

Study Group - *Madhyamakavatarama*

Commentary by the Venerable Geshe Doga

Translated by the Venerable Tenzin Dongak

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As usual please generate a virtuous motivation thinking, 'I have to attain enlightenment for the welfare of all sentient beings and in order to accomplish this aim I am now going to listen to this profound teaching. Then I am going to put it into practice as much as possible.

3.2.2.2. PRESENTATION OF THE BODIES AND THEIR QUALITIES

3.2.2.2.1. Presentation of the bodies

3.2.2.2.1.1. The truth body (*dharmakaya*¹)

There are two types of dharmakaya, or truth body: the wisdom truth body and the nature truth body.

i. **nature truth body** - *the final sphere possessing the two purities* (this definition should definitely be memorised)

- The purity of adventitious obscurations - adventitious obscurations refer to the afflictive obscurations and obscurations to knowledge.
- The purity of natural obscuration - natural obscurations refers to inherent existence. Even though inherent existence is not an obscuration by definition, here it is referred to as an obscuration, because it is the ultimate final object of negation.

ii. **wisdom truth body** - *a final exalted knower in relation to both seeing suchness and seeing the world of multiplicity.*

Any type of awareness in the continuum of an arya buddha is a wisdom truth body, while the emptiness of the mental continuum of an arya buddha is the nature truth body. The nature truth body is the truth of the cessation in the continuum of an arya buddha.

*Through having burned up all the dry wood of
Objects of knowledge, this peace is the conquerors'
dharmakaya.*

*At this time there is no generation and no cessation.
Due to ceasing mind it is found directly by the kaya.*

Mirror:

Take the subject '*this peace*, which is suchness free from all stains *through having burned up all the dry wood of objects of knowledge*' - it *is the dharmakaya of the conquerors* - because it is suchness free from all stains.

Take the subject '*sambogakaya*, the enjoyment body of a buddha' - it finds the dharmakaya directly where there is *no generation and cessation* - because it is in irreversible equipoise on suchness due to the *ceasing* of conceptual *minds* and mental factors.

Chandrakirti explains the nature truth body by way of three characteristics:

- The abandonment of dualistically appearing objects of knowledge
- Having ceased inherent generation and disintegration
- The lack of conceptual minds and mental factors (ceasing mind does not mean the sambogakya does not have

mind, but rather that a sambogakaya does not have conceptual minds or mental factors.)

3.2.2.2.1.2. The enjoyment body (*sambogakaya*²)

Definition: *a final form body endowed with the five-fold definiteness*

- definiteness of place - resides only in the higher pure land of Ogmin.
- definiteness of time - abides until the very end of cyclic existence.
- definiteness of entourage - is only surrounded by arya bodhisattvas.
- definiteness of Dharma - teaches only the Mahayana Dharma.
- definiteness of body - is endowed with the major and minor signs of a buddha.

The way to think about it is that initially the wisdom truth body is in meditative equipoise on the nature truth body. However, this alone cannot benefit sentient beings, and that is why the sambogakaya manifests. The sambogakaya is only accessible to arya bodhisattvas, so in order to benefit sentient beings completely another form body is needed, which is the supreme emanation body. The supreme emanation body, however, is again only accessible to comparatively few sentient beings, so there needs to be other types of emanation bodies such as the artistic emanation bodies and so forth. Think about how an enlightened being manifests these different bodies for the benefit of sentient beings. The emanation bodies arise through the power of the truth body and the enjoyment body.

*The kaya of peace is clearly like the wish-granting tree
And non-conceptual like the wish-fulfilling jewel.
Enduring to enrich the world until migrators are
liberated*

It appears to those free from elaborations.

Chandrakirti explains the enjoyment body by way of four characteristics:

- It is non-conceptual, having pacified conceptual minds and mental factors.
- Even though, it has the capacity to accomplish the purpose of sentient beings, like a wish-granting tree and a wish-fulfilling jewel.
- It endures to enrich the world until all migrators are liberated, i.e. it abides until the end of cyclic existence.
- It appears only to bodhisattvas who are free from dualistic elaborations during meditative equipoise, which can only be arya bodhisattvas.

If you ask, 'Why does the enjoyment body not appear to ordinary individuals who are not free from elaborations', then the answer is, 'because the enjoyment body is endowed with the five-fold definiteness.'

3.2.2.2.1.3. The body concordant with the cause (*emanation body*)

The emanation bodies are referred to as bodies concordant with the cause, because their cause is both the truth body as well as the enjoyment body. Having gone through and understood the qualities of the truth body and the enjoyment body, one then wants to understand the qualities of the emanation body.

3.2.2.2.1.3.1. How the body and one of its pores shows all of one's activities

¹ Dharma = dharma; kaya = body

² Samboga - enjoyment, but more from the point of view of active use and engagement than passive bliss.

*One form body concordant with the cause
Of an able one displays at the very same time
All the past ceased from the time of one's rebirths
Clearly and perfectly in every detail.*

Take the subject 'buddhas, gifted destroyers gone beyond' - they can display all their past activities with each pore of their bodies - because *one form body concordant with the cause* of the emanation body of *an able one displays all the past*, which has now *ceased, from the time of one's rebirths clearly and perfectly at the very same time in every detail.*

One pore of an emanation body can display all his or her past lives in every detail. Not just the past life itself, but all the details of the circumstance of that life. Here it uses the example of when the buddha practised generosity in the past, whilst a bodhisattva. The perfection of generosity is generosity that is held by bodhicitta, the wisdom realising emptiness and dedication for complete enlightenment.

*Every buddha land and the Able One,
And whatever ability and power of their body and
action,
All hearers that were found and such,
And all bodhisattvas and their bodies,
Whatever dharmas and all selves therein,
The Dharma heard, the actions performed,
And however much generosity one offered them,
One body shows all of this.
Likewise, all the actions from when one practised
Morality, patience, enthusiasm, concentration and
wisdom
In earlier times, without leaving any out,
Are shown clearly by one pore of the body.*

One pore of the emanation body of a Gifted Destroyer Gone Beyond can display:

- *every buddha land* where they used to practise generosity,
- *the Able One* performing the actions of birth and so forth³ in that buddha land, to whom they made offerings
- the supreme *ability and power of* that Able One's *body and action*,
- *all hearers that were found* in that Able One's retinue,
- *and such* practitioners who entered this retinue through their serious practise,
- *all bodhisattvas* who were in that buddha land, *and their bodies* endowed with marks and signs, as well as their robes, food and residence,
- *whatever Dharma* was taught there, whether it was from the point of view of one vehicle or three vehicles,
- *and all* the *selves* therein, i.e. beings such as householders and ordained ones,
- *the Dharma*, such as teachings on the three higher trainings *heard* and *the bodhisattva actions performed* upon hearing. (The bodhisattvas in this pure land repeatedly listen to the Dharma and always translate what they have heard into practice. In such a way they progress, by listening repeatedly and not just once.)
- *and however much generosity*, such as food, robes, precious garland and so forth, they *offered* to these buddhas and bodhisattvas,

All of this is shown by one body.

This refers to when a buddha was practising generosity in the past in a particular pure land. They can also show from

one pore the complete circumstances from when they practiced morality, patience, enthusiasm and so forth.

Buddhas can display all their past bodhisattva actions not only at a very coarse level, but even just one pore of a buddha's body has the ability to show all of their past lives in such detail.

3.2.2.1.3.2. How the body and one of its pores shows all the activities of others

*Likewise, the actions of the past buddhas, of those yet to come,
And of those present, who stay in samsara until the end of space,
Teaching the Dharma with high resonance,
Bestowing breath on migrators in the grip of suffering,
From embracing the first mind up to the essence of enlightenment,
Knowing phenomena's deceptive nature
All of them are shown clearly, like one's own,
From one pore of the body at the same time.
Likewise, the actions of the three times of bodhisattas,
Superior solitary realisers and all hearers,
And on top of that all instances of beings
Are shown simultaneously by one pore.*

Mirror:

Take the subject 'buddhas, gifted destroyers gone beyond' - they are able to show with each pore of their bodies all the actions of others - because

- they show clearly all the actions of the past buddhas, of those yet to come, and of those present, who stay in samsara until the end of space, bestowing breath on migrators in the grip of suffering through teaching the Dharma with high resonance,
- they show clearly all their actions, from embracing the first mind-generation up to the essence of enlightenment, from one pore of the body at the same time, like one's own, upon knowing the deceptive nature of phenomena;
- and likewise, the actions of the three times of bodhisattvas, superior solitary realisers and hearers, and of top of that, all the instances of ordinary beings, are shown simultaneously by one pore.

A buddha's form body doesn't show only their own past actions in the manner explained above, but it can also show all the past actions of all the different types of ayra beings of the three times - bodhisattvas, aryas, solitary realisers and hearers and so on - as well as all instances of ordinary beings simultaneously with one pore.

All of this tries to describe the power of the form body. You have to relate it back to the outline 'the body concordant with the cause'.

3.2.2.1.3.3. Showing the perfect power of enlightened thought

This powerful form body has such immense power even though a buddha does not have motivational conceptual thoughts. What is the exact power of enlightened thought?

From the point of view of places:

*This purity, induced by thought, shows
Worlds extending to the edge of space on the object of one particle,
And one particle pervading the limitless worlds;
The particle didn't become bigger, the worlds didn't become smaller.*

This verse answers the recurring question, 'How did

³ The twelve deeds.

thousands of disciples fit on Vultures Peak in Rajagriha?'.
Mirror:

Take the subject 'buddhas, gifted destroyers gone beyond' - they are empowered with a perfect mind - because with *this purity* that is their activity induced by their mere thought they can *show on the object of one extremely small particle worlds extending to the edge of space...*

On the one hand a buddhas mind can project all the infinite worlds extending to the edge of space onto the space of one extremely small particle.

... and at the same time they can show *one particle pervading the limitless worlds*; however in the first cast, *the one particle didn't become bigger* and in the second case *the worlds didn't become smaller*.

The enlightened thought of the enlightened mind has power over the object, and that is how a buddha can fit several thousand disciples on tiny Vulture's Peak. A buddha can fit hundred of thousands of millions of human beings on one atom through the power of enlightened thought. It may be similar to hundreds of thousands of people being reflected in a small reflecting surface.

It is like Mahasiddhas sitting in the hollowed-out cow's horn. The Mahasiddha didn't become smaller and the cow's horn didn't become bigger but through the power of enlightened thought it is possible for the Mahasiddha to sit in the cow's horn.

From the point of view of time:

You without conceptual thought, however many Actions you show each moment, until The end of existence, there are not enough Particles in all the continents to account for them.

Mirror:

You without conceptual thought, however many actions you show each moment until the end of cyclic existence, there are not enough particles in all the continents to account for them.

3.2.2.2.2. PRESENTATION OF THE QUALITIES OF THE POWERS

3.2.2.2.2.1. Showing the ten powers in brief

*The power of knowing locations as well as non-locations,
And likewise, awareness of karma's fruition,
Comprehending the variety of wishes and
The power of knowing the variety of spheres;
Similarly, knowing supreme as well as inferior faculties,
And the power of knowing all journeys,
Mental stabilisations, emancipations, concentrations
Along with absorptions and so forth;
Knowledge remembering previous places and
Likewise awareness of death, transference as well as
birth, plus
The power of knowing the exhaustion of contaminants;
These are the ten powers.*

Mirror:

Take the subject 'the powers of a buddha' - it has a tenfold division - because there are:

1. The powers of knowing locations as well as non-locations,
2. And likewise, the awareness power of the fruition's karma,
3. The power of comprehending the variety of wishes,
4. The power of knowing the variety of spheres,
5. The power of knowing supreme and inferior

faculties,

6. The power of knowing all the paths journeying anywhere,
7. The awareness power knowing mental stabilisations, emancipations, concentrations, absorptions and so forth,
8. The power of knowledge remembering previous places,
9. Awareness power of death, transference as well as birth,
10. Plus the power of knowing the exhaustion of contaminants.

All these powers refer to different types of unobstructed awareness.

3.2.2.2.2.2. Showing the ten powers extensively

3.2.2.2.2.2.1. The power of knowing locations and non-locations

The cause from which something is definitely generated Was taught by those that are exalted knowledge as its location.

Non-location is the opposite of that explanation.

Knowing

Limitless objects having abandoned obstruction is called 'power'.

Here the object possessor is enlightened transcendental wisdom, and the object ascertained is what produces happiness and what doesn't produce happiness, what produces suffering and what doesn't produce suffering. For example, happiness arises from virtue, so virtue is the location of happiness, and suffering arises from non-virtue, so non-virtue is the location of suffering. Suffering does not arise from virtue, so therefore virtue is a non-location of suffering and vice versa. This power is about knowing the specific locations and non-locations without attachment or obscuration.

3.2.2.2.2.2.2. The power of knowing the fruition of karma

Desired and undesired, the opposite of that, karma through

Purging phenomena, and also the great variety of their ripening,

The exalted knowledge with the power and ability to engage individually,

Pervading the three time objects of knowledge, is posited as power.

Mirror:

Take the subject 'buddhas, gifted destroyers gone beyond' - they have attained what *is posited as the power* of knowing the fruition of karma - because they have attained *the exalted knowledge pervading the three time objects of knowledge with the power and ability to engage individually the desired*, i.e. virtue, and the *undesired*, i.e. non-virtue.

Since one desires happiness, virtue becomes that to be desire, and since one doesn't desire suffering, non-virtue becomes the undesired.

This knowledge refers to the specific knowledge of the individual karmic causes and their results, such as the different pure virtuous karmas and its fruitional results, pure non-virtuous karmas and their fruitional results, *the opposite of that*, which is mixed karma, the karma of uncontaminated *purging phenomena through* which contaminated bad *karma* is purged, i.e. uncontaminated karma and *also the great variety of their ripening* effects.

This becomes very detailed, and only an enlightened being can know fully can know the subtle interdependences of karmic cause and effect. For example, there is a specific

cause for each characteristic of one's body and a buddha is able to say exactly when one created the specific cause, and in which circumstances. There are many examples in the sutras when the Buddha explained what the specific causes were for specific results that individuals were experiencing.

3.2.2.2.2.3. The power of knowing the variety of wishes

Desires through the power of the elements of attachment etc.,

A great variety of inferior, average and distinguished superior wishes,

Even the wishes hidden by being at odds with them, knowing them by

Pervading and going into the three times is called power.

3.2.2.2.2.4. The power of knowing the variety of spheres

Awakened ones proficient in the divisions of spheres Engage with the infinite exalted knowledge of perfect buddhas

That taught as spheres, i.e. any nature of the eyes and so forth,

In all characteristics; this is posited as power.

3.2.2.2.2.5. The power of knowing superior and inferior faculties

Only the highly intelligent entirely conceptual etc. is thought of as superior.

Occasions when merely mediocre and dull are taught as inferior, also

Understanding the eyes etc., plus the mutual ability to establish;

The omniscient exalted knowledge without attachment is taught as power.

3.2.2.2.2.6. The power of knowing all journeys

Some paths lead to the Conqueror, some to the enlightenment

Of a solitary realiser or of a hearer, to the pretas,

Animals, gods, humans as well as the hells and so forth.

Their limitless exalted knowledge without attachment is posited as power.

3.2.2.2.2.7. The power of knowing the utterly afflicted and the entirely purified

The different specific yogas of the limitless worlds, Mental stabilisations, eight emancipations and various calm abidings,

Any specific absorptions - one and eight;

Unobstructed exalted knowledge of them is taught as power.

3.2.2.2.2.8. The power of knowing previous places

Past selves as well as other sentient beings, remaining in samsara

As long as ignorant, however many individual samsaric sentient beings

And their limitless bases, countries, locations, and appearances,

Any exalted knowledge aware of them is called power.

3.2.2.2.2.9. The power of knowing death, transference and birth of sentient beings

Every death, transference and birth of each individual sentient being

Abiding in the worlds extending to the limits of space, limitless exalted knowledge

Of their many details at this time, engaging them without attachment,

Completely and perfectly, is posited as power.

3.2.2.2.2.10. The power of knowing the exhaustion of contaminants

Through the power of the omniscient mind of the

conquerors

The afflictions together with their karmic latencies are quickly obliterated;

Any cessation of afflictions through the awareness of hearers etc.,

Limitless exalted knowledge of them without attachment is asserted as power.

You can understand the ten powers by just reading through them. There is nothing there that one can't understand.

3.2.2.2.2.3. Why it is impossible to express all the qualities

Birds won't be impeded by a non-existence of space

But exhaustion of their strength will stop them there.

Likewise, disciples and the Buddha's children will have to stop

Without having expressed the infinite space-like qualities of a buddha.

Sooner or later hearers, self liberators and bodhisattvas will have to give up trying to express the qualities of a buddha; not because the qualities of the buddha are exhausted, but because they are exhausted.

Mirror:

That hearer *disciples*, self-liberators and *the Buddha's children have to stop without having expressed all the infinite space-like qualities of the Buddha* is not because the qualities of the Buddha have dried up, but because the power of their minds is not sufficient.

For example, when *birds* fly in the sky, *a non-existence*, or exhaustion, *of space won't impede* their faculty of flight so for example when a bird falls down from the sky it will not be because they have been stopped by the lack of space but they will fall down because they have been completely exhausted.

Therefore, since I am the same, what of your qualities

Am I able to know and express? Even though,

Because they were taught by Arya Nagarjuna

I abandon doubt and explain them a little.

Mirror:

Since I, the author of the commentary, *am the same, what of your*, the Buddha's, *qualities am I able to know and express? Even though*, the reason that *I abandon doubt and explain them a little* is *because they were taught by Arya Nagarjuna*.

3.2.2.2.2.4. Explaining the benefits of knowing the two qualities

The profound is emptiness, consequently

The other qualities are extensive.

Through knowing the mode of the profound and extensive

These qualities will be attained.

Mirror:

The Buddha's qualities are condensed into two, *the profound emptiness*, i.e. the cause-and-effect of the dharmakaya, and the *other, extensive, qualities*.

There is a point to meditating on *the profound and extensive* after *knowing* their *mode* – because one *will attain these* two buddha *qualities*.

The profound is the emptiness truth body, and the emptiness of basis and path. Meditating on them becomes the cause for the truth body. The other qualities and powers of the ten grounds are the extensive, and meditating on them become the cause for the form body. By knowing these two and meditating on them one attains the two buddha bodies.