ñe.bar len.pa'i phun.po, Skt. upādānaskandha. The term upādāna in this compound, refers, on the one hand, to the organization of the five psychosomatic constituents into our organism, and on the other is synonymous with kleśa 'conflicting emotions'. Thus in a certain sense our organism is always emotionally unstable. See 'Abhidharma-kośa' I, 8, and 'Bhāṣya' and my 'Philosophy and Psychology in the Abhidharma', pp. 182, 266 seqq.

6. The Skandhas are the five psychosomatic constituents: $r\bar{u}pa$ 'colour-shape', $vedan\bar{a}$ 'feeling', $samj\bar{n}\bar{a}$ 'sensation-ideation', $samsk\bar{a}r\bar{a}h$ 'motivation' and $vij\bar{n}\bar{a}na$ 'consciousness'. The Dhātus are the 'elements' organized (or unorganized) into a living organism; and the Āyatanas are the interaction between the Skandhas and Dhātus.

7. dios.po, Skt. bhāva. This term has a wider range of meaning than our 'existence'. It also denotes 'materiality', 'substantiality'. An understanding of this refutation will be helped by bearing in mind that 'existence' is no predicate. The Buddhists are here in agreement with modern philosophy.

8. bdag, Skt. ātman. This has been variously conceived in different systems of philosophy. As far as the non-Buddhist systems were concerned the tendency has been to regard Ātman as a Pure Ego. This the Buddhists rejected. For them reality or the ultimate always remained ineffable and the attempt to determine it as this or that was declared by them to be a sign of low intelligence and defective logic.

9. See above, note 5.

10. mi.byed.dgu.byed.

11. In a different context we find this argument in Western philosophies. Here it is used against the Causal Argument of the existence of God. See John Hospers, 'An Introduction to Philo-

sophical Analysis', p. 330, note 20.

12. This argument should not lead us astray in assuming that Buddhism does not recognize causality. The Buddhist conception differs from our common one in that it does not accept an external causal agent which acts as a deus ex machina. There is agency, but it is within the process itself; it is this process. In passing it may be remarked that Buddhist Tantrism, the peak of Buddhist philosophy, recognizes causality as a timeless concept. Here causality is not abolished but it cannot be expressed in conventional terms. It is circular rather than plotted on linear time.

13. A name or a word is a conventional assignment. There are no right or wrong words for things.

14. Cp. 'Abhidharmakośa' I, 43, and 'Bhāṣya' (p. 90).

15. ibid., p. 92.

16. This problem has been dealt with more exhaustively in Dinnāga's 'Ālambanaparīkṣā', 2a, and the commentary by Vinītadeva.

17. ran.gi sems. Literally translated this would mean 'one's mind'. The commonest temptation is then to interpret it as 'one's own mind' and arrive at some mentalistic solipsism. However, it does not mean 'my' or 'your mind', but 'Mind'. The capital letter is used here to distinguish it from the 'individual mind' and to point out that it does not mean an entity. It is, to use philosophical jargon, noetic nothingness as a necessary condition for the attainment of knowledge. As the noetic act this nothingness (ran.gi sems, Śūnyatā) is termed ran.rig (ran.gi rig.pa). As happened so often with philosophers all over the world, a linguistic expression has led them to postulate metaphysical systems and heap invective on those who do not accept them. So also in Buddhism this term ran.rig has been explained by certain schools as 'mind cognizing itself', 'mind' being, as it were, one entity and the 'itself' another.

18. 'khrul.pa, Skt. bhrānti. On this term see Chapter 1, note 6.

19. snan.ba, Skt. pratibhāsa. See Chapter 1, note 7.

20. This is said by the Mādhyamikas to be the view of the Vijñānavādins. It may, however, be doubted whether the Mādhyamikas gave a fair rendering of the Vijñānavāda philosophy. It is true the Vijñānavādins postulated Mind to exist substantialiter (dravyataḥ), thus continuing the Vaibhāṣika realism, which goes against all logical

