

# Part I

## *Precepts for the Great Person*

I bow reverently at the feet of the saintly ones of great compassion.

**A**s a consequence of contemplating that way uninterruptedly for a long time on the diversity of disadvantages of the cyclical flow (*samsāra*), one views all of phenomenal life as a fire-pool.<sup>1</sup> The one whose mind is pressured with the desire to gain the liberation consisting in the pacification of defilements (*kleśa*) and suffering (*duḥkha*) may attain the liberation which frees that one from the cyclical flow by one's practicing the three precious subjects of instruction (*triśikṣā*)<sup>2</sup> and which is not like the return from the glory of heaven.<sup>3</sup>

Nevertheless, there is a one-sidedness of ending the faults and gaining of merit, so that one's own aim is not fulfilled,<sup>4</sup> and therefore one hardly fulfills the aims of others. At last, by urging of the Buddha, one must enter the Great Vehicle. Hence, it is right for those with intelligence to enter the Great Vehicle from the very beginning, just as is said in the *Pāramitāsamāsa* (VI, 65):

Having at the very outset discarded the pair of vehicles [i.e. Śrāvaka and Pratyekabuddha], that are impotent in the method of accomplishing the aim of the world, with one's path pointed out by compassion, one must resort to the royal vehicle of the Munis, the nature of which is the single taste of benefit for others.

And (VI, 67):

Contemplating pleasures and pains as the stuff of dreams and humanity as wretched through its fault of delusion, how could one trouble oneself with one's own aim, discarding one's proper task, which takes joy in the aims of others?

Thus, one's self seeing the living beings, as though falling into the ocean of phenomenal life, their steps in reeling gait, incapable of walking in the direction free from the danger, because of the closing of the eye of insight (*prajñā*) which discriminates accepting and rejecting, it is not right for those in the lineage of the Jina to lack compassion toward others and to not exert themselves for their aim. The *Pāramitāsamāsa* (VI, 73) says this:

Of what man in the royal lineage of the Jina, intent on fulfilling the aim of the world, would there not be a mind with tender compassion toward those who are stumbling, their insight-eye closed, or not in him a resolute striving towards extinction of their fault of delusion.

Indeed, the joy and glory of humans, as well as the skill of humans, are the principle of carrying the burden of others' aim, because staying only in one's own aim is shared with the animals. For that reason, the character of the great ones is limited to the benefit and happiness of others. The *Śiṣyalekha* (k. 100 – 101) says this:

Also, the animal only works for itself on the easily-obtained food of grass; or, oppressed by fierce thirst, drinks the water found fortuitously. But whatever person here exerts oneself to work for the sake of others, has one's own glory [*tejas*].<sup>5</sup> Indeed, this happiness is human.

The sun, while illuminating, wanders with unwearied steeds. Earth, whose burdens are uncounted, always supports the world. No own-aim at all: this is the underlying nature of the great ones. They are solely absorbed in the benefit and happiness of the worldlings.

Thus, seeing the living beings oppressed by suffering, the one who is occupied for their sake, is called the 'human' (*puruṣa*) and also the 'skillful one' (*sukṛtin*). The same work says (k. 102):

Beholding the world, its destiny enveloped in a confusion of murky whorls of smoky nescience, falling powerless into the blazing fire of suffering— whoever exert themselves as if the blaze of the spreading fire had occupied their head and was dragging it off, those are the wondrous persons, those are here the skillful ones.

For that reason, when one sees, hears, remembers, and contacts the great path which is the source of all the good things for one's self and others, which is the medicine casting out all the weaknesses, and which is walked by all skillful men—it becomes the healer of all the living beings. While one's own aim is not incomplete by engaging in the aim of others (*per se*), this is the great skillful means for accomplishing (his own aim) incidentally.<sup>6</sup> He should think, "I have entered the Great Vehicle which has (that skillful means). O, I have discovered a wondrous profit," and so thinking should enter this best of vehicles with whatever his human capacity.

Furthermore, the *Pāramitāsamāsa* (VI, 69) states:

This ultimate vehicle purifies insight, for the omniscience of the Munis having it as source, becomes, so to say, the eye of the world, like the light springing from the surface of the solar disk.

Thus the one who seeks through various avenues the good qualities of the Great Vehicle should generate reverence captivating the mind, and enter it.

Now, there are three sections to the mental practice in the stages of the path of the great person: teaching that only the generation of the thought (of enlightenment) is the door of entrance to the Great Vehicle; the method of generating that thought; the method of practicing the career after having generated the thought.

## Teaching that Only the Generation of the Thought is the Door of Entrance

Now, if there is the purpose to enter the Great Vehicle, through which door does one enter? In this regard, the Victor (*jina*) has promulgated two (vehicles)—The Great Vehicle of the Perfections (*pāramitā*) and the Great Vehicle of the Mantras (i.e. Vajrayāna, the 'Diamond Vehicle'); and apart from these, there is no Great Vehicle. However, whichever one of these two one enters, the door of entrance is only the Thought of Enlightenment (*bodhicitta*). At the time that (thought) is born in the stream of consciousness, no matter what else is not born, one has entered the Great Vehicle. However, at the time when one is separated from that (thought), whatever good qualities there be of comprehending voidness, and so forth, one falls into the stage of the Śrāvaka and so forth, and loses the Great Vehicle. This is often stated in many texts of the Great Vehicle, and is also proved by logic.<sup>7</sup> Therefore, even when entering the Great Vehicle for the first time, one is situated in it merely by generating that thought; and also if at a later time one would exit from the Great Vehicle, the leaving consists merely in abandoning that (thought). In short, one follows after, or turns away from, the Great Vehicle respectively by the presence or absence of that thought (of enlightenment).

Furthermore, the *Caryāvatāra* states (I, 9a–c):

The very instant the miserable one, chained in the prison of gestation, gives birth to the Thought of Enlightenment, he is proclaimed 'Son of the Sugata.'

And (III, 25c–d):

Today I shall be born in the family of the Buddha. Now I am a son of the Buddha.

This sets forth that immediately upon arousing the thought, one becomes a son of the Victor. The *Ārya-Maitreya-Vimokṣa* says it this way:

Verily, son of the family, even when broken the diamond-gem is distinguished above all others and overpowers a golden ornament, and does not lose the name of diamond-gem; it wards off all poverty. So also, son of the family, the diamond which is the generation of the Thought of Enlightenment, even though divorced from resolve and practice, overpowers the gold ornament which is the good qualities of all the Śrāvakas and Pratyekabuddhas, and does not lose the name of Thought of Enlightenment; it wards off the poverty of all rebirths.

This informs us that even when one is not instructed in proper conduct, if there is that Thought, one is a Bodhisattva. Furthermore, *nātha* Nāgārjuna says:

If I and this world desire to attain the incomparable enlightenment, its foundation is the Mind of Enlightenment, firm like the King of Mountains (i.e. Meru).

Moreover, the *Vajrapāṇyabhiṣekatantra* explains:<sup>8</sup>

“Great bodhisattva! This *maṇḍala* of the great mantra [Vehicle], which is so far-extended, so profound, so difficult to fathom, and more secret than the ‘secret ones’ [*guhya*] [i.e. the *yakṣas*]—this must not be shown to sinful beings.” “Vajrapāṇi, you say this is a rarity. This having not been heard before, to whom of the sentient beings is it to be explained?” Vajrapāṇi replied, “Mañjuśrī, whoever enters the cultivation of the Thought of Enlightenment. And whenever their Thought of Enlightenment is completed, at that time, Mañjuśrī, those bodhisattvas who engage in the Bodhisattva practice by way of *mantra* will enter the *maṇḍala* of the Mantra [vehicle] and be initiated in the great knowledge. However, whatever ones have not completed their Thought of Enlightenment are not to enter. They are not even to be shown the *maṇḍala*. Nor are they to be taught the ‘seals’ [*mudrā*] or the incantations [*mantra*].”

Hence, it does not suffice to have as doctrine the doctrine of the Mahāyāna, but it is important that the person be enrolled as one of the Great Vehicle. Also, the possible activity in the Great Vehicle is dependent upon that very Thought of Enlightenment.

Therefore, if there is nothing else than the dawning of that Thought, the Great Vehicle is also like that. However, if that Thought is complete with characteristics, the Great Vehicle is also completely pure. Consequently, one should endeavour in it.

In regard to this, the *Gaṇḍavyūha* teaches:

Son of the family, the Thought of Enlightenment is the seed, so to say, of all the Buddha natures.

And since one should gain certainty in this matter, I shall explain it. In this connection, water, manure, warmth, earth, and so forth, at the time of coming together (*tshogs*) with the seed of rice, constitute causes (*hetu*) of the shoot of rice; and at the time of coming together with the seed of wheat, peas, etc., also constitute causes of their shoot. Hence, those are the shared cause (*sād-hāraṇa-hetu*). It is not feasible for a barley seed to be the cause of a rice shoot, even with the coming together of whatever conditions (i.e. water, etc.). Hence it is the unshared cause of the shoot of barley; and given the water, manure, etc. incorporated by it, becomes the cause of the shoot of barley.

In the same way, the Thought of Enlightenment is the unshared cause, comparable to the seed among the causes of the shoot of Buddhahood; and the insight intuiting the voidness, similar to the water, manure, etc., is the shared cause of the three enlightenments.<sup>9</sup> For that reason, the *Uttaratantra* (I, 34a – b) states:

Whose seed is the conviction in the superior vehicle; whose mother is the insight for giving birth to the Buddha natures.

Thus, the Thought of Enlightenment is like the father seed; and the insight intuiting non-self is like a mother. For example, a Tibetan father would not be able to give birth to Indian, Mongolian, and so forth, sons. The father is the surety cause of the son lineage. From a Tibetan mother there is born a diversity of sons, so it is a shared cause. Also, *nātha* Nāgārjuna says:

You are the sole path of liberation, the sure support for the Buddhas, Pratyekabuddhas, and Śrāvakas. It is sure that there is no other.

Thus, praising Perfection of Insight (*prajñā-pāramitā*), (the verse) shows that also the Śrāvakas and Pratyekabuddhas take recourse to it, and so *Prajñāpāramitā* is called the Mother. Hence, it is the Mother of the Sons, consisting in the two vehicles, great and small. For this reason, the insight which comprehends voidness does not distinguish the great and lesser vehicles. However, they are distinguished by the Thought of Enlightenment and by great magnanimity of conduct. The *Ratnāvalī* (IV, 90) says this:

In the Vehicle of the Śrāvakas there is no mention of the vow of the Bodhisattva or of his consignment (to others) of his (bodhisattva) career. How, then, is one a Bodhisattva through that [vehicle]?

This shows that they are not distinguished by viewpoint (*darśana*), but are distinguished by career (*caryā*).

If in that way, even the insight which comprehends voidness is not the unshared path of the Great Vehicle, how much less would be the paths other than it! For that reason, when one does not practice while holding deeply the precept of the Thought of Enlightenment, but only remembers the words for the outset of a meditative session, when one endeavors with many exertions in each tiny part of the path, one has very weak sinews of the Dharma.<sup>10</sup>

In general, for the generation of a son, it is necessary to have the portions of both father and mother. Comparable to that, for the parts of the path to be complete, one must have the sides of means and insight complete. In particular, the chief means, which is the Thought of Enlightenment, and the chief insight, which is the comprehension of voidness, are stipulated. And if one aims at only liberation from the cyclical flow, not cultivating one of the two, he should not be mistaken regarding calming (the mind) and discerning (the real), which require one to cultivate the meaning of non-self and voidness. If one is pledged as one of the Great Vehicle, then he must exercise in the Thought of Enlightenment, just as was said by the venerable Maitreya (in the *Abhisamayālamkāra*, I, 10a–b):

With insight, one does not stay in phenomenal life; with compassion, one is not fixed in quiescence.

Thus one should avoid by insight the fall on the one hand into cyclical flow, and should avoid by compassion on the other hand the fall into quiescence; because insight does not hinder a fall into quiescence, because the lower vehicle also has the extreme of not falling into the phenomenal world, and because the chief thing the Bodhisattva path should avoid is the extreme of falling into quiescence.

Therefore, one should hold in mind, according to the purport of the Victor, the wondrous words, "The offspring of the Victor, who is the authority, upon giving birth to this precious Thought in their stream of consciousness, give birth to a wondrous Path like this." But should not hold in mind the mere arising in the stream of consciousness of each tiny good quality that would delight a (spiritually) immature person. The *Caryāvatāra* (I, 25) says this:

How does this excellent jewel of the sentient beings arise, which was not hitherto? That resolve for the aim of others, arises for the rest, not for one's own aim.

And (I, 30, b–d):

Where is there a good person equal to him? And where is there such a friend? And where is there like merit?

And (I, 36ab):

I bow to their bodies wherein arise that best jewel of mind.

And because it says (III, 31cd):

It extracts the butter essence as a result of churning the milk of the illustrious Doctrine,

which sets forth as best the precept which extracts the essence of the scripture.

Now, Śrī Atīśa adhered to the Mādhyamika view, and Suvarṇadvīpi (Tib. Gser-gling-pa) adhered to the Cittamātra view that (mental) images are true. Yet, relying (on the latter), (Atīśa)



obtained the Thought of Enlightenment. Hence, in his career (or life) (Atīśa) held him as the most kind among his gurus. When a person who knows this, observes it as the essential of the scripture, there would be (for that person) a great understanding of the essentials of the path.

When exerting oneself in this respect, if there is a genuine arising (of the Thought of Enlightenment), giving even one morsel of food to a raven, it is encompassed by that (Thought of Enlightenment). This is counted as 'career of the Bodhisattva.' However, if that is lacking, even the giving, replete with the jewels of the three thousand (worlds), does not constitute entrance into the 'career of the Bodhisattva.' By the same token, (the Perfections) morality up through insight, and the (tantric) contemplation of the gods and the contemplation of the 'veins' (*nāḍī*), the 'winds' (*vāyu*), the 'drop' (*bindu*), and so forth, do not (*per se*), constitute entrance into the 'career of the Bodhisattva.'

As is expressed in the world by the example of sharpening the sickle and of cutting the grass, when one has not undergone this essential, the precious Thought, however long this one endeavors in the practice of virtue, it is like cutting the grass with a blunt sickle: there is no cutting (i.e. succeeding) at all. But if one has undergone the essential, this Thought, it is as if for the time being one does not cut but sharpens the sickle; and when it has become keen, thereupon this one cuts, with the result that with little (effort) one ends by cutting much. It is because one is able with ease in each instant to eliminate the obscurations and to accumulate the collections (of merit and knowledge) and (because) for as long as one holds (the Thought) even the little virtue one will make big, and if it be exhausted one will revive it. The *Car-yāvātāra* (I, 6b–d) says this:

Not having the Thought of Enlightenment, what other virtue would vanquish that irresistible great power of sin?

And (I, 14ab):

Like the fire due at the end of the world period (*yuga*) it consumes the great sins in an instant.

And (I, 21–22):

Thinking, “I shall relieve the head distress of the sentient beings,” the resolve of benefit is held with immeasurable merit. What is there to say of the one who wishes to dispel the immeasurable distress of each one and who wishes to bestow on every single sentient being immeasurable good quality?

And (I, 12):

Like a plantain-tree, all other virtues, upon producing fruit, are exhausted; but the tree of enlightenment thought forever fructifies and is not exhausted, but grows ever larger.

### **The Method of Generating that Thought**

This has four divisions: how it is generated by taking recourse to what cause; the stages of exercising the Thought of Enlightenment; the standard of generation; the method of taking it ritually.

*How it is generated by taking recourse to what cause*

This has three parts.

*1) the method of generation through four conditions.*

a) One generates the Thought, thinking, “Inconceivable is the (magical) power of the Buddhas or Bodhisattvas. Whether it was observed by me, or heard with trust, I shall take recourse to hearing, for wherever enlightenment is located and entered, it is of great (magical) power.”

b) One generates the Thought, although such an observation or hearing be lacking, by having conviction in the wisdom of the Buddha at the time of practicing the scriptural collection that has its inception through the (Buddha’s) incomparable enlightenment.

c) One generates the Thought, although without (the chance for) hearing the doctrine, thinking, “I notice that the sublime doctrine of the Bodhisattvas is in decline. Since the

one dwelling in such a doctrine may dispel the suffering of sentient beings, in order that I may dwell for a long time in the doctrine of the Bodhisattvas, surely I should generate the Thought."

d) One generates the Thought, although not observing the doctrine in decline, but observing the difficulty of generating the Thought, thinking, "At this time, a bad time with a preponderance of delusion, of no shame or conscience, of envy, greed, and the like, if it is difficult to find a generation of the Śrāvaka-or-Pratyekabuddha (kind) of Thought, how much more (difficult) a generation of the incomparable Thought of Enlightenment!" If meanwhile I generate the Thought, at another time it will arise that way."

Those are the four generations of the Thought. The method of generating the Thought is saying, "I shall render the mind generated into the great enlightenment." Thereby arises the desire to achieve the enlightenment.

In regard to the condition (*pratyaya*) by which it happens, the first is through thinking, "Having seen or heard the amazing magical performances, my wonder has arisen. Such an enlightenment as that I shall obtain." The second is hearing the good qualities of the Buddha from speakers of the Dharma, so that initial faith is produced, and thereupon the desire to obtain those (good qualities) is produced. The third is when one does not tolerate the decline in teaching of the Great Vehicle, and generates the desire to attain the knowledge of a Buddha. In regard to this, if the teaching has not declined, there is the view to ward off the suffering of the sentient beings, so one aims to dispel the suffering. However, not tolerating the decline of teaching is the chief condition (*pratyaya*) for generating the Thought. Otherwise, as it is explained and repeated below, one generates it by recourse to compassion. The fourth is when one observes the rarity of that Thought of great purpose; and urged on chiefly by that, gets the desire to attain Buddhahood. This generation of the Thought is laid out by way of getting the desire to attain enlightenment, but it is not laid out by way of there being a high goal.

If one does not desire to attain Buddhahood by way of applying faith in the good qualities of the Buddha, one does not ward off the mentality that is content with accomplishing one's own aim and quiescence alone. And when one observes the purpose of the aim of others by way of applying friendliness and compassion, one desires to attain Buddhahood, so is able to accomplish the aim of others and to ward off the contentment with quiescence alone. This is because one is not able to ward it off with the former contentment; and because there is no other agent for avoiding it. Furthermore, it is not the case that there is no need to ward off the mentality that is content with accomplishing one's own aim and quiescence alone; because there is no perfection of one's own aim since one is not free from the one-sidedness of elimination and comprehension in the lower vehicle which only liberates from the cyclical flow; also because, although these liberate one from the trouble of phenomenal life, they do not liberate from the trouble of quiescence; and because the perfection of one's own aim is said to be the Buddha's Dharmakāya.<sup>12</sup> Therefore, even when applying faith in the good qualities of the Buddha, observe the aims of others! Also, in order to accomplish one's own aim, the goal of Buddhahood is necessary, seeing that this is a weighty condition for not backsliding to the lower vehicle.

In regard to the first two generations of Thought as previously explained, they are not drawn by friendliness and compassion. Rather they are drawn by just observing the good qualities of the Buddha's *rūpakāya* and *dharmakāya* according to the scriptures and other exegetical treatises. There appear many explanations about generation of the Thought along with the desire to attain Buddhahood; and there is also stated the generation of the Thought with the vow of installing all sentient beings in Buddhahood. One should regard each of these two (motives for generating the Thought) the same as concerns the generation of the Thought *per se*. However, as to generating the Thought with full complement of characteristics, it does not suffice to have only the desire to attain Buddhahood, drawn by seeing merely the requirement of others' aim: one should also have the desire to attain by observing that one's own aim requires the goal of Bud-

dhahood. This does not neglect the aim of others, because pursuing the aim of others is essential; so the *Abhisamayālaṅkāra* (I, 18ab):

The generation of the Thought (*cittotpāda*) is for the sake of others (*parārtha*) and with the desire of right completed enlightenment,

which sets forth two 'aims' (*arthaka*), enlightenment (*bodhi*) and the sake of others (*parārtha*).

2) *generation from four causes*. This is the generation of the Thought through relying on the four [causes]; perfection of lineage, being governed by spiritual guides, compassion toward the sentient beings, zest in the ascetic practice while in the cyclical flow (*saṃsāra*).

3) *generation from four powers*. This is the generation through relying on the four [powers]: a) one's own power, which desires complete enlightenment by one's own power; b) the power of another, whereby he desires complete enlightenment by another's power; c) the power of the cause, which generates it merely by hearing in the present time the praises of the Buddha and Bodhisattvas when formerly the Great Vehicle had been made part of his nature; or d) the power of praxis, i.e. making part of one's nature for a long time the virtue of volition and so forth in taking recourse in this life to an illustrious person and in listening to the doctrine.

Furthermore, the *Bodhisattvabhūmi* explains that when relying on the eight causes and conditions (*hetu* and *pratyaya*) taken separately or not combined, if one generates it from the power a) of one's self and c) of the cause, it is steady; and that, in contrast, when relying on those causes and conditions, if one generates it from the power b) of another and d) of praxis, it is not steady.

Having thus well understood the approaching decline of the general teaching and of the teaching of the Great Vehicle, and understood now the time of degeneracy becoming even greater degeneracy, having been informed that the generation of the Thought from the bottom of one's heart is an exceeding rarity, one takes recourse to an illustrious friend. One endeavours in the praxis of listening and giving thought to the scriptural collection

of the Great Vehicle. And not doing it by another's urging while lacking independence, by chasing after the irrelevant or by a custom. But one should do it at the basic stage of generating the Thought through tying resolve by means of one's own power, because all the practices of the Bodhisattvas must be based on this.

## **The Stages of Exercising the Thought of Enlightenment, Part I**

There are two practices — that based on the precepts 'seven causes and effects' in the lineage from the great master (i.e. Atīśa), and that based on what comes from the texts of the *jina-putra* Śāntideva.

The seven causes and effects are as follows: complete Buddhahood arises from the Thought of Enlightenment; that Thought, from aspiration; that aspiration, from compassion; compassion, from love; love, from show of gratitude; gratitude, from mindfulness of kindness; mindfulness of kindness, from seeing as 'mother' — seven in all.

Here there are two sections: 1) the generation of certainty in the stages; 2) the essential of practicing in sequence.

1) *the generation of certainty in the stages*. This has two parts: a) teaching compassion as the basis of the Great Vehicle path; b) the method by which other causes and effects become the cause and effect of that.

a) *teaching compassion as the basis of the Great Vehicle path*. This has three phases.

a-1) *the initial principle* is as follows: If the mind is moved by great compassion, there arises the sure resolution for the sake of liberating all the sentient beings from cyclical flow; and if it is the lower compassion, one does not act that way, because carrying the burden of rescuing all the living beings depends on that (great compassion), and because if one does not carry that burden, he does not enter the Great Vehicle. Hence that compassion is the initial principle. Along those lines, the *Akṣayamatīnirdeśa-sūtra* declares:

Reverend Śāradvatīputra, furthermore the great compassion of the Bodhisattvas is inexhaustible. Why so? Because it is the animation. Reverend Śāradvatīputra, it is this way: just as the breathing in and out is the animation of the life organ, so also great compassion is the animation of the Bodhisattva who is rightly travelling in the Great Vehicle.

Besides, the *Gayāśīrṣa* states:

What implant, Mañjuśrī, does the career of the Bodhisattvas have? What is its ground? Mañjuśrī replied, "Son of the gods, the career of the Bodhisattvas has great compassion as its implant; the sentient beings as its ground.

Thus, this covenant is the basis of undertaking the career, i.e. one foresees no accomplishment if one is not trained in the bountiful two collections (i.e. of merit and knowledge) and so undertakes the extensive collection that is difficult to amass.

a-2) *the intermediate principle* is as follows: Now, having generated in that way the Thought a single time, even if one has undertaken (the career), if one notices that the sentient beings commit numerous evil deeds, that it is very difficult to train them, that they are in great number and would need unfathomable time, one becomes fearful and falls into the lower vehicle. However, when one generates the great compassion not just one time, but repeatedly in ever greater amount, one disregards one's own happiness and does not tire of others' aim, so that with ease one completes the whole collection (of merit and knowledge). Along these lines, the *Bhāvanākrama One* states:

Thus, moved by great compassion, the Bodhisattvas, disregarding themselves, for the sake of others' benefit exclusively, undertake the fatiguing occupation of accumulating the collection that is difficult to amass and takes a long time. As the *Ārya-Śraddhābalād-hāna* says: "Here, for maturing all the sentient beings by compassion, there is no pain which they do not accept, and there is no pleasure which they do not reject." Thus, when one undertakes

the exceeding difficulty one completes the collection in not too long a time. Without doubt, one will attain the rank of omniscience. Consequently, the root of all the Buddha natures is just compassion.

a – 3) *the final principle* is as follows: Even at the time of acquiring the fruit of the Buddhas, one does not stay in quiescence as the lower vehicle does, but still seeks for the sake of the sentient beings in the extent of space, i.e. has the (magical) power of great compassion, because otherwise he is like the Śrāvakas. The *Bhāvanākrama* *Two* states:

Governed by great compassion, the Buddha Bhagavats, while bearing all the perfection of their own aim, act while abiding up to the very limit of the sentient-being realm.

And:

The cause of the “Nirvāṇa of no-fixed abode” (*apratiṣṭhita-nirvāṇa*) is great compassion itself.

For example, the harvest has as principles, first the seed, in the intermediate stage the water, and finally the maturation. Likewise the harvest of the Buddhas has compassion as the principle, i.e. in the beginning, the middle, and the end. This was told by *śrīmat* Candrakīrti (*Madhyamakāvātāra*, I, 2):

Whatever be the reason that compassion itself is asserted to be like the seed of this perfection, the harvest of the Jina; and like water for the rearing; [finally] like maturation, for dwelling in the enjoyment for a long time, for that reason I shall praise compassion first of all.

Taking account of the power of meaning, the *Dharmasaṃgīti* declares:

The Bodhisattva, O Bhagavat, should not be made to train in too many natures. One nature, Bhagavat, should be well grasped and well understood by him, in which all the natures of the Buddha are, so to say, in the palm of his hand. And what is that? It is great



compassion. By great compassion, Bhagavat, all the Buddha natures are, so to say, in the palm of hand of the Bodhisattvas. Just as, Bhagavat, when the precious wheel of a universal monarch is going, all the army goes with it; so, Bhagavat, when the great compassion of a Bodhisattva is going, all the Buddha natures go with it. Just as, Bhagavat, when the life organ is present, the other organs are present; just so, Bhagavat, when great compassion is present, the other Bodhisattva natures are present.

If one obtains certainty in such a sublime essential of the path, which is proved with an infinitude of scriptures and reasons, then why does one not posit as the chief precept the compassion as the root of enlightenment-mind and its associated Dharma teaching? Now, Zang-sna Chung-ston-pa said, "When we request a precept from the master (i.e. Atīśa) he would say, Give up the worldly mentality and cultivate the Thought of Enlightenment; and would tell nothing more." Dge-bśes Ston-pa, having ridiculed these words ("and would tell nothing more"), said, "That is the essence of the precepts of Jo-bo (Atīśa), because he knows the core of the Dharma."

Furthermore, because just this obtaining of certainty is difficult, one must again and again collect (merit and knowledge), purify (defilement), peruse the scriptures of *Gaṇḍavyūha*, etc. and their commentaries, thus seeking firm certainty, just as said by the *śrīmat Mātṛceṭa* (his *Śatapañcāśatka*, k. 19):

That seed of right, complete enlightenment, your jewel of mind, only you know its core, O hero! Other persons are in a far-off place [i.e. in a blundering state].

b) *the method by which other causes and effects become the cause and effect of that.* In this regard, the method giving rise to the causes from the mother recognition up to love, is in general just a desire that (someone) be free from suffering. Even though (that desire) be produced at the time of thinking again and again about the suffering of this sentient being, in order that such a mentality arise easily, strongly, and firmly, one must previously have the imagery of embracing this sentient being as one who gratifies and is much esteemed. (In worldly mentality,) when a kin is suffer-

ing, one cannot tolerate it; when an enemy suffers, one is glad; when suffering arises in the neutral (between enemy and kin), usually what happens is an indifference or neglect. Among them, there is the first (i.e. regarding the person who is suffering as a kin), because gratifying. Moreover, to whatever extent there is esteem, to that extent there is non-tolerance of the suffering; and to that extent does it (the non-tolerance) arise, because there is meager non-tolerance toward middling suffering when there is meager esteem, and there is great non-tolerance of even minor suffering when there is exceeding esteem. When seeing that an enemy is suffering, not only does one not get a desire to see him relieved, but has the attitude, "Might that (suffering) not be exhausted, but become even more intense, and he not get rid of it!" In this way, responding with dislike, the major or minor portion of dislike brings about a major or minor portion of gladness toward the occurrence of suffering. In the case of suffering of the neutrals (between enemies and kinsfolk), both the non-tolerance and the gladness toward it are lacking—a response with the lack of gratification or dislike.

If one acts that way, the cultivation of sentient beings as kinsfolk is for generating gratification. Now, the ultimate kin is the mother. Therefore, the three, mother-contemplative repetition, mindfulness of kindness, and show of return gratitude—are gratifying and productive of esteem. The love treating sentient beings affectionately like an only child, is the fruit of those three; and (in turn) generates compassion.

The love which desires an encounter with joy, and compassion, does not show a certainty of cause and result. Indeed, the three meditative objects, namely, mother recognition and so on, appear basic to both the love which wishes for encounter with joy as well as the compassion which wishes for liberation (of the sentient beings) from suffering. Hence, it is necessary to endeavor in these (three).

This cultivation of the sentient beings as kinsfolk is explained by the *ācārya* Candrakīrti, the reverend Candra(gomin), and the *ācārya* Kamalaśīla, to be the cause bringing about the generation of the Thought (of enlightenment).

The method for bringing to fruit the aspiration and generation of the Thought is as follows: If, by exercising the intellect sequentially in that way, compassion has arisen, one has gained the desire of attaining Buddhahood for the sake of the sentient beings. Now, suppose one thinks, "Although so much suffices, why does one do it in that case by using aspiration?" (In reply: ) The boundless states of love and compassion imagining that the sentient beings are finding happiness and avoiding suffering occur also with the Śrāvakas and Pratyekabuddhas. But accepting as one's own burden to give happiness to, and rid suffering in all the sentient beings is only in the Great Vehicle. Therefore, one should generate the aspiration which is the superior resolve of fortitude. Hence, the idea, "May the sentient beings find happiness," and the idea, "May they be rid of suffering," do not suffice, but one should tie the heart to the burden of those ends and carry it by oneself. So one should distinguish those special things. The *Sāgaramati-paripṛcchā* says this:

For example, *Sāgaramati* ["oceanic intellect"], a certain merchant-householder had one son, desired, loved, favorite, gratifying, without anything adverse to the sight. That boy, while playing in the mode of a child, fell into a cess-pit. Thereupon, the mother and kinsfolk of that boy saw that the boy had fallen into the cess-pit; and seeing that, sighed deeply, were sorrowful, and uttered lamentations, but they did not enter the cess-pit and bring out the boy. Then, the father of the boy, having approached, saw that his only son had fallen into that cess-pit. And seeing that, hastening swiftly, drawn near by his affection of aspiration for the only son, without nausea he descended into that cess-pit and brought out his only son. There, the cess-pit is a metaphor for the threefold realm; the boy, a metaphor for the sentient beings; the mother and kinsfolk [are the Śrāvakas and Pratyekabuddhas] who, seeing the sentient beings fallen into the cyclical flow, are sorrowful and utter lamentations, but are incapable of bringing them out; and the merchant-householder is a metaphor for the Bodhisattva.

This shows the meaning with metaphors; and sets forth that both the Śrāvakas and Pratyekabuddhas have a compassion like that

aroused in a mother for the esteemed only child who had fallen into the cess-pit.

Therefore, relying on compassion, one should generate the aspiration of carrying the burden for rescuing the world. But when one gains the mentality of rescuing the sentient beings in that way, such a situation of oneself is (still) incapable of accomplishing the aim of a single sentient being. And that is not all: even if one attains the rank of the two Arhats,<sup>13</sup> there would be scarce hope for sentient beings; and even if one is able to accomplish his goal, liberation, it cannot install him in omniscience. Hence, one should think, "Who is able to perfect for the uncountable sentient beings all their temporary and ultimate aims?" and so thinking, having recognized that only the Buddha has that capability, one should generate the desire to attain Buddhahood for the sake of the sentient beings.

2) *the essential of practicing in sequence*. This has three parts: a) the training in exerting oneself in the aim of others; b) the exercise in exerting oneself in the Thought of Enlightenment; c) determining the generation of the Thought as the fruit of the training.

a) *the training in exerting oneself in the aim of others*. This has two parts: a-1) realizing evenness of thought toward the sentient beings; a-2) realizing them all as having a gratifying image.

a-1) *realizing evenness of thought toward the sentient beings*. As was previously explained in the sections on the lesser and the middling persons, here also, one is to take and to nourish the preliminary and the other stages. Among them, at the outset one cuts out the one-sidedness of attraction to some beings and aversion to others. That is, if one has not accomplished evenness of thought in doing that, whether it be love or compassion that is involved, those come with one-sidedness. Since that does not happen when aiming without one-sidedness, one must cultivate impartiality (*upekṣā*).

Among the three kinds of impartiality, which are motivation impartiality (*saṃskāra-upekṣā*), feeling impartiality (*vedanā-upekṣā*), and boundless impartiality (*apramāṇa-upekṣā*), the one here is the last. This one has two kinds, 1. the kind with image of realizing non-defilement of attraction, aversion, etc. toward the