

THE FOUR LAMPS
by
Jotidharma. D. D. Morom

*

copyright 2006 by Jotidharma
Douglas D. Morom.
All rights reserved.

[draft]

*

CONTENTS

Book One:
The Lamp of the Golden Middle.
Concerning the nature, means and end of reality.

Book Two:
The Lamp of Valid Knowing.
Concerning the nature, means and end of knowing and knowledge.

Book Three:
Concerning the nature, means and end of wellbeing.

Book Four:
The Lamp of Freedom and Liberation.
Concerning the nature, means and end of freedom and liberation.

*[The above four books respectively correspond to the four fundamental or root sciences,
that is to say to: ontology; epistemology; ethics, and soteriology,]*

BOOK ONE

THE LAMP OF THE GOLDEN MIDDLE
(*Suvarna madhyama dipa*)

[Concerning the nature, means and end of reality as such.]

CAUSALITY

Homage to gotama, the shakymuni,
the sage of the shakya family; the
exalted, the noble, the victorious,
the balanced and fully awakened
one who has fully realized the
saddharma-ta, the buddha-nature-
of-origin; the wondrous reality of
dependent origination, and the dynamic
open basis of all and everything
in which body, ego, awareness and
all that appears to awareness is
a wondrous display like a white
lotus blossom, empty of separate
reality, non-self, and naturally free;
who shines the lamp of the golden
middle dispelling the darkness of
greed, ill-will, selfishness and
ignorance based harmful views;
who is the founder of the
dispensation without whom all
would be plunged into darkness.

2

That is to say, all and everything is
dependently arisen, empty of
separate reality and non-self.
For this reason, neither the universe
as a whole, nor any particular
conditioned reality, phenomenon
or thing can be found when
investigated, to be caused by itself;
to be caused by something entirely
different from itself; to be caused by
both itself and something
different from itself; nor to be
without a cause.

3

That is to say, no separately existing
effect can be found when investigated
to be identical with its cause;
to be entirely different from its cause;
to be both identical and different from
its cause; nor to be neither identical nor
different from its cause.

4

This is what the ariya nagarjuna means
when he says in the
Sentences on the Root Middle View
[Skt: mula-madhyamika-karika],
chapter one, passage one:

<There is no thing observable
that is arisen from itself,
arisen from something utterly
different from itself,
arisen from both, nor arisen
without a cause.>
[Skt: Na svato napi parato
na dvabhyam napy ahetutah,
utpanna jatu vidyante
bhavah kvacana kecana.]>

5

All dharmas, that is to say all
conditioned phenomena, things,
interactions and events are a
wondrous display of the saddharma-ta,
in the sense of the fundamental
reality of dependent origination.

6

Because all dependently arisen
phenomena [dharmas] are
dependently arisen, all phenomena
are necessarily empty of separate
reality and non-self.

6a

And because all phenomena
are empty of separate reality and
non-self, all phenomena are
empty-of-permanence [Pali: anicca;
Skt: anitya].

6b

And because all phenomena
are empty of permanence, all
phenomena are empty of
lasting security [dukkha].

6c

Again, all impermanent and insecure dharmas or things, events and phenomena are empty of separate-reality and non-self because all phenomena are dependently arisen.

7

All dharmas, phenomena and reals, such as awareness [*nama*] in the general sense of all sensations, feelings, memories, desires, and thought conceptions; and all appearances [*rupa*] in the sense of all that-appears to awareness encompassing the physical body and phenomenal universe of persons, things, thoughts, places and times, are dependently arisen.

8

Without exception, all dependently arisen dharmas, reals, events or things are impermanent, transient and changing.

They are without lasting satisfaction and security as ends in themselves.

They are empty of separate reality, non-self, and naturally free just as they are like clouds and rainbows arising and dissolving in the sky.

SAME CAUSATION

9

If an effect was caused by itself, that is to say if an effect was not empty of separate reality, then the effect would not be dependent on a cause for its arising and therefore would be eternally existent, non-dependently arisen and unconditioned.

In which case there could be no
observed change, nor any cause
and effect relationship between
phenomena; nor any phenomenal
world at all even in the most ordinary
and conventional sense.
Nor would there be any concept
of cause and effect at all.
And this is not found when
investigated.

10

In this way, the view that the
cause is identical with the effect
or that the effect is caused by itself,
amounts to a complete negation
of causality and constitutes
the extreme view of eternalism.
And such is not found when
investigated.

DIFFERENT CAUSATION

11

Again, if an effect was caused
by something completely
different from itself, that is to say,
if an effect was entirely different
from its cause then any effect
could arise from any cause and
condition.

In which case there would be
no consistent relationship between
cause and effect, nor any
relationship between phenomena
found when investigated.
Nor would there be any concept of
cause and effect whatsoever, nor
any phenomenal world even in
the most ordinary and conventional
sense.

12

Again, the view that cause and
effect are utterly different
amounts to a complete negation

of causality and constitutes
the extreme view of nihilism.
And such is also not found when
investigated

SAME AND DIFFERENT CAUSATION

13

Again, if an effect is both the same
and different from its cause,
that is to say, if an effect is caused
both by itself and by something
utterly different from itself
simultaneously, then the fallacies
of both self-causation and
different causation are asserted
at the same time.

In this case also there would be
no phenomenal world even in
the most conventional and
ordinary sense, nor any notion
of cause and effect at all.

14

The view that the effect is both
the same and different from its
cause also amounts to a complete
negation of causality and constitutes
the extreme view of both eternal-ism
and nihilism asserted simultaneously,
a triple contradiction.

And such is not found when
investigated.

NEITHER THE SAME NOR DIFFERENT CAUSATION

15

Again, for one who simultaneously
denies both self causation and
different causation, and asserts
that cause and effect are neither
the same nor different, there would
also be no phenomenal world
even in the most ordinary and
conventional sense, nor any notion

of cause and effect found when investigated, nor any one to carry out the investigation.

16

Furthermore, if an effect is neither the same nor different from its cause, that is to say, if an effect is neither caused by itself nor by something entirely different from itself, then both self causation and different causation are simultaneously denied.

17

In this case, the view that cause and effect are neither identical nor different also amounts to a complete negation of causality and constitutes the extreme view of utter skepticism; the simultaneous denial of both eternal-ism and nihilism.

And this too is not found when investigated.

MIDDLE VIEW
OF
NEITHER SAME
NOR DIFFERENT CAUSATION

18

However, in the case of the buddhas, the awake and enlightened beings who teach neither identity nor difference with regard to causality based in the saddharma-ta, that is to say, in the middle view of the wondrous reality of dependent origination, there is the great, balanced, and profound middle view concerning the true nature of the world, as is stated in the wonderful-dharma-lotus-blossom [*saddharma-pundarika*] teaching [*sutra*] chapter sixteen:

<The tathagata knows and sees
the threefold world system
as it truly is.
There is neither arising nor ceasing.
Neither birth nor death.
Neither existence nor non existence.
Neither real nor unreal.
Neither identity nor difference.>

This is the wondrous view of the
golden middle, the lions roar
proclaimed by gotama the
shakyamuni, the-balanced-
and-fully-enlightened that all
and everything is dependently
arisen, empty of separate reality,
non-self, and naturally free just
as it is.
As is further stated in the sutra-body:

<Whatever phenomena that
are arisen from a cause:
their cause, ceasing and
overcoming has been
taught by the tathagata,
the-such-come.
Such is the word of the great sage.>
*[Ye dharma hetuprabhava,
hetum tesam tathagatah;
hya vadat tesam ca yo nirodha;
evam vadi maha samanah.]*

This is the middle view in
accord with the teachings of
reliable persons; the principles of
valid reasoning, and independently
verifiable observation.
And such is found when investigated.

19

In the case of one who understands
in accordance with reality as such,
and who receives and keeps
the middle view, then the view of
neither self causation nor different

causation when used to describe the non-mistaken nature of the phenomenal and dependently arisen world of relative reality refers to the view based in the reality of dependent-origination, the root reason and basis for the emptiness of separate reality and non-selfness of all and everything.

19

Again, the saddharma in the sense the profound- reality of dependent-origination and dynamic open basis of all and everything is the directly knowable basis, ground and reason for the lotus blossom like display of the inherently empty of separate reality phenomenal universe of body, ego, awareness and all that appears to awareness.

SUMMARY CAUSES AND CONDITIONS

20

There are two all inclusive and summary causes and conditions:

i] The main cause-condition [*Skt: hetu*].

ii] The supporting cause-condition [*Skt: prataya*].

21

These two cause-conditions encompass the four further conceptually differentiated cause-conditions, and the still further differentiated twenty four summary cause-conditions and so on, as described in various abhi-dharma texts.

22

These two conditions
that is to say, the main condition,
and the supporting condition
are sufficient for a complete
description of both the dependently
arisen mistaken reality called
samsara, the constant-round;
and of the dependently arisen
non-mistaken true nature of relative or
phenomenal-reality called nirvana,
the cool-free-and-liberated.

BASIS OF SAMBARA AND NIRVANA

22a

Samsara is a term for the non-
realization of the dependently
arisen nature of the phenomenal
universe as it truly is, while the
nirvana refers to the direct
realization of the dependently
arisen nature of the phenomenal
universe as it truly is.

23

However, both the dependently
arisen mistaken experience of
relative reality called samsara, and
the dependently arisen non-
mistaken experience of relative reality
called nirvana are ultimately
based and rooted in the non-
dependently arisen ultimate
reality of the saddharma
variously called the saddharma-ta;
the dharma-ta; the svabhava-
dharma-kaya; the adi-buddha-kaya;
the vajra-kaya; the adi-kaya; the
tathagata-garbha; the buddha-
garbha; the sugata-garbha;
the the buddha-dhatu; the gotra;
the ishta-devata; the primordial
yidam; the svadi-devata; the
hon-go-honzon, and so on.

23a

All such terms ultimately refer to the saddharma in the sense of the non-dependently-arisen reality, principle and mystic law of dependent origination; the dynamic open basis of the dependently arisen relative phenomenal world and reality as is taught in the sutras as follows:

<Whoever sees dependent-origination
sees the dhamma, and whoever
sees the dhamma
sees dependent-origination.>

Again, in the garavo sutta of the samyutta nikaya it is said by brahma-sahampati devata:

<Those who were fully awakened ones in the past; who will be awakened ones in the future, and the fully awakened ones in the present, who slay the sorrows of the many, all live in the past, present and future holding in reverence the saddharma as their teacher.

Therefore, whoever wishes for wellbeing and aspires for greater self-understanding, should also live revering the saddharma as their teacher, remembering the buddha word.>

SUMMARY EFFECTS AND RESULTS

24

Again, there are two all inclusive resultant effects:

- i] The potential effect.
- ii] The actualized effect.

These two conceptually differentiated

dependently arisen effects encompass all effects and phenomena and are sufficient for a complete description of dependently arisen reality which when mistaken to be what it is not, is called samsara, the constant-round, and when non-mistaken, is called nirvana resulting from the unmediated direct liberating knowing-and seeing [*Skt: nyana-dharshna*] phenomenal reality as it truly is.

25

Again when the view of neither self causation nor different causation is used to describe the non-dependently arisen and non mistaken ultimate reality basis of the relative and dependently arisen phenomenal universe, it is called the balanced middle-view [*Skt: madhyama-dristi*] and refers to the view that all and everything is based in the saddharma-ta, the profound reality of dependent origination, the fundamental and root basis of dependently arisen reality and phenomenal world.

26

Again, the middle view of neither same nor different causation in the context of buddhadharma refers to the saddharma-ta, the wondrous and profound non-dependently-arisen reality of dependent-origination, the basis of all and everything.

The saddharma-ta is non-dependently arisen, that is to say it is other-empty [*Skt: para-shunyata; Jp: ta-ku*] in the sense of being empty of dependence on any reality other than itself.

In this way the terms non-dependently arisen, other-empty, and unconditioned

are all synonymous.

OTHER EMPTY BASIS

27

Furthermore, the saddharma in the sense of the saddharma-ta is understood as other-empty in at least four senses:

- i] First, the saddharma is other empty, in the sense of being empty of dependence on any reality other than itself.
- ii] Second, the saddharma is other empty in the sense of being empty of any unconditioned reality other than itself.
- iii] Third, the saddharma is other empty in the sense of being empty of the characteristic of impermanence, dissatisfaction, insecurity, and non-selfness that is other than itself.
- iv] Fourth, the saddharma is other empty in the sense of empty of avidya, or the fundamental unseeing and unknowing of reality as it truly is; empty of moha, or confusion morbidity and apathy; empty of dosa or uncaring, ill-will and violence; and empty of lobha or attachment, greed, envy and jealousy that is other than itself.

28

This is the profound view of the saddharma-ta, that is to say of the profound reality of dependent-origination, the root buddha-nature, ultimate refuge and teacher and the dynamic open basis of the impermanent, insecure,

emptiness of separate reality and non-selfness of all and everything. As such the saddharma-ta is the not born, the not become, the not created, and not compounded reality proclaimed by gotama, the shakymuni, the balanced and fully-enlightened; who dispels the darkness of the most basic unknowing and unseeing the emptiness of separate reality and non-selfness of all and everything, which in turn is the origin and root of greed, hatred, selfishness, and harmful-views in the world; who has uttered the lions roar saying:

<Oh bhikkhus, there is a not-born [*ajatam*]; a not-become [*abhutam*]; a not-created [*akutam*], and a not-compounded [*asankhatam*].

If this not-born, not-become, not-created and not compounded was not, there could be no freedom from that which is born, become, created, and compounded that could be known.

And since there is the not-born, not-become, not-created and not-compounded, there is freedom from that which is born, become, created and compounded that can be known.>

29

Again, the view of life and world based in the saddharma-ta is the profound and liberating middle view, the way, the path and means.

29a

The saddharma-ta refers

to the naturally abiding reality
and basis of the primordial
awakened state; the supreme
refuge, teacher, and ultimate font
of all succor.

29b

Again, the saddharma-ta is
the profound reality of dependent
origination proclaimed by the
buddhas and ariyas that frightens
the eternalists and terrifies
the nihilists.

29c

The term saddharma-ta refers
to the mystic, timeless,
wondrous and dynamic reality,
and the liberating content
of the awakened knowing of
the noble ones. that is directly
knowable each for themselves.

29d

The saddharma-ta is the basis of
the balanced and wondrous
golden middle view that is
in full accord with the liberated
knowing of the noble ones; the
evidence of the senses; the
principles of valid reasoning,
the teaching of gotama the
awakened being, and of all
reliable and independently
verifiable oral and written tradition
from whatever source.

THE BASIS OF KNOWING, KNOWLEDGE, AND THE KNOWABLE

30

The notion and the enquiry into
the nature of cause and effect,
that is to say into the phenomenal
world of relative reality both in its
mistaken and non mistaken aspects,

together with the very capacity to carry out this enquiry and investigation, as well as any other enquiry and investigation is ultimately found when investigated to be based in the fundamental and dynamic reality of dependent-origination, that is to say, in the root-reality variously called the saddharma-ta; the adi-buddha; the adi-natha; svadi-devata; hon-honzon; the supreme-refuge; the root-buddha-nature, and so on.

31

All that is conventionally referred to as external world of phenomena and internal world of psychic events such as notional and conceptual events; emotive events; memories, perceptions, feelings and sensations constitute the phenomenal universe of experience arisen as the wondrous display of the saddharma-ta, that is to say of the root reality of dependent origination and the dynamic open basis, ground and place of all and everything.

31a

Just as one needs the appropriate map to find one's destination in a given city, so too one needs the teaching of the middle view to understand the intended meaning of the buddhadharma.

This is what the ariya nagarjuna means when he says in the mula-madhyamika-karika, chapter twenty four, sentence ten:

<Without the conventions-of-the-world, the ultimate experiential meaning cannot be demonstrated. And without the demonstration of the experiential meaning,

the practice and realization
of nirvana cannot be known.>
[Skt: *vayavaharam anashritya*
paramarthona deshyate,
paramartham anagamyā
nirvanam nadhigamyate.]

32b

Knowing, all that is knowable,
and knowledge have the
same root and basis.
And this fundamental root and
basis is the saddharma-ta,
the profound reality of
dependent origination.
It is the saddharma-ta that
makes possible knowledge,
knowing and all that is knowable.
It is the saddharma-ta that
makes, awareness and all that
appears to awareness possible.
It is the saddharma-ta that
makes all and everything
possible.
Homage the buddha saddharma-ta!

RELATION OF CAUSE AND EFFECT

32

Again, dependently arisen
phenomena are referred to
as cause and condition when
they give rise to effects.
And they are called effects
when they arise due to causes
and conditions.

32a

When there is no effect, then
there is no cause and condition
and when there is no cause-
condition no effect can be found.

33

Causes, conditions and their
effects are interdependently

arisen and are without any
separate reality in themselves,
and in the absence of separate-
reality, there is also the absence
or emptiness of identical reality.
In this sense, causes, conditions
and effects are neither identical
nor different.

34

The notions of a separate and
distinct reality, or of a
identical reality are mutually
interdependent notions and
concepts like the concepts of up
and down; left and right; before
and after, here and there and so on,
and as such, are thus empty of any
separate reality, separate
existence, and separate meaning
in themselves, apart from each
other and apart from the
conditions giving rise to
such concepts.

34a

That is to say, all thoughts,
concepts, ideas and so on are
interdependent because they are
based in the saddharma-ta, the
fundamental reality of dependent
origination.

They are the <manifestations>, in
the sense of the display,
expression, play, dance, and
so on of the saddharmata.

They are the wondrous display
of the saddharma, the profound
reality of dependent origination,
and have no separate reality
in themselves.

NON IDENTITY AND NON DIFFERENCE
OF CAUSE AND EFFECT

Furthermore an effect is neither identical nor entirely different from the conditions giving rise to it.

And the conditions are neither identical nor different from the effects.

RELATIVE EXISTENCE AND NON EXISTENCE

36

That which is dependently arisen is called relatively real and existent in the conventional sense.

36a

That which neither results in an effect nor is a cause or condition for the arising of an effect is said to be relatively non-existent in the conventional sense.

37

That is to say, that which is a relative or dependently arisen dharma, phenomenon, real, event, or thing is said to be real if it can produce an effect and is itself the result or effect of causes and conditions.

37a

While that which is said to be unreal and non-existent is that which cannot produce an effect. Such is the conventional meaning of existence and non-existence.

38

Again, a cause-condition is found when investigated to be real and existent in the relative sense if it results in an effect; while an effect is real and

existent in the relative sense
if it is the result of causes
and conditions.

39

Again, that which is conventionally
referred to as a cause and
condition from one point of view,
may be conventionally called
an effect from another
point of view.

For example, a seed is
simultaneously both the effect
of a previous cause, as well
as a potential cause-condition for
the arising of another plant
and seed as its effect.

In this sense, cause and effect
are neither identical nor
different.

40

Since there is no separately
existing effects apart from
causes and conditions, there
is also no separately existing
cause and condition apart
from effects.

41

If separately existing realities
or dharmas existed apart from
the causes and conditions
giving rise to them, then
phenomena would be uncaused,
unconditioned, eternal, timeless,
secure and self, and for this
reason, the very notion of cause
and condition would not exist at
all even in the most ordinary and
conventional sense.

And this is not found when
investigated.

42

Again, a cause-condition is

neither separately existing nor
separately non-existing apart
from its effect.

For if a cause-condition was
separately existing apart from
its effect, there would be no
relation between cause and
effect, nor would cause and
effect be possible at all.

NON ARISING AND NON CEASING

44

Since no separately existing
phenomenon can be found
when investigated, no separately
existing phenomenon can be
found that arises from causes
and conditions, and for this
reason no separately existing
phenomenon can be found
that passes away.

This is the intended meaning
of the teaching concerning the
non-arising and non-ceasing
of all things and phenomena.

44a

Again, only dependently arisen
dharma or phenomena, things,
and events can be found when
investigated that arise and
pass away.

For this reason the sutras
everywhere teach:

<All things neither arise nor
pass away>, meaning that all
things neither arise nor pass
away as separately existing
entities!

RELATIVE AND ABSOLUTE REALITY

45

Without exception all relative

dharmas or phenomenal reals,
events, experiences and things
are said to be relative because
they are dependently arisen.

45a

Such words as: relativity;
emptiness of-separate-
reality; non-selfness and
so on, all refer to aspects of the
display of the saddharma-ta,
that is to say of the root-reality of
dependent origination which is
taught to be absolute in the
sense that the saddharma-ta
is not dependent on any reality
other than itself.

45b

Again, such terms as: saddharma-ta;
saddharma; dharma-ta and
so on, all refer in the primary
sense to the fundamental, mystic,
profound reality of dependent
origination, the dynamic open
ground and basis of all and
everything, honored as the
supreme exalted one most worthy
of refuge, mindfulness and
celebration [*Skt: shri-svadi-
devata; shri-svadi-bagavata;
Tib: yidam; Jp: go-honzon;
hon-honzon*].

46

Again, this relative, dependently
arisen and empty of separate
reality whirling buzzing phenomenal
cosmos is itself empty of any
separate reality apart from being
the wondrous display of the mystic
and profound saddharma-ta;
that is to say of the profound-reality
of dependent-origination, the
dynamic open basis of all and
everything, and the supreme refuge,

and for this reason is taught
and referred to as relative reality.

MUTUAL INTERDEPENDENCY

47

No truly separate dharma or
phenomenon can be found
that is a condition for the arising
of another separately existing
dharma, phenomenon, or thing.

47a

All dharmas; all-things are without
separate reality apart from
the causes and conditions
giving rise to them, that is to say,
all phenomena, things and events
are the display the sadharma-ta,
the profound-reality of dependent-
origination.

48

Again, there can be no relation
between separately existing
dharmas, events, things or
phenomena that can be found
when investigated
This is what, gotama, the buddha
meant when he said:

<When this is, that is.
When this arises, that arises.
When this is not, that is not.
When this passes-away, that
passes-away.>
*[Pali: Imasmim sati, idam hoti.
Imassa uppada idam uppajjati.
Imasmim asati idam na hoti.
Imassa nirodha idam nirujjahati.]*

49

Furthermore, a separately existing
effect does not exist in the
conditions giving rise to it.
If that were the case, the effect

would not need conditions to give rise to it at all, in which case the effect would be unconditioned and timeless, and a unconditioned and timeless effect is not found when investigated.

50

Nor does a separately existing effect exist apart from, nor different from the conditions giving rise to it.

For if that were the case the effect would be entirely different from the conditions and there could be no possible relation between cause and effect at all.

In which case causality would again be negated, and this is also not found when investigated.

51

Since causes, conditions and their effects are empty of separate reality, they are also empty of a separate identity; a separate difference; a separate identity and difference, and a separate neither identity nor difference.

52

Again, an effect is neither identical with the conditions that give rise to it nor is it entirely different from such conditions, for in both cases causality is negated.

And if causality is negated, so too is the phenomenal world negated.

that is to say, there could be no phenomenal world nor experience thereof even in the most conventional and ordinary sense if cause and effect were either identical, or entirely different

and so on.
And this too is not found when
investigated.

53

And if the phenomenal world
is negated, so too are its
characteristics of impermanence,
and so on are all negated.
And this amounts to the
nihilistic extreme.
And this is also not found
when investigated

54

Gotama, the shakya muni has
clearly stated that the view of
nihilism is the worst and
ethically most harmful of all
extreme views.

55

Gotama, the founder and teacher
of buddhadharma together with
the noble sangha have taught that
the phenomenal world both in whole
and in part is dependently arisen;
that all dharmas, phenomena or
things are mutually interconnected,
mutually permeating, and mutually
interpenetrating; empty of
permanence, empty of lasting
satisfaction in themselves, empty
of separate reality, utterly non-self,
and naturally free.
Homage to the exalted; the noble;
the balanced, and fully awakened
one.

ARISING AND PASSING AWAY

56

The buddha, the fully awakened
being has taught that arising,
existing and passing-away are
three conceptually differentiated

concepts descriptive of both
dependently arisen particular
phenomena and the universe
as a whole.

57

Arising, existing and passing
away are conceptual distinctions
in language based in particular
phenomena and the phenomenal
world to which they refer as their
referent and basis.

That is to say, all concepts are
dependent both on each other,
and on the dependently arisen
phenomena to which they refer.

58

All phenomena, such as
awareness [*nama*] and all that
appears [*rupa*] to awareness,
as well as conceptual distinctions
such as arising, existing, passing-
away, and so on, are dependently arisen.

MODES OF DEPENDENCY

59

In terms of the particular and
the general, there are at least
three modes of dependency:

1] First there is the mode of dependence
of particular phenomenon both mental
and non-mental on other particular
phenomenon and the dependence
of particular phenomenon on
all phenomena as a whole.

This is called the mutual
interdependence of:

- i] The particular on the particular;
- ii] The particular on the general
or universal;
- iii] The general on the particular;
- iv] The general on the general.

Herein, the particular is not
reducible to the particular.
The particular is not reducible
to the general.
The general is not reducible
to the particular.
That is to say, the particular and
general are neither identical
nor entirely different.

This is the first mode of
dependence.

60

2] Second, there is the mode of
interdependence of such polar
concepts as up-down; here-there;
inner-outer; past-future; existing-
non-existing; real-unreal;
true-false; particular-universal;
identity-difference; sentient-
insentient; person-impersonal
and so on.
Such interdependent concepts
are neither identical nor entirely
different from each other.
This is the second mode of
dependence.

61

3] Third, there is the mode of
dependence of all concepts
and the phenomena to which they
refer.
This is the mutual dependence
of the concept of dependence
and the interdependent dharmas,
reals, events, phenomena or
things and the awareness thereof
to which the concept of
dependence refers.
Concepts are neither identical
nor different from the phenomena
to which they refer.
This is the third mode of
interdependence.

62

The descriptive concepts of arising, existing and passing away and so on cannot themselves be non dependently arisen.

For if such were the case, they could not refer to the characteristics of the dependently arisen and impermanent phenomenal world of which they are a part and to which they necessarily refer.

63

Again, the notions of arising, existing and passing away and so on are not separately existing apart from each other as distinct entities in and of themselves.

For if that were the case, there could be no possible relation between such concepts and the dependently arisen phenomena to which they refer.

63a

Furthermore, the notional-conceptual would be unconditioned and timeless, in which case such notions and concepts could not be descriptive of transient and dependently arisen world of phenomena of which they are a part and to which they refer.

And such is not found when investigated.

64

Nor are the descriptive notions and concepts such as arising, existing and passing away and so on identical with each other, for in that case it would be impossible to distinguish one notion or concept from another either conceptually or experientially;

they would be simultaneous,
non-dependently arisen and timeless.

Such concepts could not
refer to the characteristics of
dependently arisen phenomenal
reality of which they are a part
and to which they refer.
And this too is not found when
investigated.

65

The three conceptually descriptive
characteristics of arising, existing
and passing away are not three
distinct phenomena in themselves,
for if that were the case each
separate arising, existing and
passing away would have its
own characteristic of arising,
existing and passing away.
That is to say, the characteristic
of arising would have its own
arising and this arising would
in turn have its own arising
and so on ad-infinitum, an infinite
regression of arisings of arisings.
And such is also not found when
investigated.

66

Again, there could be no relation
between the concepts of arising,
existing and passing away and their
referents if they were completely
different, separate and unrelated
entities.

For if that were the case, each
concept would either be
unconditioned and timeless
on one extreme, or entirely non-
-existent on the other extreme.
All of which contradict the sutra,
the principles of valid reasoning,
the evidence of independently
verifiable observation,
and direct liberated knowing.

67

Again, since the notions and concepts of arising, existing, passing away and so on are characteristics of dependently arisen, empty of separate reality and non-self phenomena, there can be no separately existing thing called arising, existing, or passing away found when investigated.

68

Again, since there is no separate phenomena, nor separate concept called arising, existing, passing away and so on, there is no phenomenon that is not dependently arisen, empty of separate reality, and non-self.

69

Since there are no separately existing conditioned phenomena, nor a separately existing phenomenal world that is separately existing and unconditioned, there can also be no separately existing unconditioned phenomena. The reason is, that the very concepts of phenomena and non-phenomena; of conditioned and unconditioned realities are strictly speaking of the phenomenal reality, and for this reason are dependently arisen, empty of separate reality, non-self and not a refuge.

70

Again, the saddharma-ta, the non-dependently arisen, other-empty, ultimate and absolute reality basis can be

neither a particular nor a universal
phenomenon, event, entity or
thing, for if such were the case it
would be separately existing and
conditioned, and a separately
existing conditioned
unconditioned reality is not
found when investigated.

71

Again, since the arising, existing
and passing away of phenomena
and the phenomenal-world are
dependently arisen, empty of
separate reality and non-self, they
can be perceived and described
and compared in conventional
terms to a white lotus-blossom;
to a dream; a mirage; light rays
in space; to surging waves on
the sea; an echo; a lightning flash
and thunder; to clouds and
rainbows appearing in the sky,
and sounds arising and ceasing
in the air, and so on.

72

The phenomenal world can be
experienced, perceived and
metaphorically described because
particular phenomena and the
phenomenal world as a whole
are dependently arisen.

73

Again, the notions of arising,
existing and passing away are
useful conventions descriptive
of the dependently arisen,
impermanent, empty of separate
reality and non-selfness of
all phenomena.

For this reason, the notions
of arising, existing, and passing
away have no separately
existing reality in themselves

apart from the conditioned world
of which they are a part and to
which they refer.

74

Because polar concepts such
as existence and non-existence
are interdependently arisen, they
are neither identical nor entirely
different from each other; nor are
they ultimately real nor unreal;
absolutely existing nor non-existing,
separately arising nor separately
passing away.

MIDDLE VIEW

75

All particular phenomena and
the phenomenal-world as a whole,
arise, exist and pass-away because
they are dependently arisen, and
for this reason are described as
empty of separate reality, empty
of separate self nature and
non-self .

76

And because they are empty of
separate reality and non-self,
they are naturally free and
naturally liberated just as they are.
And since they are naturally free,
they are naturally peaceful.
And because they are naturally
peaceful they are called nirvana,
the naturally abiding-cool
and free.

77

This is called the middle view,
that is to say, the view that the
emptiness of separate reality of
all dharmas, phenomena, things,
events and reals is based in the
fundamental reality of the

saddharma-ta, in the profound
and fundamental reality, principle
and mystic-law [*Skt: saddharma-ta*;
Jp: myo-hoh]; of dependent
origination.

78

Again, the dependent origination of:

- i] all phenomena;
- ii] their emptiness of separate
reality [*shunyata*] and
non-selfness [*anatman*] is
called:
- iii] the middle view
[*Skt: madhyma*; *Jp: chu-do*].

78a

The naturally abiding unity of
these three aspects namely

- i] emptiness;
- ii] phenomena and
- ii] the middle is called the:
<unification of the three realities>
by tendai the great [*ch: chirh-i*;
Jp: chigi] and constitutes one
of the central and distinctive
teachings of the Tendai
commentarial tradition and
teaching platform.

79

Again, the three truths or realities
of all phenomena, their emptiness
of separate reality, and the middle
view descriptive of the whole of
phenomenal reality to which they
refer are the wondrous display of the
basic truth and root-reality of the
saddharma-ta, that is to say, of the
profound, mystic and wondrous
reality of dependent origination;
the dynamic open basis of
all and everything; the root-teacher
and supreme-refuge-being
[*Skt: shri-svadi-ishta-devata*;
Tib: yidam; *Jp: go-honzon*];

SAMSARA AND NIRVANA

77

Again, both the phenomenal world as a whole, and each particular phenomenal reality, event or thing is a wondrous display of the saddharma-ta, that is to say, all persons, things, places and times; the body, ego, awareness and all that appears to awareness without exception; the interactions of extension [*earth*], cohesion [*water*], energy [*fire*], expansion [*air*], space-time and awareness; the six sensations; the feelings; memories; desires; thoughts, ideas and conceptions and so on are all the wondrous display of the saddharma-ta [*Jp: myo-hoh*] like the display of a lotus blossom [*Jp: ren-kay*], and for this reason are naturally and effortlessly empty of separate reality; non self, and naturally free.

78

Again, the saddharma, in the sense of the saddharma-ta is the wondrous and profound reality of dependent origination, the necessary basis and precondition for the dynamic succession of causes, conditions, and effects without conceivable beginning nor end that constitutes the world of conventional experience; that is to say: the world of space, time, mass, energy, gravitation, and awareness without which the vast buzzing display of the world and universe would not be possible.

79

It is for this very reason, that
all beings, places and things
of the phenomenal universe
are inherently empty of
permanence [*Pali: anicca*];
empty of lasting-satisfaction-
and-security [*dukkha*]; empty
of separate reality [*Skt: shunyata*];
and empty of separate self nature
and non-self [*Pali: anatta; Skt:*
anatman].

80

Again, it is for this reason that
the dependently arisen phenomenal
world of awareness [*nama*] and all
that appears [*rupa*] to awareness
when not perceived as it truly is,
is called samsara, the constant-
round of mistaken reality;
a burning house; a charnel-ground;
a mortal coil; a tawdry-world;
a veil of tears, and so on.

81

However, this dependently arisen
phenomenal world when perceived
as it truly is, is called nirvana,
the cool-and-free-with-remainder
[*Skt: sa-upadishesa-nirvana*];
the buddha-field of origin;
the pure-land; paradise and so on.

82

Again, the words and concepts
of samsara, the-constant-round,
and of nirvana-with-remainder
have the same basis in the relative
reality of the dependently
arisen phenomenal world.
And this relative reality is based in
the saddharma, in the sense of
the saddharma-ta, the profound
reality of dependent origination,
the primordial-buddha-nature

and the dynamic open basis of
all and everything that is empty
of dependence on any reality
other than itself.

83a

Again samsara or the constant-round,
is the dependently-arisen phenomenal
world of awareness and all that appears
to awareness experienced from the
point of view of not seeing and realizing
its dependently-arisen, empty of
separate reality and non-self nature.
Samsara has no meaning, existence
or experiential reality apart from the
fundamental unseeing of living beings.

83b

Nirvana-with-remainder refers to entering
and dwelling in the direct knowing
and seeing the true nature of the
phenomenal reality of awareness
and all that appears to awareness
as it truly is.

83c

In this way nirvana and samsara
have the same basis, which does
not mean that nirvana and
samsara are the same.
This is what aryia nagarjuna
means when he says in the
mula-madhyamika-karika,
chapter twenty five, sentence twenty:

<Between the extent of nirvana,
and the extent of samsara not
the slightest difference in-
basis can be seen.>

*[Skt: Nirvanasya ca ya kotih
kotih samsarasya ca,
na tayor antaram kimchit
susksmam api vidyate.]*

84

If nirvana and samsara were

identical, there would be no difference between liberation and the constant-round of insecurity and suffering, in which case there would be no basis, path, and nirvana possible at all, nor any teaching, nor buddha, dharma and sangha even in the most ordinary and conventional sense. And such is not found when investigated.

85

Again, if nirvana and samsara were entirely different, there could be no relation at all between the freedom of nirvana and the constant-round of samsara. In which case there would also be no basis, path and liberation, nor teaching thereof, nor buddha, dharma and sangha even in the ordinary or conventional sense.

86

Again, samsara, refers to the constant-round and cycle of dissatisfaction and insecurity.. For this reason, nirvana with remainder, and samsara are the same in terms of their root and basis in the saddharmata of dependent origination but different in terms of their direct soteriological and experiential referent, that is to say, they are radically different in the sense of how the dependently arisen reality and world is directly experienced.

87

Since samsara and nirvana-with-remainder have the same dependently arisen basis, they are not different.

And because samsara and
nirvana-with-remainder are
fundamentally different experiences
of the dependently arisen
reality, they are not the same.
In this sense samsara and nirvana
are said to be neither same
nor different.

88

The teacher, the balanced
and fully awakened, has taught
that the universe as a whole,
and each particular phenomena
are without exception dependently
arisen, empty of separate reality
and non-self

And for this reason, all notions
and concepts and the phenomena
to which they refer, such as the
notions of: space, time, matter and
awareness; cause and effect,
motion and rest, and so on are
also dependently arisen, empty
of separate reality and non-self.

MOTION AND REST

89

Now concerning motion,
a separately existing and non-
dependently arisen dharma or
phenomenon would be either
eternally moving or eternally at
rest in relation to other phenomena;
however, both an eternally
moving and an eternally unmoving
phenomenon in relation to
other phenomena is not
found when investigated.

90a

Again, if motion was an entirely
different phenomena from
that which moves, there
could be no relation between

the concept of motion and the very phenomena of motion to which this concept refers. In which case, no phenomenon could ever move and no motion could ever be observed even in the most ordinary and conventional sense. However, such is not found when investigated, for we do indeed observe the movement of things in relation to other things.

91a

Again, if the concept of motion was identical with that which moves, then there could be no relation between two identical things, for the notion of two identical things in relation to each other is contradictory. And such is also not found when investigated.

91b

Again, if motion and that which moves were identical, then no dharma, that is to say no phenomenon could ever be at rest in relation to another particular dharma nor to the dependently arisen world as a whole. And this is also not found when investigated, for we do indeed observe the stillness of things in relation to other things.

92

As such, motion and stillness as well as such concepts as cause and effect are neither identical nor entirely different from each other since all concepts, all observations and all that is observed is a wondrous display of the saddharma-ta, that is to say

the profound-reality of dependent origination.

93

Again, motion is not entirely different from stillness, for the notion of motion depends on the notion of stillness.

93a

Nor is motion identical with stillness for in that case it would be impossible to distinguish between motion and stillness even in the most ordinary and conventional sense.

94a

Since no completely separate dharma, that is to say no separate phenomenal-real can be found when investigated, no separately existing phenomena such as motion and stillness; cause and effect; space, time, matter and mind can be found when investigated.

94b

There can be found no separately existing dependently arisen realities, things, or concepts such as space and time; matter and mind; samsara and nirvana; real and unreal; being and non being; life and death; meaning and meaningless; conditioned and unconditioned; absolute and relative and so on when investigated.

95

For this reason, the concepts of near and far; here and there; up and down; top and bottom; now and then; day and night; sentient and insentient;

i and not-i; subject and object;
motion and rest; cause and effect,
and so on cannot be found when
investigated to be separate
realities, separate entities or
separate things in themselves.

95a

All is dependently arisen,
empty of separate reality,
non-self and naturally free.

THE SENSES

96

The teacher, the balanced and
fully awakened has taught
the dependent origination of the
six sense faculties of hearing,
seeing, smelling, tasting, touching
and knowing together with
their respective six sense objects
and the six sense knowings.
These are collectively called the
eighteen spheres of sensory
experience.

97

And since all experiences and
things are a wondrous display of
the saddharma in the sense of
the dharma-ta, the profound reality
of dependent origination, there is
the arising, existing and passing
away of the dependently arisen.
empty of separate-reality and non-
self phenomenal reals.
And because there is the arising
of phenomenal reals there is the
arising of the eighteen spheres of
sensory experience.

98

Again, since hearing and the other
senses are dependently arisen,
hearing and so on cannot be an

object of itself since hearing
depends on sound.

99

Again, sound and so on, cannot
perceive sounds and so on
since they are each dependent
on their particular sense faculty
and sense knowing.

100

Sound, hearing and auditory
knowing, as well as the other
sense faculties, objects, and
knowings are not separately
existing reals, entities or things
somehow related to each other
in a separately existing space-time.

100a

The reason is that these eighteen
aspects of sensory experience as
well as space, time, matter
and awareness are mutually
dependent phenomena empty of
any separate reality in themselves.
That is to say, they are the wondrous
display of the saddharma in the sense
of the profound reality of dependent
origination; the sky like dynamic
open basis of all and everything;
the ultimate buddha-nature
and refuge being for the living
beings of this world and
the worlds of the ten directions
and the three times.

100a

Apart from being a dynamic and
wondrous display of the saddharma
in the sense of the profound reality
of dependent origination there is
no separately existing thing;
no separate space, no separate
time, no separate matter, and no
a separate awareness or mind

that can be found when investigated,
that is to say:
No separate space,
Nor time,
Nor matter,
And never mind!

101

Again, hearing and so on, are
not separately existing dharmas,
entities or things, for if that were
the case, then hearing and the other
senses would be unconditioned
and timeless.

However, there is not found when
investigated any dependently
arisen dharma, thing, or event
called sound, hearing, auditory
knowing and so on that is timeless,
unconditioned and not dependently
arisen.

102

Again, the one who hears, sees, and
so on, has no separate existence
apart from auditory knowing; the
hearing faculty. and sound, all of
which are dependently arisen,
and effortlessly empty of
separate reality and non-self.
For this reason, the one who hears
cannot hear itself, nor can auditory
knowing hear itself as a separately
existing thing that is either identical
or different from itself.

103

Nor can the hearing faculty, nor
the sound and so on, together
with the remaining eighteen
aspects of sensory experience
know themselves as identical
or entirely different from
themselves.

104

Again, the one who hears, sees
and so on is neither identical nor
different from hearing, seeing and
so on.

The reason is that the one who
hears, the act of hearing and
the object of hearing have no
separate reality apart from
being dependently arisen, that
is to say, apart from being a
wondrous display of the
saddharma in the sense of
the saddharma-ta, the profound
reality of dependent origination.

105

Just as the birth of a child
is dependent on the presence of
the mother, father, and the
gandharva, or the resultant tendency;
and just as the sound of a bell is
dependent on the presence of
the bell, the air and the agent,
so too, is hearing, seeing and so on,
are dependent on the presence
of the sense object, the sense
faculty, and the sense knowing.

106

The sense object, the sense
faculty and the sense knowing
are dependently arisen, empty
of separate reality and non-self
They have no separate existence;
nor separate non-existence;
nor both; nor neither, in themselves.

107

However, the mistaken grasping at
dharma, that is to say, at
phenomenal things, reals, and
events as actual separate entities
is able to arise due to dependent
origination, that is to say
due to the conditioned genesis
of the six sensations; of feelings;

memories; perceptions, desires,
and self awareness.

107a

And due to the apparent and
seemingly separate reality of
the dependently arisen nature
of self awareness, the ego
and so on, the six sensations,
sense faculties and sense
objects and so on, are then
mistaken to be what they are not.

107b

This basic unseeing, fundamental
darkness and mistaken knowing
is due to the absence of
the root, basic and fundamental
light of directly knowing and seeing
the naturally abiding emptiness
of separate reality and non-
selfness of all impermanent
and dependently arisen
phenomena.

SELF AND OTHER EMPTINESS

108

Again, if phenomena were not
dependently arisen they would
be either eternal and unchanging
or they would be utterly non-existent.
And there are no eternally existent
nor absolutely non-existent
dependently arisen phenomena
found when investigated.

109

The concept of: <emptiness of
separate reality> and the
phenomena to which it refers
is also empty of separate
reality and non-self.
The reason is that all dharmas, all
conditioned phenomena both
mental and non mental,

conceptual and non conceptual
and so on, are the wondrous
display of the saddharma,-ta,
the wondrous reality
of dependent origination which
is empty of dependence on
any reality other than itself
but not empty of being the
fundamental cause, in the sense
of the necessary reason,
precondition, root, ground,
and basis of relative reality,
that is to say, of the wondrous
and buzzing world of ever
changing phenomena,
circumstances, events,
things and situations.

110

Again, the saddharma-ta, the
wondrous reality of dependent
origination is the fundamental
root and basis of all and
everything that is dependently
arisen.

And for this reason, is called
<other-empty> [*Skt: para-shunya*]
in the sense of being empty of
dependence on any reality
other than itself.

110a

The saddharma-ta is neither a
separately existing conditioned
thing nor non-thing for in
both cases it would then
be dependent on a reality
other than itself and therefore
would be conditioned.

And a conditioned
unconditioned reality is not
found when investigated

111

The saddharma, in the sense of the
wondrous-reality of dependent

origination is unconditioned in the sense of not being dependent on any reality other than itself, but is not empty of being the <root-cause> [*Skt: mula-hetu; adi-hetu; Jp: hon-nin*] in the sense of the fundamental reason and basis for all that is conditioned, that is to say, all this transient and dependently arisen phenomenal reality and world.

112

Since the phenomena of this dependently arisen relative reality and world can be said to exist or not exist as the case may be in the conditioned relative and conventional sense, there can be the arising of mistaken grasping, mistaken desire, mistaken conceptual and mistaken non-conceptual knowing [*Skt: prapancha*] of this dependently arisen and relative reality as it is not. This condition of knowing and being is called <samsara> from the verb samsarati, literally meaning: <to go around in circles>.

113

And since there can be the arising of the mistaken reality of samsara, there can be the arising of both conventional non-mistaken conceptual knowing of the world, as well as non-mistaken non-conceptual liberating knowing of the world as it truly is, called nirvana [with-remainder].

114

And since there can be the arising of non-mistaken liberated

knowing of phenomenal reality
as it truly is, there can also be
the arising of non-mistaken and
non-conceptual liberated direct
knowing of the saddharma-ta,
the unconditioned true nature
and basis of all and everything
as it truly is, called the
nirvana-without-remainder.

FIVE COMPLEXES *[Pali: pancha-khandha]*

115

The balanced and fully awakened
one *[samma-sam-buddha]*
has taught the <five-fold complex>
[Pali: pancha-khandha]
descriptive of the totality of
individual experience as follows:

i] First, there is the-complex
[Pali: khandha] of the six sense
objects based in <rupa>, in the
sense of that which appears
to the senses.

ii] Second, there is the complex
of <vedana>, of all feelings of
pleasure, pain and neither
pleasure nor pain based in the
complex of the six sense objects,
the six sense faculties and the six
sense knowings.

iii] Third, there is the complex
of <sanna> *[sunnaya]*, of all
perceptions, recognitions
and memories.

iv] Fourth, there is the complex
of <sankhara>, of all intentions,
desires, choices, volitions and
emotions.

v] Fifth, there is the complex

of <vinnana. [*vinyana*], in the sense of thinking, thoughts, concepts, ideation and so on associated with the felt sense of a separate self nature as a self-existent and distinct entity from knowing and all that is knowable.

116

This fivefold-complex comprises what is conventionally called the or the individual person [*purusha*], and ego [*pudgala*].

117

Again, the fivefold complex is like a white lotus blossom [*Jp: reney; Skt: pundarika*], or an all-encompassing [*mandala*], with the saddharma-ta [*Jp: myohoh*] as its fundamental nature, ultimate basis and axis.

117a

The lotus blossom signifying the phenomenal reality of all and everything is the wondrous display of the saddharma-ta or the profound reality of dependent origination.

117b

For this reason, each of the five complexes cannot be found when investigated to exist apart from the other four complexes.

117c

In this sense, the five complexes are neither identical nor different.

118

Since all phenomena are inherently dependently arisen, empty of separate reality and non-self, one cannot find upon investigation any one of the five

complexes as having a separate and independent existence apart from the primary and supporting conditions giving rise to it, that is to say, apart from being a display of the saddharma-ta, the fundamental reality of dependent origination.

119

If the five complexes, whether taken separately or as a whole did have an independent and separate existence they would then be self existent, and if they were self existent they would be unconditioned and timeless in the sense of being utterly outside the temporal framework, and this is not found when investigated.

120

Again, if the conditions giving rise to the five complexes were completely different from the five complexes, then the conditions would have a separate reality and existence utterly unrelated to the five complexes. There could then be no relationship between the conditions and the five complexes.

This would amount to a complete denial of their dependent origination and therefore to their relative existence.

And such is also not found when investigated.

121

Again, if the five complexes did not exist at all, it would be meaningless to speak of them as arisen from causes and conditions.

122

And since the five complexes are dependently arisen they cannot be described as either absolutely existent nor as absolutely non-existent.

However, since they are dependently arisen, they both can be and are described as relatively existent or as relatively non-existent in the practical and conventional sense as the case may be.

123

For this reason, we need to overcome the mistaken view that the five complexes exist or do not exist as separately existing realities independent of the primary and supporting conditions giving rise to them.

123a

We need to do this through the skillful means of mindfulness and direct insight into the saddharma-ta the profound reality of the dependent origination of all and everything as empty of separate reality, non-self and effortlessly abiding.

124

And since all phenomena are dependently arisen, one cannot find when investigated, any phenomenon that is either identical or entirely different from the conditions giving rise to it, that is to say, one cannot find an effect that is identical or entirely different from the causes and supporting conditions giving rise to it.

125

This is the middle-view that the five complexes are dependently arisen, empty of separate reality and non-self which applies to all impermanent phenomena, and to the phenomenal cosmos of awareness [*nama*] and all that appears [*rupa*] to awareness encompassed within the five <pancha-khandha> description.

SIX ELEMENTALS

[*bhuta*]

126

Again, according to one classical abhidharma system, the fundamental <bhuta> or bases of the cosmos are sixfold:

They are:

- i] extension in space, signified by earth;
- ii] cohesion, signified by water;
- iii] dynamic tension, signified by fire;
- iv] expansion, signified by air;
- v] space-time signified by the relativity of motion and stillness;
- vi] responsiveness [*by awareness-consciousness*] which consists of the five complexes:
 - a] sensation; b] feeling; c] memory;
 - d] desires; e] thoughts and the sense of a self-existent self.

126a

Again, according to twentieth century analysis, the basic <elementals> comprising the phenomenal world are:

- i] mass, energy, space, time.
- ii] the weak force, the strong force, electro-magnetism, and gravitation.

However unlike the abhidharma tradition, this analysis does not recognize a cognitive dimension as necessarily and inherently fundamental to the basic nature of the phenomenal cosmos.

127

From the general viewpoint of buddhadharma all fundamentals, no matter how they are differentiated conceptually and described in language, are without exception dependently arisen, empty of separate reality and non-self. That is to say, all dharmas, all phenomena both mental and non-mental phenomena are a vast, wondrous, and dynamic display like a white lotus blossom [*Jp: ren-kay*] of the saddharma-ta [*Jp: myo-hoh*], the profound-reality of dependent origination.

128

Again, as stated above, the teacher by using various means and methods [*Skt: upaya; Jp: hoben*] of teaching, has taught the six mutually dependently arisen bases or elementals [*bhutas*], the basic-constituents of all and everything, that is to say, there are six basic, comprehensive and universal concepts descriptive of the phenomenal world.

129

Using the analogy of a ballon, the six elementals can be illustrated as follows:

i] the surface of the ballon when extended in space is like the earth-basis signifying extension in space.

ii] The air pressure supporting the balloon is like the air or wind-basis and signifies expansion.

iii] The inward cohesive tension of the balloon's surface is like the water-basis and signifies cohesiveness.

iv] The dynamic balance between the cohesive and the expansive interactions in the balloon which maintain its shape is like the fire and signifies the energy of dynamic-tension.

v] The space-time in which this interaction system called a balloon exists, is like the relativity of motion and stillness and signifies the space-time basis.

vi] While the naked awareness and bare knowing of this balloon event is like light illuminating the balloon and signifies responsiveness.

130

These six elemental constituents, events or relations are dependently arisen; naturally and effortlessly empty of separate reality and non-self; so that none of the six constituents can be present without the others being present also.

131

Again, from another point of view, the phenomenal world can be described in terms of four fundamental interactions that constitute <rupa> in the sense of all that appears to awareness, that is to say, in the sense of the three basic, and universal concepts already mentioned.

These are:

i] matter-mass;
ii] space-time;
iii] energy-gravity,
together with <nama> meaning:
iv] responsiveness, in the
sense of knowing-awareness.
All of which are inherently
dependently arisen; empty of
separate reality, and non-self.

132

Again, gotama the shakya muni
and founder of buddhadharma
lineage has taught that all dependently
arisen phenomenal reality, events and
things are without exception
empty in the sense of being
empty of any existence apart
from the primary and supporting
causes and conditions giving
rise to them.

And it is for this reason that
they are both naturally free and
inherently empty of permanence
[Pali: anicca];
empty of lasting security
[dukkha];
empty of a separate reality [*shunya*],
and non-self
[anatta].

133

Again, all phenomena are empty
of any separate reality in
themselves.

They are the wondrous display of
the saddharma in the sense of the
dharma or the profound reality
of dependent origination which is
empty of dependence on any
reality other than itself; empty of
impermanence *[anicca]*; empty of
insecurity *[dukkha]*; and empty of
unawakened knowing *[avijja;*
avidaya].

134

The term shunya-ta or emptiness
in the context of buddhadharma
should always be understood in
the sense of:

emptiness-of-separate-reality;
emptiness of permanence; and
emptiness of lasting satisfaction
when referring to the relative reality
of dependently arisen phenomena,
of body, ego, awareness and all
that appears to awareness.

135

Those who do not understand the
intended meaning of the term
shunya-ta as referring to the
emptiness-of-separate-reality
of all that is dependently arisen,
do not understand the intended
meaning of the sutras, much
less the true nature of the
phenomenal world.

136

The terms emptiness-of-separate-
reality; non-selfness, impermanence
and so on are all synonymous in
referring to the true nature of
relative reality, that is to say, to the
phenomenal world of awareness
[nama] and all that appears *[rupa]*
to awareness encompassing the
phenomenal universe and entire
cosmos as the wondrous display
of the saddharma-ta, the fundamental
reality of dependent origination.

137

Again, those who attempt to refute
the middle view of emptiness
of the separate reality and the
non-selfness of all phenomena
as the wondrous display of the
saddharma-ta, the basic reality

of dependent origination,
fall into extreme, conflicting, and
mistaken views such as
eternal-ism versus nihilism;
materialism versus mentalism;
monism versus pluralism;
empiricism versus rationalism;
relativism versus absolutism,
and so on, with regard to the
phenomenal world.

138

Again, gotama, the buddha
taught the middle view that both
particular phenomena and the
phenomenal-world as a whole
are empty of any separate
reality and non-self.
And those who attempted to find
fault with this view fall into the
mistake of asserting the extreme
view that phenomena and the
phenomenal world as a whole are
either absolutely existent or utterly
nonexistent, and so on.

138a

Gotama, the shakymuni taught
that all phenomena, events, and
things arise due to causes and
conditions and for this reason they
cannot be absolutely non-existent.
Furthermore, he taught that since
phenomena and the phenomenal
world pass away, they cannot
be absolutely existent either.

138b

For this reason the buddha said
that he is a vibhaja-vadin,
that is to say, one who makes
distinctions based in the evidence
of direct knowing and seeing;
the principles of valid reasoning,
and the reports of reliable and
verifiable tradition and not on

one sided speculation;
opinion, wishful thinking; blind
belief, personal bias, hearsay,
and so on.

138c

A teacher, who teaches according
to reality, teaches by way of
the middle, that is to say,
by way of the saddharma-ta, the
wondrous reality of dependent
origination in which awareness
and all that appears to awareness
is a wondrous display empty of
separate reality, non-self
and naturally free just as it is.

139

That is to say, both particular
phenomena and the phenomenal
world as a whole can be
conventionally described as
either relatively existent or as
non-existent as the case may be,
in other words as either existing
or as non existing in relation to
other events, things and situations.

139a

There is no absolute nor
unconditioned dependently
arisen absolutely existent
nor absolutely nonexistent
phenomena, event or thing
as a separate entity in itself
found when investigated.

140

Again, since no dependently arisen
conditioned phenomenon can be
found to be either entirely identical
nor different from the causes
and conditions giving rise to it,
neither a particular phenomenon,
nor the phenomenal-world as a
whole can be found as absolutely

existent or as absolutely non-existent.

141

A unconditioned or absolute reality; a conditioned or relatively existent reality; and a conditioned or relatively non-existent reality can be found when investigated and can be thought of without contradiction; however, an absolutely non-existent reality cannot be found when investigated, nor can it even be thought of without contradiction.

TWO TRUTHS, THE THREE TRUTHS, AND ONE TRUTH

142

There are the two truths; the three truths, and the one truth concerning phenomenal reality.

142a

The intended meaning of the middle view regarding phenomenal reality, in the sense of its twofold nature, reality or truth is as follows:

- i] The dependently arisen conventions concerning phenomenal reality are collectively called the conventional truth concerning phenomenal reality.
- ii] The emptiness of separate reality and non-selfness of phenomenal reality and its conventions are collectively called the ultimate truth concerning phenomenal reality.

These are called the twofold truth concerning phenomenal reality.

142a

Now the threefold truth is:

i] The dependently arisen and conventional reality.

ii] The emptiness of separate reality of dependently arisen and conventional reality,

iii] The interdependence of emptiness of separate reality and of conventional reality as a single unity is called the threefold reality and truth.

142b

Again, this twofold and the threefold distinction no matter how conceptually expressed and the phenomenal life-world to which it refers is based in the one ultimate truth or reality of the saddharma-ta, the profound-reality of dependent-origination and the dynamic open basis of all and everything..

143

Thus the two truths, and three truths are based in and encompassed by the middle view of the one and ultimate reality of the saddharma, the liberating root-teaching [*Jp: hon-kyo*] of gotama the buddha, the one and universal-vehicle [*Skt: buddha-eka-yana*] of awakening, liberation and freedom.

ONE AND UNIVERSAL VEHICLE
[buddha-eka-yana]

143a

However, the various appropriate-expressions [*Skt: upaya; Jp: hoben*] of the buddhadharma teaching in the language of words and symbols differs in its conception, form, and sequence of presentation in response to:

- i] the time and place;
- ii] the capacity of individuals;
- iii] the values and culture of particular societies together with their various social, political, and linguistic conventions, customs and so on.

144

The essential message of the eka-yana, or the one-and-universal-vehicle in the relative or phenomenal sense, and in the unconditioned or non-relative sense is:

i] the empty of separate reality of the phenomenal world in the ontological sense is based in: the other-empty [*Skt: para-shunya*], non-dependently arisen reality of the saddharma-ta, that is to say, the profound reality of dependent origination; the dynamic open basis of all and everything and the primordial buddha-nature in the para-ontological sense variously called the:

- a] The adi-buddha-kaya, that is to say, the root, fundamental, and original [*or adi*], enlightened [*or buddha*], body-of-qualities [*or kaya*].
- b] The tathagata-garbha [*or the essence and potential of realizing such-ness*];

- c] The buddha-dhatu or the buddha basis, nature, presence, and relic
[buddhadharmata-dhatu].
- d] The naturally and effortlessly abiding dharma-body-of-qualities of original-cause or basis
[svadi-hetu-dharmata-kaya].
- e] The supreme-original-exalted-one *[Skt: shri-svadi-bhagavata Jp: go-hon-zon]* and so on.

DHARMA-KAYA

145

The dharma-[ta]-kaya or the reality-body-of-qualities is understood differently from the point of view of different lineages and commentarial traditions presenting different points of view on the nature and intended meaning of the various buddha-kayas.

145a

From the point of view of the three turnings of the dharma wheel, the dharma-kaya is understood variously as:

- i] The dharma-kaya as the sutra-kaya the collected works or the body of the buddha's spoken and written teachings.
- ii] The dharma-kaya as a buddha's balanced and complete knowing and vision of the four truths of the noble ones.
- iii] The dharm-kaya as the full realization of the emptiness of separate reality and non-selfness of the ego and all experiences.
- iv] The dharma-kaya as the full

realization of the dependently
arisen, empty of separate reality,
and non-selfness of awareness
and all that appears to awareness.

145a

In all these senses, the dharma-
kaya is understood as the full
realization of the emptiness
of separate reality and non-selfness
of the phenomenal world in the
awareness continuum of
particular awakened and
enlightened beings.

145b

In this sense, the dharma-kaya
is called the <resultant dharmakaya> [*Skt: phala-dharma-kaya*;
jñāna-dharma-kaya; *Jp: hosshin-hon-ga*]
since it is the result of the full
realization of the saddharma-ta
by the balanced direct liberating
knowing and seeing of aryas
and buddhas.

145c

Indeed, it is the direct knowing
of the saddharma in the sense
of the saddharma-ta that is the
reason why such noble-beings
[*ārya-purisa*] are called buddhas,
that is to say, balanced and fully
realized, awakened, and
enlightened beings.

145d

However, in the root-teaching
of the eka-yāna, the one and
universal-vehicle, the dharma-kaya
is understood as the saddharma-ta
in the sense of the fundamental
reality of dependent origination;
the primordial buddha-nature,
and the dynamic open basis of
all and everything.

146

In this sense, the saddharma-ta is the cause, in the sense of the wondrous-basis and fundamental-reason [*Jp: hon-nin-myo*] that makes possible the realization of the resultant dharma-kaya and twofold rupa-kayas, that is to say: the mutually interdependent resultant dharma-kaya or body-of-qualities together with the twofold rupa-kaya, that is to say, the twofold appearing-bodies [*rupa-kayas*] actualized by the buddhas and ariyas through their direct realization of the saddharma-ta, the dharma-kaya of root cause in the sense of the necessary basis and root condition for the arising and passing away of all and everything including the realization of awakening and freedom.

146b

The saddharma-ta in the sense of the fundamental basis of all and everything is here referred to as the dharma-kaya of original-cause [*Skt: svadi or svabhava-dharma-kaya; Jp: hosshin-hon-nin*] in relation to the mutually dependent resultant dharma and rupa-kayas in turn referred to as the threefold buddha-kayas of original-effect [*Skt: phala-tri-kaya; Jp: san-shin-hon-ga*].

146c

In this way, the dharma-kaya is distinguished as twofold:

i] The dharmakaya of origin, of root cause and condition

[Jp: butsu-ho-shin-hon-nin]
that is to say, the saddharma-ta,
the fundamental root teacher;
the profound principle and reality
of dependent origination and
the ultimate dynamic open basis
of all and everything.

ii] The dharmakya of original
effect or result, that is to say:
the mutually inter-dependent
dharma-kaya and twofold rupa-
kaya which together constitute
the buddha-of-original-effect
[Jp: butsushin-hon-ga] in the
sense of the resultant
realization, enlightenment, and
actualization of awakening
to the saddharma-ta-kaya of
original basis which is the root-
cause for awakening, freedom
and liberation in the awareness
stream of living beings.

147

As already stated, the saddharma-ta
in the sense of the buddha nature
of origin is empty of dependence
on any reality other than itself.

For this reason, dharmata is
described as unborn, unceasing,
uncreated and unconditioned.

It is thus called the adi-kaya
[Jp: hon-shin], that is to say,
the fundamental, original, basic,
and root-body-of-qualities
[Skt: adi-kaya] in the sense
of the root and fundamental
being, reality, and basis that
is empty of the qualities of
impermanence, insecurity,
corruptibility and so on, but is
not empty of being the necessary
cause in the sense of the
necessary reason, condition
and basis for both the dependently

arisen or relative reality of the
phenomenal cosmos, as well the
balanced and full realization thereof
by the buddhas and ariyas which
<turns> beings into ariyas,
bodhisattvas and sam-buddhas,
that is to say, that causes
beings to be:
<born of the dharma as heirs
of the dharma>.

148

Here it is most important not to
understand this ultimate, root,
and unconditioned saddharmata;
this saddharma-ta-kaya; this
tathata, and bhutata; this
adi-buddhata-kaya and so on, as
some reified entity, thing or
phenomenon that is either
utterly different from, or identical
with the dependently arisen
and relative reality of the
phenomenal world.

148a

If the ultimate buddha
saddharmata-kaya of origin
and basis was utterly different
from relative reality, it would
have a limit.
And if it had a limit, it would
be finite.
And if it was finite, it would be
conditioned.
However, a finite and conditioned,
unconditioned-reality is not
found when investigated.

149

Again, if the ultimate saddharma-
kaya of origin was identical with
relative reality, then it either it would
be conditioned, or the relative
reality would be unconditioned.
And a unconditioned conditioned

relative reality is also not found
when investigated.

150

Again, if the ultimate saddharma-
kaya of root cause or basis was
entirely non-existent, then relative
reality and the world of experience
would not exist at all even in the
most conventional and ordinary
sense.

Furthermore, an absolutely
non-existent reality, thing, event,
or person is not found when
investigated nor can it
even be conceived of without
contradiction.

151

The ultimate buddha saddharma-ta-
kaya of root cause, basis, condition
or origin is called the absolute
reality because it is
unconditioned, that is to say
because it is not arisen from
causes and conditions other
than itself.

And because it is not arisen from
causes and conditions other than
itself, it is called the other-empty-
basis [*Skt: para-shunya-dhatu*;
Jp: ta-ku-kai].

Whether buddhas arise or do
not arise, it remains the bare,
naked and unadorned
unconditioned-suchness
[*Skt: tatha-ta*].

152

Again, the buddha saddharma-
kaya-of-root-cause-or-basis-
wondrous [*Jp: hon-nin-myo-
hoh-shin*] is the dynamic open
basis of the phenomenal world;
while the phenomenal world in
turn is the condition and basis

making possible the illusions
and actions of unawakened
beings called samsara or the
constant-round; which in turn
is the basis making possible
the realization of the
saddharma-ta kaya root
cause and condition.
This in turn makes possible the
arising of the resultant dharma
and rupa-kayas of actualized
awakening and the realization of
nirvana by the ariyas and
buddhas.

ROOT, INSTRUMENTAL, AND FINAL CAUSE

153

Ultimately the saddharma-ta
in the sense of the buddha
saddharma-kaya of origin is:

- i] The root cause.
- ii] The instrumental cause.
and
- iii] The final cause of awakening,
freedom and liberation for all
creatures in the ten directions
and three times.

153a

First, the saddharma-ta is the root
cause in the sense of being
the necessary precondition for
awakening and liberation.

153b

Second, the saddharma-ta is the
instrumental cause in the sense
of being the necessary basis, way,
method and practice of awakening,
freedom and liberation.

153c

Third, the saddharma-ta is
the final cause in the sense

of being the content of the
realization of awakening and
freedom in the sense of the
original basis making possible
liberation as the end, intent,
purpose and actualization
[Gr: entelechy]
of the teaching, practice,
benefit and transmission of
the buddhadharma.

153d

Again, the root saddharma-kaya
is the cause in the sense of the
root condition for the arising of
the realization of the ariyas or
noble-ones, while this awakened
knowing resulting from the
realization of the saddharma-ta
by living beings is called the
resultant dharma-kaya and
twofold rupa-kaya, the embodied
emotive and action aspects of a
living being.

153e

This emotive and active expression
of the resultant-dharma-kaya
called the resultant twofold rupa-kaya
or the appearing-body of qualities
is referred to as the sambhoga-rupa-
kaya in its emotive expression,
and as the nirmana-rupa-kaya
in its active expression of thought,
word and deed in the
conventional world.

154

The fundamental reality
referred to by the term
saddharma-ta is unconditionally
existent in the sense of being
outside the conceptual framework
of all relative notions such as the
interdependent notions of
existence and non-existence;

real and unreal; arising and
passing; motion and rest;
identical and different; relative
and absolute and so on,
but for this very reason the
saddharma-ta cannot be thought
of as absolutely non-existent,
for only that which is relatively
existent can be thought of as
non-existent without contradiction,
while an absolutely non-existent
cannot be thought of at all without
contradiction.

154a

This is the teaching of the
buddha-eka-yana, the-one-
and-universal-vehicle, with
regard to the buddha-kayas,
the fully enlightened body-
of-qualities, that is in full
accord with the twofold truth
and the middle view.

154b

Furthermore, this is the nitārtha
or the ultimate and definitive
intended meaning and intent
of the buddha-sasana,
the enlightened-dispensation,
and the middle-view
[Skt: *madhyama-drishti*] taught
by gotama the shakya-muni,
the samyak-sam-buddha, the
balanced fully-awakened being.

154c

It is the middle view that
accords with the sutra
[Skt: *shubda-pramana*];
the principles of valid reasoning
[Skt: *anumana-pramana*],
and independently verifiable
observation
[Skt: *lokiya-pratyaksha*]
as well as supermundane or

liberated-direct-knowing
[Skt: lokuttara-pratyaksha]
in the sense of direct
liberating knowing of the
unconditioned saddharma-ta.

SOLITARY AWAKENED BEINGS

155

Again, when the buddhas, the
exalted ones arise in the world
systems of the six, ten, and
twenty six directions, their
essential message is revealed
either directly or indirectly to
the mass of living beings, so
that liberating knowing-and-
vision may arise in them.

156

But when a buddha, a balanced
and fully awakened being does
not arise in a given world system,
or when the teaching is lost,
forgotten or mis-understood
then their essential message
remains hidden and obscure, so
that liberating knowing and
vision does not arise in the
beings of that world system.

157

However, whether sam-buddhas
or fully awakened beings arise
in the world or do not arise in
the world systems of the ten
directions, the saddharma in the
sense of saddharma-ta, the
primordial enlightened nature
and teacher of origin; the
profound reality of dependent
origination, and the dynamic sky
like open basis of all and everything
remains the life duration of
the tathagatas [Skt: tathagata-ayus;
Jp: nyorai-juryo] that is revealed

between-the-lines [*Jp: montei*] of
the sutras; between the lines of
reliable shastras or commentaries;
between the lines of the reliable
upadeshas or pointing-out-
instructions and so on, and
between the lines so to speak,
of this everchanging life-world
and cosmos.

157a

The saddharma-ta perpetually
abides and perpetually remains
the ever present living presence
of the original buddha-dhatu,
awakened nature; the root-teacher
[*adi-guru*], and the original
buddha relic in the sense of
the ever present, peaceful and
unconditioned dharma-dhatu,
the reality-basis of this life-world.

158

For this reason, whether buddhas
appear or do not appear in a
particular world system, there
are some fortunate beings who
without a teacher and due to the
results [*Skt: vipaksha*] of their
beneficial attitude and actions
[*Skt: kushala-karma*]
of thought, word and deed are
through their ongoing practice
of respect and caring; meditative-
serenity, and penetrating
insight able to enter and dwell
in the realization of buddha-
knowing as pratyeka-buddhas, as
solitary-awakened-ones.

BODHISATTVAS OF THE PRIMORDIAL EARTH AND GROUND

159

Again, there are still other
fortunate individuals who through

encountering the teaching, practice, benefit and transmission of the saddharma in the sense of the wondrous, mystic, unconditioned reality, or its equivalent experiential expression in other traditions, are able to enter the buddha eka-yana as earth-bodhisattvas [*Jp: jiyu-no-bosatsu*], that is to say, as bodhisattvas of the primordial ground and basis of all and everything, who are grounded in the conventional world but are not fooled by the world.

160

These are the fortunate individuals who through merely hearing the teaching of the saddharma are able to enter the eka-yana, or the one and universal vehicle through the threefold gate of origin, that is to say:

- i] Through the the original-gate of the saddharma-ta, the lotus-blossom [*pundarika*] like exalted-one [*Jp: honmon no hon-zon*], and supreme refuge, the profound reality of dependent origination and the dynamic open basis in which all and everything is a wondrous display empty of separate reality, non-self and naturally free, the fundamental dharma-ta and buddha-nature [*buddhadharma-dhatu*] that is the content of the direct liberating knowing and seeing realized by the buddhas, the ultimate refuge and source of succor for the world.
- ii] Through the original gate of the root-practice [*Jp: honmon no hongyo*] of the bodhisattva way, that is to say, mindful awareness in thought,

word and deed of the saddharma
in which all and everything is
a wondrous display like a
lotus blossom, empty of
separate reality, non-self
and naturally free for the
wellbeing and freedom
of all beings.

iii] And through the original gate of the
root-precept [*Jp: honmon no hon-kai*]
of caring and concern for others
in thought, word, and deed born
of and based in mindful awareness
of the saddharma-ta.

161

All the fortunate individuals of past,
future, and present who hear
the teaching of the saddharma-ta
are able to form a connection
either directly or indirectly with
the buddha-dharma-ta regardless
of their past and present karma,
that is to say, regardless of their
actions of thought, word, and deed,
and regardless of their acceptance;
rejection, or indifference to the
teaching of the saddharma.

NIRVANA

162

Concerning nirvana, when the
phenomenal and relative reality
of body, ego, awareness and all
that appears to awareness is
directly known to be empty
of separate reality, non-self, and
naturally free just as it is, there
is the overcoming of dukkha,
of dissatisfaction and insecurity.
This overcoming is called the
nirvana-with-remainder realized
by ariyas, bodhisattvas,
and buddhas.

163

And when this naturally abiding
nirvana which is the realization
of the true nature of phenomenal
world of persons, places and things
is itself fully realized to be based
in the unconditioned reality called
the saddharma-ta in the sense
of the profound reality of
dependent origination and the
dynamic open basis of all and
everything, then the naturally
abiding emptiness of separate reality
and non selfness of the phenomenal
world is itself recognized to be
<as such>.

This realization is called the
nirvana-without-remainder.
Such is the profound view of the
twofold realization of nirvana
taught between-the-lines
[Jp: *montei*] in the sutras.

163a

Again, there is the conventional
teaching regarding nirvana both
with and without remainder, that is
to say when a being has fully
realized the dharma-or the true
nature of reality, this is called the
nirvana-with-remainder of the
objects of clinging to as self, and
when they have passed away
it is called nirvana-without-
remainder of clinging to anything
as self .

164

Also nirvana both with and
without remainder is in some
but not all contexts, referred to
as the primordial buddha-field,
pure-land, and original place,
dwelling, field encompassing the
buddha fields of the six, ten,

and twenty six directions.

165

According to some commentarial traditions. the nirvana without remainder is the field of the fully enlightened and awakened knowing of the buddhas and constitutes the prime characteristic of the buddha-knowing that distinguishes it from the knowing of both unawakened beings and the liberated knowing of ariyas.

165a

The balanced-and-fully-awakened-knowing [*samma-sam-bodhi-jnana*] of the noble-ones [*ariyas*] can be described as the <mystic> fusion of direct knowing and the profound reality of the saddharma-ta, the unconditioned true nature and basis of all and everything, where <mystic> refers to the wondrous nature of this <fusion> as one of neither identity nor difference.

165b

This mystic fusion is called the non-duality of the buddha and dharma-ta, that is to say of direct knowing and ultimate reality that is known, that is to say, the non-duality of the person and principle a neither identity nor difference.

165c

Ultimately nirvana is the full realization of the emptiness and non-selfness of all phenomena, that is to say, of awareness and all that appears to awareness as the wondrous display of the saddharma-ta.

This is the definitive-meaning
[Skt: *nitārtha*] of nirvana and the
teaching of the buddha-eka-yana,
that is to say, of the one and
universal vehicle of the
saddharma-lotus-synthesis .

SELF, NON-SELF, TRUE-SELF

166

Concerning <self>, gotama
the buddha, has taught three
views of self, that is to say:

- i] The relatively non-existent
illusory self.
- ii] The relatively existent
conventional self.
- iii] The non-relative or
unconditioned true-self
in the sense of the
saddharma-ta, the
true-nature and basis of
all persons, places,
things and times.

166a

- i] First, there is the relatively non-
existent and imaginary self,
that is to say, the mistaken-self
that is thought to exist but does not.
This mistaken self has the same
ontological status as <turtles-fur>
and <rabbits-horns>.
This is the illusory self that needs
to be completely overcome by
realizing its relative non-existence,
that is to say, by both conceptually
understanding and especially
by directly realizing the absence
and nonexistence of a permanent
and unconditioned separate self
nature in all that is dependently
arisen and impermanent.

ii] Second, there is the dependently arisen and relatively existent conventional self, the non-mistaken pudgala or ego-sense, and the conventional purisha or person and personality as it truly is, as empty of permanence, empty of lasting security, and empty of a separate nature and non-self.

iii] Third, there is the non dependently arisen; the non-relatively existent; the non-mistaken ultimate atma-paramita or the self-ideal; that is to say, the self in the special sense of the naturally abiding-liberated nature of the saddharma-ta, the wondrous reality empty of dependence on any reality other than itself, the unconditioned reality and basis of all and everything including the relatively existent empirical self, which in turn is the basis for the arising of the relatively nonexistent and illusory self.

166b

Again, this ultimate non-dependently arisen self-ideal and nature is variously called the dharma-kaya of original cause [*Jp: ho-shin-hon-nin*] in the sense of the fundamental basis of all and everything; the saddharma-ta-kaya; the adibuddha-ta-kaya; the tathagata-garbha; the sugata-garbha; the tathagata-ayus [*life-duration of the such-come*] and so on, all of which terms and names have in the final analysis are synonymous in having the same intended meaning, referent and basis.

ROOT PERSON, PRINCIPLE, AND PLACE

167

As a skillful and appropriate means [*Skt: upaya; Jp: hoben*] of teaching, the saddharama-ta can be and is conceived of in terms of person, principle, and place.

167a

In terms of its aspect as the fundamental or root person the saddharma-ta is called the buddha-of-original-cause-wonderful [*Jp: butsu-hon-nin-myo*], the fundamental refuge and teacher, and the supreme-exalted-one-of-origin-most-worthy-of-refuge-mindfulness-and offerings [*Skt: shri-sadi-devata or bhagavata; Jp: hon-go-hon-zon*].

167b

In terms of its aspect as the fundamental and root principle of all and everything, the saddharma-ta is called the profound and mystic reality or law in the sense of the profound principle of dependent-origination.

167c

And in terms of its aspect as the root and fundamental place, setting and ground, the saddharma-ta is called the dynamic open basis and earth like ground and basis of all and everything.

BUDDHA RELIC AND PRESENCE

168

The saddharma in the sense of the saddharma-ta, the basis and root reality of all and everything; as well as the means and end of all knowledge, wellbeing and freedom is called

the adi-buddha-dhatu or the
original and fundamental
enlightened basis [*dhatu*] in
the sense of the buddha-dharmata:
revered-as-fundamental-and-
supreme [*Skt: Shri-svadi-bhagavata*;
Tib: yidam; *Jp: hon-go-honzon*].

168a

The saddhama-ta is also called
the buddha-gotra, meaning
the inherent true nature and
innate lineage of all beings.
And the buddha-gotra is also
referred to as the buddha-
garbha or the enlightened-
essence-and-potential; the
tathagata-garbha or the
suchness-essence-and-
potential; the sugata-garbha
or the serene-abiding essence-
and-potential, and so on.

168b

Again, the saddharma-ta in
the sense of the unchanging
presence of the true nature
of all beings, places and
things [*hatu*], is called the actual
and true buddha relic or remains
and is traditionally signified by
certain key quotations
from the sutras which when
placed within stupas, buddha statues
and so on, transforms them into
worthy objects of veneration.
For this reason it is the saddharma-ta,
the root and fundamental buddha
nature of beings and worlds signified
by the phrase <saddharma-pundarika>
[*Jp: <myohoh-renkay>*] that is
the actual object of veneration.
Thus when people appear to
venerate stupas, buddha
images, icons mandalas and
so on it is not the stupa

or image and so that is
the object of veneration but
the root and fundamental
buddha-nature, that is to say
the saddharma-ta that is the
actual object of veneration as
the fundamental source of
blessing and good fortune
and not the relic container be
it in the form of a stupa, or
buddha image, statue, painting,
mandala, and so on.

168c

The following are some the main
sutra passages traditionally used
to represent fundamental
buddha-relic of the saddharma-ta
in the sense dharma-ta-kaya of
root cause or basis, the ever
abiding reality, true nature, and
living presence of the buddhas
and the cause in the sense
of the basis for the arising of
the resultant dharma-kaya and
twofold rupa-kaya of root effect.

i] Historically the most
commonly used quote to signify
the ever abiding sadharma-ta,
the living presence of the
buddha nature of all persons,
places and things, and the
true relic of the buddha is:

<All dharmas, [or-all-realities]
originate from a cause; the
tathagata has proclaimed their
cause and their overcoming.

Such is the word of the
great-sage.>

[Pali: *Ye dhamma hetu pabhava
tesam hetum tathagato
ahetusan ca yo nirodha.
evam vadi maha samano.*]

ii] Another passage used to signify the saddharma-ta as the true buddha relic and presence is;

<Whoever sees dependent-origination sees the dhamma, and whoever sees the dhamma sees dependent-origination.>

<Whoever sees the dhamma sees me, and whoever sees me sees the dhamma.>

iii] Lastly in this regard, the title of the saddharma-pundarika [*Jp: myohoh-rengey*] sutra [*Jp: kyo*], has been used by the tendai and hokke traditions as signifying and embodying the saddharma-ta, as the essence and basis of the <lotus blossom> [*Jp: ren-gey*] like reality of buddhahood revealed between the lines of the sutras or teachings of the gotama the buddha, that is to say, the original buddha relic; the timeless reality and living presence of the saddharma-ta, and the essence of the buddha's teaching, that is to say, the:

<the wondrous-dharma-lotus-blossom>
[*Skt: saddharma-pundarika*;
Jp: myohoh-rengey]

In this regard, the tenth chapter of the dharma-blossom sutra states:

<In every place where this teaching [*Skt: sutra*; *Jp: kyo*] of the wonderful-dharma-lotus-blossom [*Skt: saddharma-pundarika*; *Jp: myohoh-rengey*] is taught, read, recited or copied, or where ever a scroll of it is kept, one should

establish a stupa-shrine of the seven treasures so that it is high, spacious and majestic; however, there is no need to place relics therein for the reason that the entire body-of-qualities [*Skt: kaya*] of the tathagata is already present therein.>

169

The saddharma-ta kaya of origin is the fundamental enlightened-nature [*Skt: buddha-dhatu*] pervading all worlds and immanent in all beings. It is both who and what we actually are, and is directly knowable here and now by those who look say the noble ones.

170

Again, the saddharma-ta-kaya of original and root condition is called the adi-buddha-kaya, the fundamental buddha body-of-qualities; the fundamental true nature of all and everything, and primordial teacher of the buddhas and all beings in the ten directions and three times.

171

The saddharma-ta is the basis that makes possible balanced [*Skt: madhyama*] action, meditative-mindfulness, liberating insight.

171a

Again the saddharma-kaya is not empty of the characteristics of permanence, security and unconditioned-nature; nor is it empty of being the necessary pre-condition and basis of the phenomenal-world of ego, body, awareness and all that appears to awareness; nor is

it empty of being the basis and
pre-condition for the arising of
the veils of unknowing, unseeing,
unawareness and the
resulting illusions of thought
and desire as well as for their
overcoming and cessation in
the mind stream of living beings.

KNOWING AND SEEING

172

When the dependently arisen
ego is mistakenly taken to be the
non-dependently arisen ultimate
self, this mistaken sense of self is
called the non-existent self.
This is the state of samsara, the
state-of-going-around in circles;
the constant round; the cycle of
becoming again and again; the
cycle of attachment and rejection
rooted in not seeing the utter
impermanence, insecure, and
utter non-self reality of body,
ego, awareness and all that
appears to awareness.

173

However, when the dependently
arisen conventional ego sense
of self is directly known and seen
as empty of any separate reality
and non-self as it truly is, then there
is the diamond [*vajra*] like realization
of the true nature of body, ego,
awareness and all that appears
to awareness.

173a

This realization constitutes the
overcoming of the mistaken self,
and the overcoming of samsara, the
constant-round.

This overcoming [*Skt: nirodha*]
is called the realization of

nirvana-with-remainder realized
by the four kinds of ariyas or
noble ones.

174

Furthermore, when the dependently
arisen ego and phenomenal world
is directly known and seen as it
truly is to be empty of any separate
reality and non-self apart from being
the wondrous display of the
saddharma-ta in the sense of
the profound reality of dependent
origination, there is the realization
of the non-dependently arisen
ultimate-nature, called entering
and dwelling in the naturally
abiding nirvan-without-remainder.

175

Again, the overcoming of the relatively
non-existent and dependently
arisen mistaken self-nature called
through the realization of the
relatively existent dependently
arisen non-mistaken nature of the
body, ego, awareness and all that
appears to awareness is called
the nirvana-with-remainder.

176

Through the further diamond
[*vajra*] like realization that both
samsara and the nirvana-with-
remainder are based in the
saddharma-ta, then there is
the naturally abiding freedom
and liberation called the
nirvana-without-remainder fully
realized by the four kinds
of noble-ones.

CONDITIONED AND UNCONDITIONED

177

If the saddharma-ta, the

unconditioned reality and basis was identical with the dependently arisen phenomenal reality, then the saddharma would be either dependently arisen and conditioned, or the dependently arisen phenomenal reality would be non-dependently arisen and unconditioned.

And such is not found when investigated.

177a

Again, if the unconditioned saddharma-ta was entirely different from the dependently arisen phenomenal reality of the body, ego, awareness and all that appears to awareness then the saddharma-ta would have a limit, but that which has a limit is conditioned and not unconditioned.

And such is also not found when investigated.

177b

All one sided views such as pure identity and pure difference regarding the relation of the conditioned and unconditioned realities contradict the sutra, the principles of valid reasoning, the evidence of the senses, and direct liberated knowing.

178

Again, if the saddharma-ta was both identical and different from the dependently arisen ego and so on, then both identity and difference would be asserted simultaneously.

And this view is also not in accord with the sutra, the principles of valid reasoning,

the evidence of the senses,
and direct liberated knowing.

178a

For this reason, the buddha,
the eye of the worlds has taught
that the saddharma, in the sense
of the ultimate, non-dependently
arisen, and unconditioned reality
and basis of the dependently arisen
phenomenal world is neither
identical nor different from the
dependently arisen phenomenal
world and relative reality.

179

Again, it is taught that the
conditioned and the unconditioned
are not identical since the
saddharma-ta, the profound reality
of dependent origination is
unconditioned, secure and
permanent, while the ego and
all phenomena are dependently
arisen, without lasting security,
impermanent and non-self.

179a

Again, it is taught that the
conditioned and the
unconditioned are not different
since the dependently arisen
ego, awareness and
all that appears to awareness
could neither arise nor cease
apart from being a wondrous
display of the saddharma-ta, the
fundamental, profound and mystic
reality of dependent origination.

180

Since the five complexes
[Pali: panca-khandha] of
sensation, feeling, memory,
desire, and unawakened-
knowing are dependently-

arisen, impermanent, empty
of separate reality and non-self,
while the saddharma-ta, the
mystic and profound reality of
dependent origination is
unchanging, and empty of
dependence on any reality
other than itself, the saddharma-ta
cannot be identical
with the five complexes.

181

Again, the saddharma-ta, the
unconditioned true nature and
dynamic open basis of all and
everything cannot be utterly
different from the dependently
arisen phenomenal world of
body, ego, awareness and all
that appears to awareness,
for in that case the saddharma
would be unknowable in all
senses, and an unconditioned
saddharma-ta that is unknowable
in all senses is not found
when investigated.

OVERCOMING OF DUKKHA

182

The saddharma-ta is the non-
dependently arisen dynamic
open basis of all and everything,
the most secure refuge and
source of succor.

It is the permanent and pristine
true nature of all living beings
and their environments while
all that is dependently arisen
such as the ego, body,
awareness and all that appears
to awareness is impermanent,
non-self and not a secure
refuge.

182a

For this reason, such notions
of me, myself, and i as either
identical or different from the
saddharma-ta will subside when
living beings train themselves
in the view that body, ego,
awareness and all that
appears to awareness is
dependently arisen, naturally
empty of separate reality
and non-self.

183

Through receiving and keeping,
that is to say, through taking
refuge, reliance, and mindfulness
of the saddharma-ta, the root-
buddha-nature, the unconditioned
reality and basis of all that is
dependently arisen, empty of
separate-reality and non-self,
living beings are able to weaken
the deeply ingrained habit of
taking the conditioned and
ever changing sense of me,myself,
and i as either identical with or
different from their true nature,
in the timeless saddharma-ta basis.

184

Again, the dependently arisen
unawakened conceptual and
non-conceptual knowings of
those who have not seen the
dharma-ta, not seen the real,
and not seen the non-selfness
of the dependently arisen ego
and phenomenal world as it
truly is, is itself dependently
arisen, empty of separate
reality and non-self just as it is.

185

Again, the non conceptual direct
knowing of the buddhas and ariyas
is the direct and liberating knowing

of saddharma-ta; the original,
fundamental and secure refuge;
the reality of dependent origination,
and the dynamic basis of
all and everything.

186

Now with the overcoming
[nirodha] of the mistaken knowing
of the ego and the phenomenal
world of awareness and all that
appears to awareness as me,
myself and i, there is the
overcoming of grasping at ego
and phenomena as the
unconditioned self and
ultimate reality basis.

186a

And with the overcoming of
this grasping, there is the
cessation, in the sense of the
overcoming, of the ego and the
phenomenal world of awareness
and all that appears to awareness,
as me, myself and i.

186b

Furthermore, there is the
overcoming of unawakened
awareness regarding the true
nature of birth, life, and death;
of illness, old age, existence,
and non-existence.
But there is not the cessation of
the dependently arisen phenomena
of body, ego, awareness and
all that appears to awareness as
it truly is, for this would be
the nihilistic extreme.
It is the unawakened awareness
that is overcome and ceases,
and not the dependently arisen
awareness and the phenomenal
world itself.

186c

This is the middle view regarding
both the nature of dukkha,
that is to say, the-lack-of-lasting-
satisfaction in impermanent and
conditioned phenomena, and
path of the overcoming dukkha.

187

Now with the complete overcoming
of the mistaken apprehension of
the dependently reality as
separately existing and self,
there is the overcoming of the
mistaken actions of of thought,
word and deed based in this
mistaken apprehension.
This overcoming [*nirodha*] is
called the nirvana-with-remainder.

187a

And with the overcoming of
the mistaken apprehension
called the nirvana-with-remainder
as the self, there is the eventual
full abiding in the consummate
knowing of the saddharma-ta
called the nirvana-without-
remainder.

188

The illusions of thought and desire
ultimately arise from mistakenly
taking the ordinary ego and all
dependently arisen events, things
and reals as what they are not.
This is the fundamental not-seeing,
not-knowing and non-awareness
[*Skt: avidya; Pali: avijja*] of all and
everything as dependently arisen,
impermanent, insecure, empty of
separate reality and non-self.

188a

And this mistaken-perception is
overcome through systematic

mindful awareness of the empty
of separate reality and non-selfness
of all sensations, feelings, desires
and thoughts as they momentarily
arise and pass away, through
the practice of the four conditions
or foundations of mindful awareness
and penetrating-insight
that is to say, mindful-awareness
of sensations, feelings, desires,
and thoughts as they momentarily
arise and pass away without
grasping at them or pushing
them away, noting them again
and again as non-self, non-self,
thereby cutting-through [*chedana*]
the veils of unknowing and unseeing
obscuring the saddharma-ta, the
liberating true nature of life and world.

189

Even the realization of the
phenomenal world of body,
ego, awareness and all that
appears to awareness as empty
of separate reality and non-self,
which constitutes the consummate
end, purpose, realization and
actualization of the sublime-life
[*brahma-charya*] of the ariyas,
bodhisattvas and buddhas is
ultimately consummated in the
eka-buddha-yana, that is to say,
in this one-and universal-vehicle
of naturally abiding freedom
actualized through reliance in,
and mindful awareness of
the saddharma-ta, [*Jp: myohoh*],
the profound-reality and mystic-law;
the other-empty ultimate-reality-
basis of all and everything
variously called the dharma-ta;
the tathagata-garbha
[*the suchness-essence-and potential*];
the buddha-garbha [*the enlightened-
essence-potential*],

the buddha-dhatu [*the enlightened-relic, -basis, -nature, -presence*],
the svabhava-dharma-kaya [*the naturally-abiding reality-body*],
the adi-buddhata [*the primordial-buddha-nature and basis*] and so on.

THE DECEPTIVE MASTER

190

Again, gotama the fully-awakened,
has taught how the dependently
arisen ego and so on is mistakenly
taken to be non-dependently
arisen and reality and nature.
For this reason the buddha has
further taught the liberating
view of the ego and the
phenomenal world as naturally
empty of separate reality
and non-self, that is to say,
the deceptive master,
the mistaken-reality which
beings serve from morning to
night does not exist in the sense
that there is no permanent and
unconditioned reality in the
impermanent, insecure and
dependently flow of sensations,
feelings, desires, thoughts and
experiences of body, ego, awareness
and all that appears to awareness.

191

This unknowing and unseeing
based unreality, the deceptive
master whom beings serve
from morning to night is not to
be confused with the dependently
arisen ego and the conventional
sense of self-identity which
naturally functions as organizing
centre of life, standing in relation
to awareness and all that appears
to awareness like the physical
heart stands in relation to the body.

191a

Again, the teacher has proclaimed
the good news and liberating
message that this deceptive
master is the very not knowing
and not seeing the true nature
of all and everything, of body,
ego, awareness and all
that appears to awareness
as it truly is.

191b

It is this deceptive master
that is the intended meaning
of such terms as *citta-matra*, and
vijnapti-matra in the yoga-
chara commentarial system,
that is to say, the deceptive
master is a mental-construction
[citta-matra] based in fundamental
un-knowing *[avidya]* and unseeing
the transient, insecure and non-
selfness of all impermanent
and dependently arisen
experiences and phenomena.

192

In this way, gotama, the balanced
and fully awakened has taught
the middle-view that what is
conditioned, dependently arisen
and relatively existent is empty
of separate reality and non-self
in order to refute both the
eternalistic extreme view that
what is dependently arisen is
absolutely existent, as well as the
nihilistic extreme view that
what is dependently arisen
is absolutely non-existent.

193

That is to say, gotama, the balanced
and fully enlightened has
taught the middle view based in the

saddharma-ta, the non-dependently
arisen, unconditioned reality basis
of phenomenal reality in order
to refute the eternalistic extreme
view that what is non-dependently
arisen is relatively existent;
and the nihilistic extreme view
that what is non-dependently
arisen is either relatively non
existent; or absolutely nonexistent.

WITH AND WITHOUT REMAINDER

194

Again, with the overcoming of
mistaken views and attitudes
regarding the ego, experience,
and the phenomenal-world,
there is the overcoming of
samsara, of the constant-round,
that is to say, the overcoming
of mistaken knowing with
regard to the true nature of
the ego, awareness and all
that appears to awareness.
Again, this overcoming [*nirodha*] is
called the realization of
nirvana-with-remainder.

194a

The dharma-ta, the basic-reality
of dependent origination has
been extensively taught by
gotama the buddha, and by the
ariya-sangha, the lineage, society,
and communion of the noble-ones,
through a continuous and sublime
transmission.

195

The realization of nirvana-
with-remainder is consummated
in the balanced and full realization
of
the saddharma-ta [*Jp: myohoh*],
the wondrous-reality personified

as the most fundamental or
root-refuge-being
[Skt: *ishta-devata*; Tib: *yidam*:
Jp: *hon-zon*] and buddha-nature of
root-condition [Jp: *butsu-hon-nin-myo*];
and the mystic, profound and
wondrous [Skt: *sa-tya*; Jp: *myo*]
reality [Skt: *dhrama-ta*; Jp: *hoh*] of
dependent origination, the dynamic
open basis [*dhatu*] of all and everything;
in which the transient phenomenal
and relative reality of body, ego,
awareness [Skt: *nama*] and all
that appears to awareness
[Skt: *rupa*] is the lotus blossom
[Skt: *pundarika*; Jp: *rengey*] like
wondrous display, naturally
empty of separate reality, non-self
and naturally free just as it is.
This realization is called the
nirvana-without-remainder.

196

Again, gotama the buddha, the
balanced and fully awakened
one teaches that both particular
phenomenon and the phenomenal
world as a whole have no separate
existence; no separate non-existence;
nor both a separate existence and
nonexistence; nor neither a separate
existence nor nonexistence.
The reason is, that both particular
phenomenon and the
phenomenal world as a whole
are naturally and effortlessly
dependently-arisen, empty of
separate reality, non-self, and
naturally free neither separately
existing, nor separately non
existing in themselves.

197

All of relative and dependently
arisen reality, this vast cosmos
of beings, places, things and

events, here signified
by a white-lotus-blossom
[Skt: pundarika; Jp: rengey]
is based in the saddharma-ta,
the myohoh, the profound-reality
of dependent origination and
primordial buddha-nature
[Jp: butsu-hon], the dynamic open
basis *[Skt: dhatu]* of all and
everything.

198

The dependently arisen phenomenal
world can be directly known
as it truly is by each person for
themselves through a diamond
[Skt: vajra] like insight
arisen through the <cutting>
[chedana] practice through the
continuous recollection of <non-self>
with regard to all momentary
experiences based in and
supported by the development the
fourfold mindful awareness of
sensations; feelings; desires,
and thoughts, and through the
further practice of beneficial
actions in thought, word and deed
based in caring and concern for
the wellbeing of living beings.

198a

Again this cutting-insight practice,
that cuts through basic
unseeing and unknowing is
supported by mindful-awareness
of the saddharma-ta *[Jp: myohoh]*,
the profound-reality and true nature
of all and everything signified by
the lotus-blossom *[Jp: ren-kay];*
Skt: pundarika], through practice
in body speech and thought, that
is to say, through mindfulness of
breathing in body; the recitation of
the dharma-blossom
[Jp: myohoh-renkay]

in speech, and the recollection
of the intended profound meaning
of the saddharma such as the
following recollection:

*Homage [*namo; namu*] to
the victorious-one [*jina*];
the such-come [*tathagata*];
the exalted [*bhagavata*];
the noble [*arahato*]; the
balanced [*samma*] and fully
[*sam*] awakened [*buddha*]
to the saddharma like a lotus
blossom who for the sake of
all beings teaches, the
supreme-refuge [*shri-adi-natha*;
go-hon-zon], the profound-
reality of dependent-origination;
and the dynamic open basis
of all and everything in which
body, ego, awareness [*nama*] and
all that appears [*rupa*] to awareness
is a wondrous display like a lotus
blossom, empty of separate
reality, non-self, and naturally
free, like clouds and rainbows
arising and ceasing in the sky,
and sounds arising and ceasing
in the air.

199

Direct liberated knowing
realized through mindfulness
and cutting-insight recollection
is not effected by mistaken-
perceptions [*prapanca*] of all
and everything rooted in
fundamental-unknowing [*avidya*]
of the dharma-ta, since mistaken-
perceptions have been overcome
through directly seeing the universal
non-selfness and emptiness of
separate reality of all dependently
arisen phenomena.

This direct knowing of non-selfness
is itself utterly non-self and as such
is empty of mistaken knowing
of what is self and non-self.
This is the distinguishing characteristic
of the direct awakened and diamond-
like knowing [*Skt: vajra-jnana*], seeing
of the ariyas; that is to say of the
shravakas, bodhisattvas
and buddhas.

UNKNOWNING BASED RELATIVELY NON-EXISTENT REALITY

200

The balanced and fully awakened
one has taught that the
phenomenal world and relative
reality of whatever arises,
exists and passes away is due to
causes and conditions.
And when not recognized and known
as such this phenomenal reality
is variously called the dependently
arisen and relatively non-existent reality;
the <unknowing-based-reality
[pari-kalpita]>;
the <unknowing-constructed-reality
[citta-matra; vijnapti-matra]>;
the <mistaken-perception
[prapanca]> of phenomenal reality,
and
the <constant-round *[samsara]*>.

NATURALLY ABIDING RELATIVELY EXISTENT REALITY

201

Again, whatever arises, exists
and passes away due to causes
and conditions and is correctly
and non-mistakenly known as
such is called the <dependently
arisen, relatively existent, and non-
mistaken reality *[para-tantra]*>;
the <non-mistaken-perception *[nish-*

prapanca];
and the <nirvana-with-remainder
[sa-upadisesha-nirvana],
and so on.

NATURALLY ABIDING NON-RELATIVE REALITY

202

Furthermore, that which does
not arise, exist and pass away
due to causes and conditions
and is non mistakenly known
as such is called the non-
dependently arisen; the non-
mistaken, non-relative and other
empty basis of all and everything,
that is to say, the saddharma-ta,
the fundamental reality that is
unconditioned or other empty in
the sense of empty of dependence
on any reality other than itself,
and is variously called the
<naturally-abiding-reality*[sva-tantra]*>;
the content, origin, cause and
condition for the realization of
<fully-awakened-knowing
[sam-buddha-jnana]>;
the <nirvana-without-remainder
[anu-padisesha-nirvana]>;
the <supreme-root-and-original-
refuge-being *[Skt: mula-adi-natha-ta;*
shri-svadi-devata; Jp: go-hon-zon],
and so on.

202a

These are the three basic views
descriptive of reality as a whole.

TWO, THREE AND ONE REALITY

203

That is to say, in the ontological
sense there are two realities
descriptive of relative or dependently
arisen phenomenal reality as a whole:

- i] Mistaken-knowing of relative-reality
as it is not *[parikalpita]*.
and
- ii] Non-mistaken-knowing of-relative-
reality as it truly is
[parinishpana-paratantra].

203a

However, in the para-
ontological sense there is the
one non-dependently arisen
wondrous and profound-reality
[saddharma-ta] descriptive
of the ultimate root and basis
of relative reality both in its
mistaken *[parikalpita]* and non-
mistaken *[parinishpana-
paratantra]* aspects.

203a

In this sense, the saddharma-ta
is termed the <other-empty-
profound-reality>
[para-shunya-saddharma-ta].

203b

In this way, the conceptual
division of reality as a whole
is threefold, that is to say:

- i] The dependently arisen mistaken
relative reality *[parikalpita]*.
- ii] The dependently arisen non-mistaken
relative reality *[parinishpana-paratantra]*.
- ii] The non-dependently arisen reality
and ultimate basis *[para-parinishpana]*
of mistaken and non-mistaken
relative reality.

204

This is classical yoga-chara
terminology descriptive of reality,
here used and interpreted in the
context of this presentation of

buddhadharma called the
<lotus-synthesis> based in the
primacy of the saddharma
in the sense of the dharma-ta, the
mystic and profound principle and
reality of dependent origination
in and of which the mandala of all
and everything is a wondrous
display like a white lotus blossom,
empty of separate reality, non-self.

204a

The lotus-synthesis opens and
reveals the nitārtha, or the definitive
meaning of buddhadharma, that
is to say, the ultimate intended
conceptual and experiential meaning
of the sutras, the śāstras, and
the various commentarial traditions
such as the abhidharmika, the
sarvāsti-vāda, the sūtrāntrika, the
maha-saṅghika; the thera-vāda,
the madhyamika; the yoga-śāra,
and the tathagata-garbha,
the sūtra-yāna, the paramita-yāna,
the mantra-yāna; the maha-mudrā;
maha-saṇḍhi; the kegon; jōdō;
zen, tendai, and hokke lineages
and so on.

All these practice lineages and
commentarial traditions have
their ultimate origin, basis
and reason for being in the
realization, practice and teaching
of the saddharma-ta.

205

In this presentation of buddha
dharma, the saddharma in the
sense of the saddharma-ta is
understood as the non-dependently
arisen ultimate reality of dependent-
origination and the ultimate
intended experiential meaning
of such terms as tathā-ta
[suchness];

bhuta-ta [*beingness*];
adi-dhatu [*fundamental-basis*];
adi-buddha-ta [*buddha-nature
of origin*];
svadi-deva-ta [*naturally-abiding-
patron*];
yidam [*personal-patron*];
svadi-bhagavata [*naturally-abiding-
exalted one*];
hon-honzon [*original-exalted
one*] and so on.

206

Both the pari-kalpita or the
mistaken phenomenal reality
and its basis in the parinishpana-
paratantra or the non-mistaken
phenomenal-reality comprise
the manifold phenomenal universe
of experience of living beings
called the dependently arisen
and relative-reality [*para-tantra*].

207

While, the non-dependently arisen
ultimate-reality basis called the
one and universal saddharma-ta
in the sense of the fundamental,
mystic, and unconditioned reality,
law and principle is the ultimate
dynamic open basis of relative
reality both in its mistaken and
non-mistaken aspects.

And this is everywhere taught
in the sutras from various points
of view, such as the digha-nikaya
where it is said:

<And the venerable ananda
came up to where the exalted
one was, bowed in salutation
and sat to one side.

So seated, he spoke to the
exalted one saying:

Oh sir, it is wonderful and
marvelous, that this dhamma,

this reality of dependent
origination is so profound and
appears so profound, and
yet it seems perfectly clear to me!
Ananda, say not so, for this
dhamma, this reality of dependent-
origination is profound, and
profound does it appear.
It is through not understanding
and not penetrating this dhamma,
that this generation resembles
a tangled ball of thread, a bird's
nest, a thicket of munja grass
and rushes unable to escape
from despairing states and
the woeful path; from dukkha,
from-that-which-is-without-lasting-
satisfaction-and-security, and
from samsara the-constant-round.>

208

Again, the mistaken aspect of
relative reality [*pari-kalpita*] is
dependently arisen based in
the non-mistaken aspect of
relative reality [*pari-nishpana-
para-tantra*].

While both the mistaken and non
mistaken aspects of relative
reality are based in the profound
non-dependently arisen reality of
dependent-origination, the dynamic
open basis of all and everything
[*para-shunya-pari-nishpana*].

That is to say, the mistaken and
non-mistaken relative reality
depends on the saddharma-ta
basis, which is the reason they
are called relative-reality, but the
saddharma-ta basis does not
depend on the relative-reality
which is the reason why it is
called the non-dependently-arisen
root, fundamental, original,
fundamental, absolute,
and unconditioned reality.

209

Again, an absolutely real;
a relatively real, and a relatively
unreal are found when investigated,
but an absolutely unreal and
non-existent reality is not found
when investigated as an object of
direct non-conceptual knowing,
nor is it in accord with the
principles of valid reasoning.

That is to say, not only is an
absolutely nonexistent non-being
and nothingness not found when
investigated, but strictly speaking
it cannot be even be thought of
nor conceived of without
contradiction.

210

The relatively non-existent, the
relatively-existent, and the
absolutely-existent are found
when investigated, but an
absolutely non-existent is
not found at all.

211

For this reason, gotama, the
buddha, the awakened-one has
taught that of all mistaken,
one sided, dead-end, and
harmful extreme views,
the extreme view of nihilism and
absolute nothingness is the
worst of all extreme mistaken
views in the ontological;
epistemological; ethical, and
soteriological senses.

212

Again, nihilism is groundless
in the ontological sense;
contradictory in the epistemological
sense; harmful in the ethical
sense, and an obstacle to

liberation and freedom in
the soteriological sense.

213

This is the nitārtha, or the definitive meaning of the buddha-dharma in terms of the nature, relationship and ontological status of relative or dependently-arisen reality in its saṃsāra or mistaken aspect; in its nirvāṇa-with-remainder or non-mistaken aspect, and in their basis, the unconditioned reality, and nirvāṇa-without-remainder aspect.

Such are the three realities, that is to say, the two-fold relative reality, and their non-relative and absolute reality basis as described in the lotus-synthesis.

214

Again, according to tradition, the buddha has taught that the saddharma-ta, the fundamental reality and true-nature of all and everything, may also be called the <gotra> meaning the inherent-lineage, reality, nature, basis and heritage of living beings.

215

Furthermore, the gotra or inherent-nature is also called the thatagata-garbha or the suchness-essence-and-potential, and the buddha-dhātu, or, the buddha-basis, nature, and buddha-relic in the sense of the effortlessly and <naturally-abiding presence> of the nature of the buddhas and of all beings, places and things.

216

Again, the saddharma in the sense of the saddharma-ta, the fundamental reality and basis of all and everything

is neither identical nor entirely
different from the field [*Skt: kshetra*]
of space-time-matter-awareness,
that is to say, from the five
complexes [*skandha*]; the six
sense spheres and the sixfold
basis [*dhatu*] consisting of solidity,
fluidity, heat, gas, space-time,
and awareness [*or responsiveness*]
that are descriptive of the
mutually interdependent aspects,
events and interactions constituting
the phenomenal life and world.

217

The five complexes and so on,
have no separate reality apart
from the saddharma-ta.
And the saddharma-ta has no
separate reality apart from
the phenomenal world.

218

Nor is the saddharma dependent
on the phenomenal world.
Nor does the phenomenal world exist
independently of the saddharma-ta,
that is to say, from the profound
reality of dependent origination.

219

The saddharma-ta does not
depend on the phenomenal world,
for in that case the saddharma-ta
would be dependently arisen,
impermanent, insecure, and
therefore would not be the
one and universal secure refuge
for living beings caught up in the
impermanent and insecure world.

220

Again, if the saddharma, in the
sense of unconditioned reality
was dependent on causes and
conditions, it would be impermanent,

insecure and conditioned and so
could not an unconditioned,
permanent and secure refuge.

221

Furthermore, there would be
no path, no liberation, no teaching
of dharma, no sangha, and no
buddha-hood possible at all; nor
ego, body, awareness, nor anything
appearing to awareness; no
mutually dependent, permeating,
and inter-penetrating phenomena;
nor any phenomenal world at all
even in the most ordinary and
conventional sense that could
be known.

222

Again, an utterly non-existent
saddharma-ta in the sense of
unconditioned reality contradicts
the principles of valid reasoning;
direct sense experience, and
direct liberated knowing, as well
as the intended meaning of the
sutras and other reliable teachings
that are in full accord with the
principles of valid knowing.

223

And since there is a dependently
arisen phenomenal world that
is knowable, there is the
non-dependently arisen, mystic
and supreme-reality of the
saddharma-ta, the true nature
of the phenomenal world, that
is also directly knowable.

224

Without the non-dependently
arisen saddharma-ta [*Jp: myo-hoh*],
the profound and mystic reality
of dependent origination, there
would be no lotus blossom

[Skt: pundarika; Jp: ren-gey]
like mandala of the phenomenal
world nor naturally abiding
freedom and liberation possible
at all even in the most ordinary
and conventional sense.

225

And if there was no phenomenal
world, there could be no notion
of conditioned and unconditioned
realities; nor the appearance of
buddhas; nor any sutra or
teaching of dharma; nor sangha
or community and society of
those who receive and keep, read,
recite, inscribe, teach, make
offerings, and transfer the liberating
teaching of the saddharma-ta
for the wellbeing of all beings.

226

If the non-dependently
arisen saddharma-ta was itself
caused by the practice of the
threefold training in balanced
conduct; meditative mindfulness,
and insight into the five complexes,
the six-fold basis and so on as empty
of separate reality and non-self,
then the saddharma-ta would itself be
dependently arisen; impermanent,
without-lasting-satisfaction and
not a refuge.
And a dependently arisen, insecure
and impermanent saddharma in
the sense of unconditioned reality
is not found when investigated.

227

Again, the saddharma in
the sense of the ultimate reality
basis is not dependently-arisen,
not impermanent, not insecure,
not empty of separate reality,
not non-self, and as neither

existent nor non-existent.

227a

For this reason, the term saddharma-ta in the sense of unconditioned-reality is not an entity nor reality that is knowable as either relatively existent or as relatively nonexistent in the conventional sense for only that which is dependently-arisen can be known as either existent or as non-existent.

227b

The saddharma-ta is both indirectly or conceptually knowable through reasoning and comparison, and directly knowable through direct liberating insight [*jñāna*].

227c

The saddharma naturally and effortlessly abides regardless of whether buddhas arise or do not arise; regardless of whether beings practice the path or not; regardless of their degree of learning; their attitudes and actions; their degree of realization, enlightenment or un-enlightenment; regardless of their beliefs and disbeliefs; their acceptance and rejection; their social situation, culture, gender, personal convictions; individual characters, tastes, biases, preferences, judgements, and so on.

228

However, the saddharma-ta in the sense of the non-dependently arisen basis can be, and is, said to <exist> in the sense of unconditioned reality and not in the dependently arisen, conventional and relative sense

of existence and non-existence.
That is to say, the saddharma-ta
is empty of dependance on any
reality other than it self, and in
this sense can be, and is described
as absolutely-existent.

229

The saddharma in the
unconditioned sense exists
not as a separate entity apart
from the dependently arisen
world for then it would not be
non dependently arisen.
It would then be limited and
finite.

It would be utterly different
from conventional and relative
reality, and for this reason
could have no possible relation
to the phenomenal world of
relative reality.

Furthermore, the saddharma-ta
would be utterly unknowable, in
which case the name shakymuni
and the terms buddha; tathagata;
bhagava, and so on, the seven
adamantine-aspects [*vajra-pada*],
that is to say:

the fully realized, enlightened
and awakened-state [*buddha*];
the profound reality and
path [*dharma*];
the communion of noble-
ones [*sangha*];
the inherent nature [*gotra*];
the essence-potential [*garbha*];
the necessary-basis [*dhatu*],
and the enlightened activity [*kriya*]
would not, and could not exist
even in the most ordinary and
conventional sense.
And such is not found when
investigated.

230

Again, those who say that the saddharma, in the sense of the non-dependently-arisen wondrous reality does not exist and is therefore unknowable fall into the extreme view of nihilism.

230a

While those who say that the saddharma exists as a directly knowable particular entity fall into the extreme view of eternalism.

231

The saddharma in the sense of the saddharma-ta, the non-dependently arisen basis of all and everything is neither a separately existing reality nor a separately existing non-reality, nor an absolutely non-existent reality that is directly knowable.

The reason is, that a non-dependently arisen reality that is dependently-arisen separately existing, separately non-existing or absolutely non-existing is not found when investigated.

232

Again, those who say that the saddharma-ta in the sense of the non-dependently-arisen reality is directly knowable as neither a separately existing, nor a separately non-existing reality; nor as an absolutely non-existent reality dwell in the golden middle view regarding the non-dependently arisen saddharma-ta, that is to say, the supreme refuge being; the profound reality of dependent origination, and the dynamic open

basis of all and everything that
is directly known and seen
through the awakened knowing
and seeing of the ariyas and
buddhas.

233

Again, the saddharma in the sense
of the non-dependently-arisen
reality is not directly knowable
as a separately existing reality
nor non-reality, nor as an absolutely
non-existent reality.

The reason is, all that is knowable
and conventionally
conceivable as separately existing,
non-existing or as absolutely
non-existing is dependently-arisen
and conditioned.

And a unconditioned reality
that is dependently-arisen is
not found when investigated.

PERSON AND EGO

234

The purisa or <person>, and the
puggala or <ego> that grasps
at transient and changing
phenomena as a permanent me,
myself and i, including this very
act of grasping itself, are mutually
and co-dependently arisen
phenomena effortlessly empty of
separate reality and non-self
just as they are.

235

Again, the person who does
not grasp at phenomena as me,
myself and i, and the act of
non-grasping, are also
dependently arisen, empty of
separate nature and non-self
just as they are.

236

As such, both the person who grasps and the person who does not grasp at phenomena are dependently arisen, empty of separate reality and non-self just as they are.

237

All dependently arisen phenomena encompassing the ten worlds of experience, that is to say, the six worlds of beings plus the four worlds of the noble ones, together with the tenfold suchness and the threefold environment, that is to say, the internal; the social, and natural environments are comprehensively descriptive of the entire of phenomenal and relative reality.

237a

In the tendai commentarial tradition of systematic analysis and synthesis, the teaching describing the mutual interdependence of the ten states of existence; the ten suchnesses, and the threefold environment is called the reality of <one-moment-of-awareness-embracing-three-thousand-aspects-of phenomenal reality>

[Jp: ichi-nen san-zen].

237

This reality of or of <one thought embracing three thousand> [*Jp: ichi-nen-sanzen*] which encompasses all and everything without exception is the wondrous display of the non-dependently arisen saddharma-ta, that is to

say of the primordial buddha-nature, the fundamental reality of dependent origination and the dynamic open basis of all and everything.

238

Since all persons, both the awakened ariyas and the unawakened beings together with all places, things and times are without exception mutually and inter-dependently arisen, empty of any separate reality and non-self; they cannot be found when investigated to be either identical or different from each other; as either separately real or unreal; as separately existing or non-existing; as separately arisen or non arisen and so on.

239

Again, samsara or the mistaken nature of the phenomenal world and nirvana or the non-mistaken realization of the phenomenal world as it truly is, together with the states of un-enlightenment and enlightenment; of the ariyas and buddhas cannot be found when investigated to be entities that are either absolutely identical or different from each other; nor can they be found to be either identical nor different from the saddharma-ta.

THE BUDDHA KAYAS OF CAUSE AND EFFECT

240

It is taught that when living-beings fully realize the saddharma-ta, the fundamental reality and buddha-nature-of-root-basis-

wonderful [*Jp: butsu-hon-nin-myo*], also known as the suchness-essence-and-potential [*Skt: tathagata-garbha*]; the buddha-nature [*Skt: buddha-dhatu*], and so on, they realize the lotus blossom [*Skt: pundarika; Jp: ren-gey*] like wondrous display of that very realization of the saddharma-ta that is called the resultant dharma-kaya and twofold rupa-kaya of root effect, that is to say, the sambhoga-rupa-kaya and the nimana-rupa-kaya.

240a

The buddhas have fully realized and actualized the saddharma-ta, The saddharma-ta is the reason for, and the content of their realization and is called the dharma-[ta]-kaya of root-basis [*Jp: ho-shin-hon-nin*] or the naturally-abiding-dharma-kaya [*Skt: svabhava-dharma-kaya*]. However, the realization itself resulting from fully knowing and seeing the saddharma-ta is called the resultant dharma-kaya [*Skt: phala-dharma-kaya; Jp: ho-shin-hon-ga*] also known as the realized-dharma-kaya [*Skt: jnana-dharma-kaya*] which always occurs with the two appearing-kayas [*Skt: rupa-kaya*].

240b

Again, this resultant realization of the saddharma-ta is called the resultant dharma-kaya, While the two-fold rupa-kaya is called the sambhoga-rupa-kaya and the nirmana-rupa-kaya.

240c

In terms of awareness [*nama*]

and all that appears [*rupa*]
to awareness encompassing
all knowings [*nama*] and all that
is known [*rupa*], the samboga-kaya
corresponds the awareness
aspect, while the nirmana-kaya
corresponds to the all-that-
appears to awareness aspect.

240d

Again, the saddharma-kaya
as the basis and content of
the awakened knowing of the
buddhas and ariyas is called
the dharma-kaya-root-basis,
while the resulting direct
realization of the saddharma-ta
as actualized in the awareness
stream of such noble beings
is called the dharma-kaya and
twofold rupa-kaya of-root-effect.

240d

Again, the resultant buddha-
kayas of root-effect [*Skt: adi-
phala-buddha-kaya; Jp: butsu-
shin-hon-ga*] may also be called
the mutually interdependent
dharma; nama and rupa-kayas
of-root-effect, since they are
descriptive of the resultant
balanced and full realization
of the saddharma-ta, that is
to say, of the effortlessly and
naturally abiding saddharma-ta
and dharma-kaya of root basis.

240e

The two or three resultant kayas
are inseparable and always arise
together as fundamental aspects
of the balanced and full realization of
the saddharma-ta in the awareness
stream of noble-persons.

The resultant kayas of the buddhas are always mutually interdependent having no separate reality apart from each other and apart from being the wondrous expression of the root and fundamental kaya called the saddharma-ta in the sense of the non-dependently-arisen reality of dependent origination which is also called the the naturally-abiding-dharma-kaya [*svadi-dharma-[ta]-kaya*]; the self-existing-dharma-kaya [*svabhava-dharma-kaya*]; the dharma-kaya-of-root-condition or basis [*adi-hetu-dharma-kaya*], and so on.

242

When living-beings have not realized that the ego and the five complexes inclusive of all phenomena to be empty of any separate reality and non self and furthermore have not realized the saddharma-ta, the other-empty basis of this empty of separate reality and non self phenomenal world, they are variously called pathujanas, that is to say, unawakened, unenlightened, uninstructed and unaware living beings.

243

Again, those who have realized the emptiness of separate reality and non selfness of the phenomenal world as based in the other empty saddharma-ta, that is to say, in the profound and wondrous reality of dependent-origination, are for this reason called ariyas

or noble-beings; buddhas;
arhats; tathagatas; bhagavatas;
sugatas, jinas, and so on.

DEFINITIVE MEANING

244

Again, the profound teaching, view
and outlook on life and the world
that all dependently arisen dharmas
or phenomena are empty of separate
reality and non-self as taught in
the sutras are not yet the
nitārtha, that is to say not yet
the definitive intended meaning
of dependent-arising; emptiness
of separate reality, and non-selfness.

For if the teaching of the
impermanence, insecure, and
non selfness of the person, ego
and all dependently arisen
phenomena was the final intended
meaning, then the dependently
arisen, insecure and impermanent
dharmas or phenomena of the
conventional world would be the
ultimate saddharma-ta, or the
ultimate reality, true nature and refuge,
in which case the ultimate reality would
be dependently arisen, insecure,
and impermanent.

However, such an impermanent,
insecure, and dependently arisen
saddharma-ta as ultimate-reality
and refuge is not found when
investigated; nor is it in accord with
the principles of valid reasoning;
with sutras and the reports
of reliable persons.

241

All words and conceptual
constructions such as emptiness
of separate reality; non-emptiness
of separate reality; emptiness

and non-emptiness, and neither emptiness nor non-emptiness of separate reality and so on are intended to conceptually clarify both the nature of the phenomenal world and its fundamental non-dependently arisen basis in what we conventionally describe in language as the saddharma-ta, the profound-reality of dependent-origination; the unconditioned-refuge-being, the dynamic open basis and ground of all and everything, and so on.

241a

For this reason, none of these terms and conceptual descriptions, nor the things, entities particulars and realities to which they refer have any separate reality nor existence in themselves apart from being dependent arisen useful conventions.

242

All concepts and verbal distinctions are mutually dependent on each other and on the phenomena to which they refer.

THE GENERAL AND PARTICULAR

242a

Again, both the mutually dependent concepts and the interdependent phenomena to which they refer are mutually interdependent having no existence or non-existence apart from each other.

That is to say:

- i] The particular is dependent on the particular.
- ii] The particular is dependent on

- the general.
- iii] The general is dependent on the particular.
 - iv] The general is dependent on the general.

242b

- i] The particular cannot be reduced to the particular.
- ii] The particular cannot be reduced to the general.
- iii] The general cannot be reduced to the particular.
- iv] The general cannot be reduced to the general.

242c

All such notions of particular and general and their referents are based in the saddharma-ta in the sense of the fundamental, irreducible basic reality of dependent origination, the dynamic open basis of all and everything; and the ultimate refuge.

INTENDED MEANINGS OF EMPTINESS

243

Again, it is important to distinguish the meaning, that is to say the referent of such concepts as emptiness, non emptiness, self-emptiness, other-emptiness and so on, in order to clarify which sense of emptiness is the intended meaning in a given context. For example:

- i] Whether the intended meaning of emptiness is emptiness in the sense of the absence of what is imaginary.
- ii] Or emptiness in the sense of the absence of what is not imaginary.
- iii] Or emptiness in the sense of

- the absence of a relative or dependently arisen existent.
- iv] Or emptiness in the sense of the absence of a relative non-existent.
 - v] Or emptiness in the sense of the absence of permanence, security and a separate-self-nature.
 - vi] Or emptiness in the sense of emptiness of a conditioned or absolute nature, but not empty of dependently arisen or relative existence.
 - vii] Or emptiness in the sense of emptiness of relative existence but not empty of absolute existence.
 - viii] Or emptiness in the sense of emptiness of dependence on any reality other than itself, and so on.

244

All such concepts as:
 is; is not; both is and is not,
 and neither is nor is not, when
 used with regard to the empty
 and the non-empty; the real and
 not-real; the identical and different;
 the personal and impersonal;
 the sentient and insentient and
 so on, all refer to the dependently
 arisen phenomena and world,
 And remembering that all
 such concepts are themselves
 mutually dependently arisen,
 and are therefore empty of
 separate reality, they are for this
 reason inadequate in describing
 the saddharma-ta in the sense of
 the profound basis, the non-
 dependently arisen reality and
 suchness [*tathata*] of dependent
 origination proclaimed by gotama
 the buddha, the balanced and
 fully awakened being.

244a

For this reason the digha nikaya
[long-sutta section] says in part:

<And the venerable ananda came
to where the exalted one was,
bowed in salutation and sat
to one side.

So seated, he spoke to the
exalted one saying:

Oh sir, it is wonderful and
marvelous, that this dhamma,
this-reality of dependent
origination is so profound and
appears so profound, and yet it
seems perfectly clear to me!

Ananda, say not so, for this
dhamma, this-reality of
dependent-origination is
profound, and profound
does it appear.

It is through not understanding
and not penetrating the dhamma,
that this generation resembles
a tangled ball of thread, a bird's
nest, a thicket of munja grass
and rushes, unable to escape
from despairing states and the
woeful path; from dukkha, from-
that-which-is-without-lasting-
satisfaction, and from samsara,
the-constant-round.>

TRANSMISSION OF THE INTENDED MEANING

245

For this reason, the saddharma-ta,
the non-dependently arisen
reality of dependent origination
and the content of the fully
awakened knowing of the
buddha-tathagatas can only be
provisionally or indirectly
pointed to, suggested, and

described through natural, formal, symbolic, and artistic conventions of language as understood in the broadest sense of language.

This is what the sutras mean when they say that the <wise understand through comparison> that is to say, comparison in the sense of metaphor, analogy, parable, story, myth etc. which because of its reference to direct sensory experience is better able to give rise to a proximate understanding and insight into the saddharma-ta than a formal conceptual abstraction.

246

Saddharma understood in the unconditioned sense as the saddharma-ta cannot be said to exist, to not exist, to both exist and not exist, nor to neither exist nor not exist since the word saddharma in the sense of the unconditioned reality ultimately refers that which is unconditioned while the words existence, non-existence and so on, all refer to that which is conditioned and dependently-arisen.

NEITHER BEING NOR NON BEING

247

For this reason, gotama the balanced and fully enlightened being who is fully awakened to the saddharma-ta in the sense of the the original and fundamental reality and suchness of dependent-origination, taught that the historical buddha cannot be said to exist or to not to exist while alive or after death.

Furthermore, he taught that
this is the case for all living-beings
as well.

248

While the historical person of
gotama the buddha, with his
dependently arisen body [*rupa*]
and awareness [*nama*] is
naturally and effortlessly empty
of separate reality and non-self
as are all persons, places and
things; the liberating content of
the buddha's awakened-knowing
[*buddha-jnana*] is the non-
dependently arisen-reality, the
saddharma-ta, the wondrous-reality
and suchness that is empty of
dependence on any reality other
than itself but is not empty of being
the dynamic open basis of all and
everything, that is to say, of
awareness [*nama*] and all that
appears [*rupa*] to awareness.

248a

For this reason, the idea, notion
and concept that the buddha either
exists or does not exist during
life or after death does not apply
to one who dwells in knowing
and seeing the saddharma-ta.

249

It is taught that those who dwell in
mistaken perceptions [*prapancha*]
and who hold mistaken views
regarding the true nature of the
person of gotama the shakymuni
and buddha, the awakened one,
do not truly see the saddharma-ta;
they do not see the suchness-
essence [*tathagata-garbha*] of
living beings, they do not see
the buddha-nature [*buddha-dhatu*],
that is to say, they do not see

the saddharma-ta.

BUDDHA KNOWING

250

A buddha is one who has realized buddha-hood, and buddha-hood is the balanced and full realization of the saddharma-ta in the sense of the non-dependently-arisen reality; the root, fundamental, and original-basis of the dependently arisen, empty of separate reality and non-self relative reality of the phenomenal world.

250a

This is the distinguishing characteristic of the awakened-knowing [*bodhi-jnana*] of the ariyas or the noble-ones.

250b

Again, a buddha is one who has fully realized buddha-hood, that is to say who has fully entered the realization and liberating knowing and seeing of the saddharma-ta which causes one to arise as an ariya or a noble-one.

250c

Buddha-jnana or direct-liberated-awakened-knowing is the full realization of the saddharma in the sense of the saddharma-ta, the fundamental refuge; the profound reality of dependent origination, and dynamic open basis of all and everything.

THE TRUE NATURE OF ALL AND EVERYTHING

251

Whatever is the unconditioned true nature of the historical person of gotama who is called the buddha, the fully-awakened one is the unconditioned true nature of all living beings and their environments.

And since the historical person of the buddha like that of all other persons, places and things has no unconditioned or non-dependently arisen nature apart from being a wondrous display of the saddharma-ta, so too, all persons, places and things have no unconditioned reality in themselves apart from being a wondrous display of the saddharma-ta, the profound principle and unconditioned reality of dependent origination, the dynamic open basis of all and everything.

THE TWO TRUTHS, THREE TRUTHS AND ONE TRUTH

252

Again, the buddha, the eye of the worlds, has taught the two relative truths, the three relative truths, and the one ultimate truth concerning the true the nature of all and everything.

253

The two relative truths are:
i] The conventional relative truth concerning dependently arisen reality.
ii] The ultimate relative truth concerning dependently arisen reality.

254

The three relative truths are:
i] The conventional relative truth concerning dependently arisen reality.

- ii] The ultimate relative truth concerning dependently arisen reality.
- iii] The middle truth that is the mutual interdependence of the conventional and ultimate truths concerning relative or dependently arisen reality.

255

The one ultimate truth is:

- i] The non dependently arisen ultimate reality of the saddharma in the sense of the saddharma-ta, the ultimate reality personified as the primordial or root-buddha-nature [*Skt: adi-buddha-dhatu*; *Jp: butsu-hon-nin-myo*] and refuge, and further described formally as the profound and mystic reality, principle, or <law> of dependent origination, and abstractly as the dynamic open basis, origin, place and ground of all and everything.

256a

Again, the conventional relative truth is twofold:

- i] The delusive and mistaken conventional relative truth or reality, which is like mistaking a rope to be a poisonous snake in dim light.
- ii] The non-delusive and non-mistaken conventional relative truth or reality, which is like recognizing a rope to be a rope in bright light.

256b

Again, the ultimate relative truth refers to the dependently arisen, empty of separate-reality and non-selfness of relative reality both in its conventional mistaken and non mistaken aspects, that is to say, the emptiness and non-selfness of all and everything

that is dependently arisen.

256c

Again, the middle relative truth
refers to:

i] The relation of mutual
dependence of the conventional
relative truth and the ultimate
relative truth.

This is called the middle truth
of the effortlessly abiding emptiness
of separate reality and non-selfness
of all and everything like the
interdependence of the rope,
the snake, the darkness, and light.

257

The one ultimate truth and
reality refers to the saddharma-ta,
the non-dependently arisen
basis of the conventional relative
truth; the ultimate relative truth,
and the middle truth.

258

The saddharma-ta, in the sense
of the the non-relative and
fundamental ultimate truth
refers to the one and universal
ultimate reality, the basis, ground,
and root of the two truths
and three truths concerning
dependently arisen relative reality,
that is to say to the profound
reality of dependent origination
and the dynamic open basis of
which all life and worlds are
a wondrous display naturally
and effortlessly abiding as empty
of separate reality and non-self.

258a

In this way, the saddharma-ta is the
basis of dependently arisen reality
in its conventional mistaken and
non-mistaken relative aspects; its

ultimate aspect, and its middle aspect.

SEVEN INDESTRUCTABLE POINTS

[vajra-pada]

259

Furthermore, the saddharma-ta
is the basis of the seven vajra-points
[Skt: vajra-pada], that is to say:

i] First, the saddharma-ta is the root
and basis of all the various
conceptions of the buddha-treasure,
the root refuge and original teacher
[Skt: adi-guru] of all living beings.
This is the first vajra-point.

ii] Second, the saddharma-ta is the root
and basis of all the various conceptions
of the dharma treasure, that is to say,
of the various teachings, practices and
benefits thereof arisen in response
to the place, time and need.
This is the second vajra-point.

iii] Third, the saddharma-ta is
the root and basis of all the
various conceptions of the
sangha treasure, that is to say,
the communion of noble-
ones *[ariyas]* who have realized
the four paths and four fruits of
knowing and seeing the dharmata,
and who further transfer the
teachings, practices and benefits
of buddha-dharma in an ongoing
lineage of transmission.
This is the third vajra-point.

iv] Fourth, the saddharma-ta is the
root and basis *[Skt: dhatu]*
of the entire dependently-
arisen buzzing phenomenal world
of life and experience.
This is the fourth vajra-point.

v] Fifth, the saddharma-ta is the root cause in the sense of the necessary basis and content giving rise to the realization and awakened [*Skt: bodhi*] knowing and seeing of all the noble ones.
This is the fifth vajra-point.

vi] Sixth, the saddharma-ta is the root and basis of all the qualities [*Skt: guna*] of the noble ones.
This is the sixth vajra-point.

vii] Seventh, the saddharma-ta is the root and basis of all the beneficial activities [*Skt: karman*] of the noble ones.
This is the seventh vajra-point.

260

Homage to the such come;
the exalted; the noble; the
balanced and fully awakened
one; who has taught the
saddharma-ta [*Jp: myo-hoh*], the
supreme refuge; the wondrous-
reality of dependent origination,
and the dynamic open basis of
all and everything in which body,
ego, awareness and all that
appears to awareness is a
wondrous display like a white
lotus blossom [*Jp: ren-gey; Skt: pundarika*], empty of separate
reality, non self, and naturally
free like clouds and rainbows
appearing and disappearing
in the sky and sounds arising
and ceasing in the air.

May it be auspicious!

BOOK TWO

THE LAMP OF KNOWING *Concerning the nature, means and end of knowing and knowledge.*

I offer praise and gratitude to
the balanced and fully enlightened
liberated knowing of
saddharmata by gotama
the shakya muni; the samma-sam
buddha; the eye of the worlds
who is the very embodiment of the
lamp of valid-knowing and knowledge,
and the founder of the dispensation
without which all would be plunged
into darkness, who has taught:
the nature of knowing;
the objects of knowing;
the principle that all is knowable;
the kinds of valid knowing;
the means of valid knowing;
the ultimate end or purpose
of valid knowing.

And who has furthermore taught
the proper etiquette of respectful
disputation, discussion and debate
for the overcoming, refutation
and subduing of mistaken views;
closed mindedness; literalism,
and harmful attitudes, and for
the arising of the non-mistaken
middle view [*madhyama-darshana*]
and the enlightened-attitude
[*bodhi-citta*] of caring, concern and
deep insight [*prajna-paramita*]
into the saddharma-ta for the long
term wellbeing, awakening, and
freedom of living beings.

NATURE OF KNOWING AND KNOWLEDGE

1

By means of observation and
reasoning, knowing may be

differentiated as threefold:

- i] There is conventional, conceptual and indirect knowing called knowledge.
- ii] There is conventional and non-conceptual direct knowing called knowing.
- iii] And there is non-conventional liberating and non conceptual direct knowing called liberated knowing and seeing [*jnana-darshana*].

Indirect knowing is conceptual knowledge which is always conventional.

Non-conceptual direct knowing may be either conventional or non-conventional and liberating.

2

Both conventional conceptual knowing or knowledge, and conventional non-conceptual direct knowing may be described as the dependently arisen, transient, empty of separate reality and non selfness of the fivefold-complex [*Pali: panca-khandha*] comprising the world, that is to say of:

- i] First: Rupa-phassa, the semantic field and probability-meaning-cloud of which includes a range of such possible meanings as: form, shape, color, appearance, sensation and so on.
- ii] Second: Vedana, the semantic field inclusive of a meaning range such as: sensation-feeling and so on.
- iii] Third: Sannya, the semantic field which may include a range of such possible meanings such as: memory-recognition-perception and so on
- iv] Fourth: Sankhara, the semantic field

and probability meaning cloud
which may include a meaning
range such as: choice-intention-
volition-emotion-desire
and so on.

v] Fifth: Vinnana, the semantic field
or probability meaning cloud
which may include a range of
meanings as: reflexive-self-
knowing-awareness, ideation,
conceptualization, and so on.

3

Both conventional conceptual
knowing, and conventional
non-conceptual knowing are empty
of the qualities of permanence;
security, and the unconditioned
reality which is the natural
content only of the direct non-
conceptual liberated knowing of
the saddharmata by the ariyas
or the noble ones.

4

The unconditioned content of
direct non-conceptual liberated
knowing of the ariyas may be
described as the direct liberated
knowing of the saddharma-ta, the
wondrous-reality of dependent
origination and the dynamic
open basis of all and everything
empty of dependence on any
reality other than itself but not
empty of being the necessary root,
origin, ground, and ultimate cause
in the sense of the necessary basis
and pre-condition for the arising of
conditioned knowing, conditioned
knowledge and all that is knowable.

5

Again, the other-emptiness of the
saddharma, in the sense of the
saddharma-ta, the unconditioned

content of direct liberated knowing
may be described as that
which is empty of dependence
on any reality other than itself
but not empty of being the basis
of all that is dependently arisen,
including conceptual knowledge;
non-conceptual conventional knowing
and non-conceptual liberating
knowing.

6

Conventional conceptual indirect
knowledge may be mistaken
concerning its referent, that is to say,
concerning its object or content
as in the case of mistaking
a rope to be a snake in dim light.

7

Again, conventional conceptual
indirect knowing or knowledge
may be non-mistaken in terms
of its referent as in the case
of the non-mistaken perception
of a rope as a rope.

8

Again, conceptual indirect knowing
may be mistaken in terms of its
referent as in the case of
mistaking the conditioned
personality and ego [*Skt: avidya*]
to be an unconditioned self nature,
as in the case of mistaking a snake
for a rope in the darkness.

9

Furthermore, conceptual indirect
knowing may be non-mistaken
in terms of its conceptual
understanding of the true nature
of the conditioned phenomenal
reality, that is to say, the conceptual
knowledge of the impermanent,
insecure, empty of separate reality

and non-selfness of all
dependently arisen knowings
and objects thereof, and their
ultimate basis in the saddharma-ta,
in the profound-reality of dependent
origination.

10

In terms of the root-cause,
the instrumental-cause, and
the final-cause the saddharma-ta
is the root-cause in the sense of
the necessary reason and condition
making possible the realization
of awakening and liberated knowing.

10a

As the means or path, the saddharma-ta
is the instrumental-cause making
possible the actualization of
awakening and liberated knowing.

10b

As the realization, the saddharma-ta,
is also the final-cause in the sense
of the actualization of the saddharma-ta
as the content of direct liberated
knowing and vision during one of
the four degrees of liberated
knowing and vision constituting
the arya-sangha, or the community,
society and communion of
noble-ones, realized in the
mind-stream of beings by which
they become sravakas; pratyaka-
buddhas; bodhisattvas, and sam-
buddhas and so, that is to say balanced-
and-fully-awakened beings,
that is to say the actualization
[Grk: *entelechy*] of:
i] stream-entry;
ii] once-returning;
iii] never-returning, and
iv] no more-training.

OBJECTS OF KNOWING

11

Again, gotama, the shakymuni,
the teacher and founder of
the historical dispensation and
lineage [*Pali: sasana*] of
buddhadharma has clarified
the objects of knowing,
that is to say, any content, past,
present or future; far or near;
real or imaginary; material or
mental; conditioned or un-
conditioned; empty of separate
reality or not empty of separate
reality; relatively nonexistent, relatively
existent or absolutely existent;
conceptual or non conceptual
and so on, can in principle
become the object of knowing.
ALL IS KNOWABLE

12

Again, the teacher has clarified
that all is knowable in principle,
that is to say, both the knowing
and the knowable are in principle
without limit or boundary; there
is no inherently un-knowable
thing in itself, that is to say, all is
knowable in principle, for the
following three reasons:

13

Firstly, since there is nothing past,
present or future, far or near, real
or imaginary, material or mental,
conceptual or non conceptual,
conditioned or unconditioned,
empty of separate reality or
not empty of separate reality;
relatively non-existent, relatively
existent or absolutely existent
and so on that cannot in principle
become a content of awareness
or an object of knowing, there
is in principle nothing conceptual
or non-conceptual that we

cannot in principle know.
Therefore all is knowable.

14

Secondly, we cannot doubt
that which in principle is
impossible to know, and since
there is nothing in principle
that we cannot doubt,
there is nothing in principle
that we cannot know.
Therefore all is knowable.

15

Thirdly, without exception, all
phenomena are dependently arisen,
empty of any separate reality
and non-self since they are a
wondrous display of the saddharma-ta
in the sense of fundamental reality
of dependent origination.
And since the saddharma-ta
is knowable, there is nothing in
principle that we cannot know.
Therefore all is knowable.

VALID KNOWING

16

Again, the teacher, the balanced
and fully awakened has
clarified the nature of valid
knowing, that is to say, there
are two conceptual
differentiated types of valid
knowing:

- i] Intrinsically valid non-conceptual
direct knowing.
- ii] Non-intrinsically valid conceptual
indirect knowing or knowledge.

17

Firstly, intrinsically valid knowing
is non-conceptual direct knowing
in itself, or first order knowing in its
intrinsic nature in the sense of
the bare, naked fact of awareness

that is always and intrinsically valid in the sense that it always has a content revealed in it, that is to say it is intentional in nature, meaning it always has an object; it is always and necessarily aware of something in order for it to be aware, in order for it to be both known and be an act of knowing.

18

Secondly, non-intrinsically valid indirect knowing or knowledge, or second order knowledge is conceptual indirect knowing which is based in first order intrinsic knowing.

This indirect knowing may also be called instrumental knowing or knowledge since it has as its content notions and conceptions of and about the things and affairs in the world and their interrelations that lead to successful activity in the sense that they are independently verifiable through correspondence to the world as directly experienced and observed. As such, conceptual indirect knowing is not inherently valid knowing in the sense that not all notions, conceptions and statements about the world are inherently valid in the sense of leading to successful activity, and in the sense of being independently verifiable through observation.

19

Common to all valid and invalid conceptual knowing is:

- i] The subject matter of the concept.
- ii] The attribute, characteristic, or predicate claimed of the subject matter of the concept.
- iii] The relation between the

subject matter and its attribute
or predicate of the concept called
the reason or cause.

iv] Bare attention.

v] Bare mindful-awareness.

20

The difference between a valid
and non-valid conceptual
knowing is that valid conceptual
knowing corresponds to a
certain state of affairs in the
world such that an action based
on such a knowledge-claim leads
to successful activity whereas
a non-valid conceptual knowing
does not lead to successful activity
and as such is falsifiable.

21

Again, the subject matter of
the concept is also called the
minor term.

The attribution or predicate
characteristic of the subject matter
is called the major term.

While the reason or cause
revealing the relation between
the subject matter and the
predicate, that is to say between
something and its characteristic, is
called the middle term.

22

For example, in the statement:
<Sound is impermanent, because
it is dependently arisen>.

<Sound>: is the subject or
the minor term.

<Impermanent>: is the predicate
or the major term.

While the phrase:
<because it is dependently arisen>,
is the reason or middle term,
which reveals the relation between
the minor term of the subject,

in this case:
<sound>, and the major term
of the predicate, in this case:
<impermanence>.

23

The teacher [*the buddha*]
has clarified that the intrinsically
direct means of valid knowing
is twofold:

- i] Conventional non-
conceptual direct knowing of
conditioned or relative reality.
- ii] Liberating non-conceptual direct
knowing of the saddharma-ta in
the sense of the non-dependently
arisen, unconditioned and absolute
reality basis of conditioned
or relative reality.

24

Of the indirect kinds of valid
knowledge, that of report consists
of the spoken and written word
of trustworthy persons.

24a

All other forms of indirect
valid knowing, such as
valid reasoning and valid
comparison which includes
the linguistic forms of metaphor,
parable, simile and so on,
may be included in valid report
since report involves conceptual
knowing, the stuff of which
is language, where
language can be broadly
understood in at least
four senses:

- i] Language in the sense
of the conventional natural
languages, such as latin,
sanskrit, english, chinese
and so on.

- ii] Language in the sense of

specialized languages of
specific disciplines such
as physics, biology, ontology,
epistemology and so on.
iii] Language in the sense
of formal languages such as
symbolic logic and mathematics.
iv] Language in the special sense of
the aesthetic languages such as
the language of poetry; of colors,
forms, sounds, scents, tastes,
bodily gestures, tactile sensations
and so on, as in the various arts
and ritualized-performances and acts
[Jp: koshiki].

25

Again, valid knowing is threefold:
i] There is inherently valid non-
conceptual direct liberated knowing
of the ariyas, the noble-ones who
have direct knowing and seeing
[Pali: nana-dasana] of the
saddharma-ta.
ii] There is non-conceptual
conventional valid direct knowing of
both ariyas and non-ariyas.
iii] There is indirect valid conceptual
knowing of both ariyas and non-ariyas.

26

There are two kinds of valid
conventional knowings:
i] There is conventional non-
conceptual direct knowing of
both ariyas and non ariyas
concerning the world.
ii] There is conventional conceptual
indirect knowing which may be
either mistaken or non-mistaken
of both ariyas and non ariyas.

27

Again, there are two valid means
of knowing:
i] There is non-mistaken conceptual

knowing which may be valid
in the conventional and relative
sense of practical knowledge
of life and the world in accord with
various social-linguistic conventions.

ii] Then there is the direct liberating
knowing of the ariyas, the
noble-ones, that is to say,
the non-mistaken non-conceptual
direct knowing of the saddharma-ta
the profound reality of dependent
origination and the dynamic open
basis of all and everything, in which
this buzzing world is a wondrous
display effortlessly empty of separate
reality; non-self; and naturally free.

28

Again, conventional valid
conceptual knowing may
be described as twofold:

i] First, there is conceptual knowing
for oneself where one arrives at
and dwells in a certain degree of
certainty and conviction concerning
some claim about the world.

ii] Second, there is valid conceptual
knowing used to convince others
of the validity or non-validity of
a certain claim about the world
consisting of the verbal expression
of statements which involve a
necessary reason which relates
a particular subject matter to what
is claimed [*or predicated*] about
that subject matter.

29

Again, there are three ways that
conventional valid conceptual
knowing is ordinarily expressed:

- i] Through oral or vocalized speech.
- ii] Through written or symbolic speech.
- iii] Through bodily gesture, sound,

imagery and so on as in the various arts.

30

Furthermore, there are five modes
of valid conceptual knowing
as follows:

1] The first mode of valid
conceptual knowing is verbal
testimony, tradition and
report which is twofold:

i] First, there is conventional verbal
testimony, tradition, and report that
is informal conventional discourse
that is spoken or written by a
knowledgeable and reliable
person concerning some state
of affairs in life and world.

ii] Second, there is testimony
and report that is formal, as in
the case of the natural and
social sciences and so on,
using both natural, formal, and
symbolic language as expressed
by reliable and knowledgeable
persons concerning some aspect
of the nature and the structure
of life and world.

2] The second mode of
valid conceptual knowing
is oral and written tradition,
testimony and report concerning
the ground, means, and end,
that is to say, the realization of
awakened and liberated-knowing
that is spoken by a person who
has valid conceptual knowledge
thereof that is arisen through the
non-conceptual direct knowing of
the ariyas, the-noble-ones, such
as the teachings of gotama,
the shakyamuni as taught in
the sutras, that is to say, in the
teachings that were either directly

spoken by him, attributed to him, or are in accord with the saddharma-ta taught by him.

31

3] Third, there is the mode of valid conceptual knowing called comparison, which is twofold:

i] First there is: <similarity>, that is to say, causing the arising of knowledge through recognition, comprehension, insight, and understanding of the meaning-referent of a particular word, the meaning of which was not previously known, by comparing it to the meaning-referent of a word that is already known.

ii] Second, there is analogy causing the arising of knowledge in the sense of recognition, comprehension, insight and understanding of the particular and general relation between two or more referents that was not previously known, by comparing them to a relation between two or more referents that are already understood.

32

4] The fourth mode of valid conceptual knowing is inference which is twofold:

i] First, there is inference in the sense of causing the arising of valid conceptual knowing or understanding in oneself.

ii] Second, there is inference in the sense of causing the arising of valid conceptual knowing in others.

33

Fifth, there is valid conceptual knowing in the sense of the valid conceptual knowing that arises through the interaction of the senses with some aesthetic content as expressed in the arts and formal ritualize performance involving the senses.

34

There are some who say that report, comparison, analogy and so on are but forms of inference and therefore are not distinct means of valid conceptual knowing.

35

In reply, we say that each of report, comparison, etc. including inference can in principle be said to exist only in relation to the other means of valid knowings, so in a general sense, each of the above conceptually differentiated means of valid knowing can in principle be described in terms of the others.

That is to say, all means of valid knowing are interdependent, neither separate nor identical, neither different nor the same.

36

For example, one could say that inference, analogy, comparison and so on, are but forms of report or verbal testimony in the sense that their medium is language. Or one could say that report, inference and comparison are but forms of analogy in the sense that they reveal the

relation between various
conceptual entities, and so on.

37

The teacher, the balanced
and fully awakened [*gotama, the
shakya-muni*] has stated that
discerning persons understand
through comparison.

As such, comparison may be
considered a distinct means of
valid conceptual knowing at least
in the conventional practical sense.

38

Furthermore, the teacher and
founder of the dispensation
considered that the various
forms of comparison understood
in the broad sense as similarity,
metaphor, analogy, likeness,
and so on, could be treated as
separate means of valid
conceptual knowing in the
practical conventional sense,
that is to say, in the sense that
they lead to successful activity.

39

Again, this is the middle view
of the various means of valid
knowing and knowledge in
buddhadharma, that is to say,
the various means of knowing are
interdependent neither identical
nor entirely different from each other.

40

Now, non-conceptual direct
knowing is threefold:

1] First, there is liberated non-
conceptual and direct aesthetic
knowing of the saddharma-ta,
in the sense of the unconditioned
reality consisting of the fourfold

knowing and seeing of the ariyas,
the noble ones such as stream-
entry and so on.

41

2] Second, there is conventional
non-conceptual knowing
as follows:

i] The effortless, bare and
immediate direct knowing
through one of the five-sense-
doors [*Pali: panca-dvara*], of
the sense object.

ii] The effortless direct knowing
through the awareness-door
[*Pali: mano-dvara*] of a mental object.

iii] The direct knowing associated
with the four form [*Pali: rupa-jhana*]
and the four formless absorptions
[*arupa-jhana*], that are the
result of effort in the practice of
samadhi, that is to say, in the
practice of one pointed mindful-
awareness.

42

3] Third, there is direct non-
conceptual aesthetic knowing
in the sense of the <synthesis>
of the wondrous dependent
origination of the mutually
interdependent universal and
particular nature of an event,
situation, or thing associated
with the emotive states of joy
and mystery, where mystery
is understood in the sense of
wonderment rather than in
the sense of puzzlement.

Aesthetic-knowing is understood
as the direct knowing of the
universal nature as present in
the particular event, situation
or thing; of harmony and rhythm;

of balance and proportion,
and so on inherent in the
phenomenal world which is
known through the direct knowing
of the mutually interdependent
nature of any immediate situation,
that is to say, that any immediate
perceptual situation consists of
a synthesis, that is to say,
a synthesis in the sense of the
mutual interdependence:

i] Of one or more of the five
sense objects.

ii] Of the sense faculty and
the sense knowing.

iii] And the interdependence
of the mental object, the mental
sense faculty, and the mental-
knowing.

43

Non-conceptual direct knowing
is the immediate and direct
knowing of the bare-presence
[Grk: haecceity] of a particular
sensory or mental experience in
so far as its object, the universal
nature of harmony and so on is
inherently, effortlessly and
naturally present in that
particular experience.

43a

The reason is that every
momentary experience
consists of the interdependence
of the particular knowing; the
particular sense faculty, and
the particular sense object
that is directly perceived or
known independent of, and
before any conceptual
consideration, effort, reflection

or thought and so on.

44

Again, non-conceptual aesthetic knowing arises through the interaction of the beholder, the sense faculty, and the sense objects comprising a particular dependently arisen, empty of separate reality, and non-self perceptual situation.

45

The saddharma-ta in the sense of the profound reality of dependent origination and the unconditioned dynamic open basis of all and everything is without exception the fundamental reality that makes possible all the arts and sciences and all forms of knowing and knowledge.

46

There are three conceptually differentiated aspects of any conventional sensory experience, that is to say:

i] The beholder;

ii] The sense faculty;

iii] And the objective content.

These are interdependently arisen, empty of separate reality, and non-self, and for this reason can be neither identical nor entirely different from each other.

47

Again, aesthetic knowing is neither wholly in the eye of

the beholder, nor wholly in
the object beheld.

47a

That is to say, the extreme
view that beauty is wholly in
the eye of the beholder, or
the opposite extreme view
that beauty is wholly in the
object beheld are both refuted
by means of reasoning based
in the middle view of the mutual
permeation, interpenetration
and interdependence of all
phenomena, experiences and
perceptual situations, that is
to say, the emptiness of separate
reality and non-selfness of all
persons, places, things, situations
and events, the lotus blossom
like [*Jp: reney*] wondrous display
of the fundamental and root reality
of the buddha [*Jp: butsu*]
saddharma-ta [*Jpa; myohoh*],
that is to say, of the profound reality
of dependent-origination and the
dynamic open basis of all
and everything.

48

Again, beauty is neither wholly
in the eye of the beholder
nor in the object beheld, but
arises through the direct
knowing of the harmony, rhythm,
proportion and so on inherent
in the dependently arisen,
empty of separate reality and
ever changing relation of the
beholder, the sense faculty and
the object beheld, all of which
are the wondrous display of the
saddharma-ta [*Jp: myo-hoh*],
the profound reality of dependent
origination, the most fundamental
and dynamic open basis of

all and everything.
This is the middle view regarding
the nature and basis of
aesthetic knowing.

49

Again, aesthetic knowing is
conventional when based in
either conventional non-
conceptual direct knowing,
or in conceptual indirect knowing,
in the sense of harmonious and
satisfying knowledge-about
the world.

50

Liberated or super-conventional
aesthetic knowing is the non-
conceptual direct knowing of
the ariyas, the noble ones,
that is to say of the stream-
enterers [*sotapati*]; the once-
returners [*sakadagamis*]; the
non-returners [*anagamis*]; the
training-enders [*arhatis*]
the direct non conceptual
knowing of the emptiness of
separate reality and non-
selfness of all dependently
arisen phenomena.

51

Again, aesthetic knowing
may be experienced as an
emotion in the following ways:

i] As the sense of wonder,
mystery and awe.

ii] As the sense of empathetic
caring concern [*Pali: mudita*]
and joy in the wellbeing and
good fortune of others.

iii] As the sense of gratitude.

iv] As the sense of justice.

v] As the sense of harmony,
balance.

vi] As the sense of humor,
and so on.

52

The conventional sense of humor that is characteristic of both ariyas and non-ariyas is associated with the resultant-feeling tone of pleasure and the causal sense of empathetic-joy, arisen from the sudden knowing of the non-conceptual and conditioned basis of that conceptual knowing.

53

The sense of humor of the ariyas, the noble ones is the resultant sense of pleasure together with the causal sense of empathetic joy arisen from the liberating direct knowing and seeing [*Pali: jnana-dassana*] of the effortlessly and naturally conditioned, impermanent, insecure, non-selfness and emptiness of separate reality all phenomena and experiences as they truly are.

54

Again, the essence of the tragic sense of the ariyas, the noble ones is the resultant sense of empathetic caring [*Pali: metta*] and concern [*Pali: karuna*] arisen from direct non-conceptual knowing that the ultimate root of dukkha or that which is without-lasting-satisfaction-and-security

is the fundamental not-knowing
and not-seeing [*Pali: avijja*;
Skt: avidya; *Jp: mumyo*] that
all and everything is empty
of separate reality and non-
self for the reason that all
and everything is effortlessly
and naturally a wondrous
display of the saddharma-ta,
the dynamic open basis.

55

The modes of aesthetic
non-conceptual knowing
consist of the following:

i] The naturally abiding non
conceptual aesthetic knowing
of both ariyas and non-ariyas
is the bare, naked and choice-less
immediate momentary knowing
through the six senses.

ii] The conventional non-
conceptual direct knowing of
both ariyas and non-ariyas
of the harmony and balance in
the world through the media
of nature, music, dance, drama,
poetry, painting, sculpture,
signs and symbols, and
through such traditional forms
as written letters [*akara*]; icons [*arca*];
memorial-towers [*stupa*];
symbolic-circles [*mandala*];
mindful-recitation [*mantra*];
mindful-gestures [*mudra*],
and so on.

iii] The liberated non-conceptual
knowing of the ariyas of the
mystic or wondrous harmony
and balance between the
impermanent phenomenal-world
and its unchanging basis and
its unconditioned true nature

called the saddharma-ta.

TRUE AND NOT TRUE

56

Again, truth is here understood to refer to the validity of statements about some state of affairs in the life-world, that is to say, truth or validity in the conventional sense is a property of conceptual knowing, the stuff of which is natural and formal language statements. This means that only conceptual knowing can be true or false, but non-conceptual direct or bare-knowing can be neither true nor false in itself. In other words, conceptual <knowledge> in the form of statements can be either true or false. But non-conceptual bare <knowing> can be neither true nor false in itself.

56a

A statement is valid or true if it fulfills one or more of the three conditions of truth, where truth is understood in the conceptual sense as synonymous with the words: non-mistaken; accurate, correct, and valid.

i] A statement is said to be valid or true if it corresponds to what is conventionally observed to be the case, as in a statement concerning a certain state of affairs in the world.

ii] A statement is said to be valid or true if it is consistent with other statements, as in the case of a syllogism.

iii] A statement is said to be valid or true if it is internally coherent, as in the case of a statement that is consistent with the agreed upon conventions of grammar.

57

Again valid conceptual knowing is threefold in its expression:

i] Oral expression through statements in speech.

ii] Written expression through the iconic symbolism of words and letters; symbols, images, etc.

iii] Bodily expression in gesture as in, drama, dance, formal ceremonies ritualize acts and so on.

58

Again valid conceptual knowing is fourfold in its means of presentation:

i] Conventional statements concerning conventional affairs presented through the means of natural and conventional language such as english and so on.

ii] Formal statements concerning the world, its nature, purpose, meaning, value and so on,

presented through the means
of the appropriate formal
language such as the various
specialized languages of the
arts and sciences and so on.

iii] Formal statements concerning
the nature of the world etc.
presented through the means
of formal symbolic languages
as in the case of mathematical
notation, symbolic logic and so on.

iv] Expressions in language,
where language is understood
in the broadest sense as
communication through
the various arts by means of
the <language of the senses>.

59

Again, valid conceptual knowing
is synonymous with factual
conceptual knowing as follows:

i] The valid conceptual knowing
of factual statements as
factual or true.

ii] The valid conceptual knowing
of false statements as un true.

60

Again, invalid conceptual
knowing is synonymous
with untrue or false conceptual
knowing as follows:

i] The invalid conceptual
knowing of false statements
as factual or true.

ii] The invalid conceptual
knowing of factual statements
as false.

Again, valid conceptual knowing may have the following intended meaning or referent:

- i] A conventional referent, that is to say, a particular dependently arisen or relatively existent dharma, phenomenon or entity, such as a vase; a table, a thought, a feeling, and so on.
- ii] A non-conventional conceptual referent that is the general or universal true nature of dependently risen and relative phenomena, such as the concept of emptiness of separate reality, non-self, and so on.
- iii] The non-conceptual referent that is the valid conceptual knowing or knowledge of the unconditioned reality basis of both conventional particulars and their universal true nature of emptiness of separate reality that is the referent of the term saddharma-ta, the profound reality of dependent origination, the dynamic open basis of all and everything and the unconditioned refuge and teacher.

SCIENCE

Science in its broadest sense understood as the valid conceptual knowledge of the world may be defined as:

The search for universals.

63a

The search for universals refers to the search for statements of a general or universal nature in the sense that their particular claim regarding a certain state of affairs in life and world remains valid or consistent with independently verifiable observation and valid reasoning regardless of observer; regardless of personal, conceptual and linguistic conventions; regardless of cultural biases, and regardless of location in space-time.

Such statements are then referred to conventionally as <laws> and <principles> due to their universal character.

64

Again, a law or principle in the general sense is here defined as a statement of universal character about the world that accords with independently verifiable observation and valid reasoning.

65

Again, the criteria of unbiased and independently verifiable observation, valid reasoning and so on, may themselves be called principles or laws in the sense that they must be necessarily and universally valid if the notion of universal validity and the general notion of science are to have any meaning at all in the

sense of anticipating and
observing the consequences
or the effects of causes
and conditions.

65a

As such the enquiry into
the nature, means, end
or result of observation
and reasoning itself is
a science, and may be
called the first science
of epistemology, that is to say,
the science of the enquiry
into the nature, means,
end or purpose of
knowing and knowledge.

66

Again, natural laws and
principles are such statements
in language that are claimed
to be universally consistent
with observation, and reason.

It is therefore proper
to say in the strict sense,
that the conceptually
formulated and subsequently
stated principles and laws
are determined or governed
by the world and not that
the world is governed by the
stated laws and principles.

67

Again, there may be said to be
four comprehensive sciences,
where science is understood
in the broadest sense as
encompassing all branches of
enquiry and all conceptual
descriptions concerning
the various aspects of the
phenomenal world of awareness
and all that appears to awareness
in its nature and basis; its

knowability, its value and meaning, and so on:

67a

1) Ontology, or the science of the nature of being and existence as such, which has three aspects:

i] Super-ontology or the science of the nature and reality of that which is uncompounded, unconditioned, and non-dependently arisen.

ii] Phenomenal-ontology, or the science of the nature and reality of that which is compounded, conditioned and dependently arisen.

iii] Meta-ontology, or Middle-ontology, the science of the relation between the non-dependently arisen reality and dependently arisen reality.

67b

2] Epistemology, the science of the basis and nature; the means to, and the end or intent of knowing and knowledge.

67c

3) Ethics, the science of the basis and nature; the means to, and the ultimate end or purpose of wellbeing understood in the broadest sense.

67d

4) Soteriology, the science of the nature and basis; the means to, and the end of

awakening, liberation and
freedom from injustice,
greed, hate, ignorance and
the fundamental-insecurity
[mula-dukkha] of mortal
existence.

68

Again, in the conventional and
practical sense the fourfold
means of valid conceptual
knowledge is threefold:

i] Independently verifiable
observation.

ii] Inference for oneself, and
inference for others that is in
accord with valid observation.

iii] Comparison that is in
accord with valid observation;
reasoning and aesthetic
knowing and expression.

iv] Oral and written tradition,
testimony, and report that is in
accord with valid observation
and reasoning.

69

Some say that all means
of valid conceptual knowing,
that is to say. all valid knowledge
can be reduced to inference.

69a

While others say that all means
of valid conceptual knowing
can be reduced to both
inference and to oral and
written tradition that is
reliable and trustworthy.

70

We say that the basis of

valid conceptual knowing which
is in accord with principles of
valid reasoning is ultimately direct
non-conceptual knowing.

70a

We also say that the various
means of valid knowing are
interdependent and not strictly
speaking reducible to one or
the other, that is to say, the
various means of valid knowing are
neither identical nor different.

71

Again, valid conceptual knowledge
may be acquired in two ways:

- i) Through reliable statements,
reports, testimonies, claims etc.
heard from others that are in
accord with independently
verifiable observation and the
principles of valid reasoning.
- ii) Through internal mental reflection
on the meaning and implication
of statements as to how they
accord with reason and observation.

STATEMENTS

72

Conceptual knowing in terms
of statements and their various
referents is threefold:

- 1] First, statements referring
to what is conventionally called
a fact, such as the existence
or nonexistence, or both, or neither,
of a particular referent, event,
thing, dharma and so on.
In this case, there are at least four
modes of statements referring to fact:

i) A statement which does not distinguish between the universal and particular qualities of its referent and therefore refers to the universal-particular relation only implicitly.

For example, the statement:
<The vase is here>.

ii) A statement which refers only to the universal or general qualities of its referent so that the particular or specific qualities remain unstated and implicit.

For example:
<All that is impermanent is created.>

iii) A statement which refers only to the particular or specific qualities of its referent, so that the universal or general qualities of the referent remain unstated and implicit.

For example:
<The vase is white>.

iv) A statement which refers to the origin, meaning and relation of words and parts of speech to other such relations in language, and to its referents, which can be threefold:

a) The literal and conventional meaning, for example:
<The word vase is a noun.>

b) The formal or philosophical meaning, for example:
<The word vase is an agreed upon conceptual designation in language for the experience of a certain shape and form.>

c) The experiential meaning, be it the conceptual or non-conceptual intended meaning, for example:
<The realization that all things

like this vase are dependently
arisen, empty of separate reality
and non-self is liberating.>

73

Second, statements referring
to an action and-or to the
efficacy of an action, for example:
<A large vase can store a
lot of drinking water.'>

74

Third, statements referring
to value judgements,
for example:
<The vase is good, beautiful
and valuable.>

FOURFOLD BASIS OF KNOWLEDGE

75

There are four inherently
fundamental and basic relations
that make inference, comparison,
report and conceptual knowing
possible as means of valid knowledge
without which valid conceptual
knowledge, language and even the
manifold diversity of the
phenomenal world itself would
not be possible or knowable
in any sense.

76

The four necessary and most
fundamental concepts making
possible all valid conceptual
knowings, reasoning, logic, and
thought are the four experientially
based relations called:

- I] Presence and Absence.
- II] Whole and Part.
- iii] Cause and Effect.
- iv] Identity and Difference.

77

These four fundamental notions,
concepts or relations make
all and everything intelligible,
that is to say, they make
possible conceptual knowledge
of the world; that is to say,
the universe of awareness,
and of all that appears to
awareness.

78

Furthermore, these four inherent
and fundamental notions make
possible all the sciences, and all the
stated laws and principles thereof
used to describe this life-world.

DISPUTATION

79

Lastly respectful disputation
is twofold:

i] First, there is informal
discussion that is attentive
and respectful.

ii] Second, there is formal
debate that is attentive and
respectful.

May it be auspicious!

BOOK THREE

THE LAMP OF WELLBEING

Concerning the nature, means and end of wellbeing.

1

I offer praise and gratitude
to the balanced and full awakening

of gotama the shakymuni,
the arahat, the jina, and buddha
to the saddhamma-ta, who is
the lamp of wellbeing and the
embodiment of honor, value,
and freedom, and the founder
of the dispensation without
whom all would be plunged
into darkness; who has taught
the consummate basis, means,
and end of our inherent ethical
concern for both conventional
wellbeing and the ultimate wellbeing
of awakening and liberation.

2

Ethics is the science of wellbeing,
in the sense of honor, value,
goodness; beauty; balance;
and ultimate freedom from ill-being.
That is to say, ethics is here
understood as:

- i] The enquiry into the nature
and basis of wellbeing.
- ii] The causes and conditions
for the arising of wellbeing.
- iii] The end, purpose and
actualization of wellbeing.

3

That is to say, ethics is the
enquiry into:

- i] The root cause of wellbeing.
- ii] The instrumental cause of wellbeing.
- iii] The final cause of wellbeing.

4

Gotama, the balanced and fully
awakened has taught that the
ultimate goal, end, and optimal

state of wellbeing is the state
of samma-sam-bodhi, or the state
of balanced-and-full-awakening
and the state of pari-nirvana or
unconditional-freedom, liberation,
and the cool.

5

All beings inherently seek
freedom from pain, suffering,
insecurity and so on.
This is their ultimate inherent
ethical concern.

5a

The end, goal and purpose
of the inherent ethical concern
for wellbeing is twofold:

i] Firstly, there is relative, dependently
arisen and conventional wellbeing.

ii] Secondly, there is absolute,
in the sense of non-dependently
arisen, ultimate and timeless
wellbeing.

6

The conventional goal, end
and optimal wellbeing is the
balance of body, emotions
and reason characterized by
caring action and balanced
insight and understanding of the
causes and conditions giving
rise to both well being and
ill being in body and spirit.

7

Whatever causes and conditions
there are that further the
realization and actualization
of wellbeing both in the
conventional sense of the
wellbeing of self and others and
the ultimate sense of

enlightenment and liberation
are called good, beneficial,
meritorious, and wholesome
causes and conditions

8

Whatever causes and conditions
that hinder the actualization of
wellbeing both in the conventional
and ultimate senses of wellbeing
are called harmful, limiting and
deadening causes and conditions.

MORALITY

9

The science of ethics concerns
the enquiry into the general
nature, practice and goal of
wellbeing both in the ordinary
sense of individual and social
wellbeing and in the ultimate
sense of liberated knowing
and being.

9b

However, morality in the
conventional sense concerns
specific codes of conduct, that
is to say, the codes of ethical
action both of commission and
omission in thought, word and deed
appropriate to specific contexts,
circumstances, and situations
that are the causes and conditions
for the wellbeing of self and others.

10

Again, morality in the general
conventional sense consists of
the practical customs and codes
of conduct that are considered
the instrumental and practical
causes of wellbeing based
in the particular notions of
wellbeing of a particular culture,

place and time.

11

Again, morality, in the sense of a code of conduct consists of admonitions and prohibitions of behavior in actions of thought, word and deed with the intent of establishing and ensuring on-going social and personal wellbeing as their end, goal, purpose and actualization. This purpose or end is twofold:

- i] The realization and actualization of dependently arisen conventional and relative wellbeing and freedom from ill-being.
- ii] The realization and actualization of the non-dependently arisen or unconditioned wellbeing, freedom, and liberation from ill-being.

12

Again, conventional morality consists of customs and codes of conduct which further individual and social wellbeing in the context of a particular culture; while immorality in the conventional social sense consists of acts of thought, word and deed which inhibit and obstruct the arising of individual and social wellbeing in the context of a particular culture.

13

Both morality and the moral codes of social convention, and the moral codes which have as their stated end the realization of awakening, liberation and freedom, have as their

ultimate end, the realization
of wellbeing and the
overcoming of dukkha,
that is to say, the
overcoming of all that is
without lasting security and
satisfaction.

13a

The ultimate end or purpose
of all actions of thought, word
and deed is the realization of
wellbeing.

And the ultimate wellbeing is
the unconditioned freedom
and liberation called liberation,
moksha, freedom vimoksha,
nirvana, and so on.

14

Again, the saddharma-ta,
the unconditioned and profound
reality of dependent origination
is simultaneously both the ultimate
basis and the ultimate end of
the inherent will and longing
for wellbeing and freedom
both in the conventional personal
and social senses, and in the ultimate
sense of awakening, liberation,
inherent within each individual.

15

Again, the saddharma-ta, in the
sense of the fundamental
unconditioned being; the
wondrous reality of dependent-
origination and the dynamic open
basis of all and everything is the
origin, ultimate, direct and
root cause, in the sense of the
fundamental basis for both
conventional and liberated
wellbeing of nirvana, as is taught
in the sutra as follows:

<All dharmas, all-realities originate
from a cause; the tathagata has
proclaimed the cause, and also
their ceasing-and-overcoming.
Such is the word of the great-sage.>
[<Ye *dharma hetuprabhava*
hetum tesam tathagato hy
avadattesam ca yo nirodha
evam vadi maha shramanah.>]

15a

Again, the saddharma-ta is
the indirect supporting condition
for the arising of ill-being, insecurity,
suffering and so on based
in fundamental ignorance
and darkness of not-knowing
and not-seeing the reality
of the saddharma-ta.

16

The causes of conventional
wellbeing that are in accord
with the saddharma-ta may also
act as a supporting condition for
the realization and actualization
[*entelechy*] of liberated wellbeing
called liberation, freedom,
vimoksha, dukkha-nirodha,
nirvana and so on.

17

Conventional wellbeing is
dependently arisen,
impermanent, insecure
and non-self.

17 a

Ultimate wellbeing is non-
dependently arisen, permanent,
secure, effortless, and naturally-
abiding.

18

That which is the non-dependently
arisen or unconditioned wellbeing

is both the ultimate basis and
the ultimate end or goal
of all ethical concern.

18a

That which is the unconditioned
basis of ethical concern is
the unconditionally good.

18b

That which is the unconditionally
good is the unconditionally
beautiful, valuable and noble.

18c

That which is the unconditioned
good and beautiful is here
called the saddharma-ta, the
fundamental reality, ground,
basis, refuge, and dwelling place
of all and everything.

19

Again, that which is the conditioned
and dependently arisen wellbeing
is the end and purpose of
conventional ethics.

And that which is the conditioned
wellbeing is the relative and
conventional good.

That which is the relative and
conventional good is the relative
and conventional beautiful.

That which is dependently arisen
and relative has its origin, basis and
ultimate end, purpose and goal in
that which is non-dependently
arisen, and non-relative.

20

Again, that which is the
relative and conventionally
beautiful, is neither in the eye

of the beholder, nor in the beheld,
nor in the act of beholding.

21

Rather, the relative and
conventional beautiful is
the interdependence of
the beholder, the beheld, and
the act of beholding which like
all dependently arisen
phenomena is based in the
saddharma-ta or the profound
reality of dependent origination
that is empty of dependence
on any reality other than itself;
but is not empty of being the
ultimate basis of relative
and conventional notions and
distinctions of beauty and goodness
as well their opposites, the non good
and the non-beautiful common
in the dependently arisen
phenomenal world.

22

Again, the saddharma-ta, the
profound reality of dependent-
origination is neither the
relatively beautiful nor the
relatively non-beautiful.

22a

The saddharma-ta is the
unconditionally beautiful,
the super-good, true, and
reliable in the sense that it
is empty of dependence on
any reality other than itself.

23

The saddharma, in the sense
of the saddharma-ta is a term
referring to this fundamental
unconditioned reality and
refuge; this principle of
dependent origination that is

the dynamic open basis of all
and everything and the root-
cause, in the sense of the basis
of all that is relative, constructed,
compounded, and conventional.

23a

The saddharmata is the root
<cause> in the sense of being
the necessary precondition,
basis and ground of the
dependently arisen or relative
reality of the phenomenal
world including all conventional
notions such as good, not-good;
beautiful, non-beautiful
and so on.

24

Such relative ethical notions
such as beauty; non-beauty,
and so on are immanent in
the saddharmata in the sense
of implying the reality of the
saddharmata.

24a

And the reality of the saddharmata
is immanent in such notions
of beauty, and so on.
However, the saddharma-ta,
transcends, all such relative
notions of beauty and so on
in the sense of being their
ultimate and necessary basis .
But the relative notions of beauty
and so on, do not transcend, the
reality of the saddharma-ta.
The reason is, that the saddharma-ta
as their basis does not depend
on any reality other than itself,
while conditioned reality is
utterly dependent on
the saddharma-ta.

There is the relatively good
and beautiful, and there is
the relatively harmful and non-
beautiful.

And then there is the saddharma,
in the sense saddharma-ta,
the non-dependently arisen
reality that is neither relatively
beautiful nor non-beautiful but
the root and fundamental basis
of all relative notions.

As such, the saddharmata,
as a conceptual approximation,
is said to be the one ultimate
and absolute good and beautiful
basis of all and everything.

25a

Again, an absolutely non-good,
non-beautiful, evil and so on
is not found when investigated,
nor strictly speaking can it even
be thought of, or conceived of, as a
positive reality, existence, entity,
or content of awareness without
contradiction.

25b

Again, the relatively good and
beneficial; the relatively harmful
and un-beneficial; and the absolutely
good and beneficial can be
found when investigated, but
an absolutely harmful and
un-beneficial is not found
when investigated and is
contradictory.

BOOK FOUR THE LAMP OF LIBERATION

Concerning the nature, means and end of freedom and liberation.

1

I offer praise and gratitude
to the balanced and full

enlightenment of gotama, the shakya-muni, the samma sam buddha, the balanced and fully enlightened one; the eye of the worlds [*lokavidu*]; who is the lamp of liberation; the very embodiment of the basis, path and realization of awakening and freedom, and the founder of the dispensation without whom all would be plunged into insecurity, ill being and darkness; who has taught the consummate basis; the middle path, and the ultimate end, that is to say, the realization of wellbeing and freedom.

1a

The ground and basis is the unchanging reality of saddharma-ta, the fundamental buddha-nature; the supreme refuge and root teacher; the profound reality of dependent origination and the dynamic open basis of all and everything in which body, ego, awareness and all that appears to awareness; all sensations, feelings, memories, desires and thoughts, all persons, places, things and times are a wondrous display empty of permanence, empty of lasting security, empty of separate reality, non-self and naturally abiding in freedom and liberation just as they are.

1b

Again, the path, is the path of reliance on the saddharma-ta and living the middle way, that is to say:

i] Living the middle way of non-harming in thought,

- word and deed [*Pali: sila*].
- ii] Through the practice of balanced meditative-awareness.
[*Pali: samadhi*].
- iii] Through the practice of penetrating insight [*Pali: panna*] into non-self and emptiness of separate reality of all and everything for the benefit of all beings.

1c

Again, the realization of freedom and liberation is the direct knowing and seeing of the saddharma-ta, the unchanging reality and buddha-nature.

This direct seeing and knowing is called entering the stream [*sota-pati*], that is to say, entering the stream [*Jp: ryu*] that is the lineage of dharma transmission and communion of the noble-ones [*ariya-sangha*].

2

Again, wherever there is the darkness of extreme and harmful views, narrow mindedness and extremism; the darkness of greed, violence, selfishness, and ignorance, gotama, the balanced and fully awakened-one [*buddha*] has revealed the lamp of the fourfold reliance.

That is to say:

- i] To first rely in the saddharma, in the sense of the saddharmata, the awakened nature of origin; the profound reality of dependent origination and the dynamic open basis of all and everything; the original refuge and teacher of all beings and buddhas, and in the light of the saddharma,

to respect the lineage of
individual teachers, sages,
and dharma heirs who are in accord
with the teaching, practice and
realization of direct liberated knowing
and seeing the saddharma-ta.

3

ii] Second, to rely in the spirit
of the letter, that is to say
in the intended experiential
meaning of letters, syllables,
words, gestures, signs and
symbols and so on as primary,
and in this light to regard the
literal and conventional
meaning of words, signs, and
symbols including all social
conventions such as the rules,
rituals, customs; political, economic,
and linguistic conventions
and so on, as but various means
of wellbeing and freedom,
and not as ends in themselves.

4

iii] Third, to rely in direct
knowing through verifiable
observation, mindfulness and
insight as primary, and in this
light to regard the principles
of valid reasoning, tradition,
theory and speculation as
means of valid knowing and
not as ends in themselves.

5

iv] Fourth, to rely in the one
and universal vehicle
[buddha-eka-yana] of
awakening and liberation, the
most profound, direct, simple
and universally accessible
teaching, practice, benefit, and
transmission of the dharma,
through receiving and keeping

the saddharma-ta as primary,
and in this light to understand
and make use of the myriads
of relative teachings, practices
and lineages that are arisen in
the world in response to specific
places, times, and needs as
means to the end of freedom
and liberation, and not as ends
in themselves.

These are the four reliances.

THE ULTIMATE RELIANCE

6

Wherever there is the darkness
of greed, violence, narrow
mindedness, and of extreme
and harmful views, gotama
the buddha, the enlightened one
has for the sake of all beings
revealed the lamp of reliance
in the saddharma-ta and in
one's own inherent abilities as
the supreme refuge and guiding
light through the practice of
the one and universal vehicle
of caring-concern; mindful-awareness
and penetrating insight into all
sensations, feelings, desires
and thoughts as not-I, not-me,
not-mine in each moment
without grasping at, or pushing
them away.

This is the ultimate and fundamental
reliance and basis of the fourfold
reliance as is taught extensively
in the sutras such as the
parinibbana sutta of the pali
recension which teaches as follows:

<Ananda, dwell with knowing-for-
one self as lamp and with knowing-
for-one's self as refuge seeking
no lesser refuge, and dwell with the
dhamma as lamp and with
dhamma as refuge seeking

no lesser refuge.

And how, ananda, does a
bhikkhu dwell with knowing-
for-one's self as lamp and
knowing-for-one's self as
refuge, seeking no lesser
refuge and with the dhamma
as lamp and the dhamma
as refuge seeking no lesser
refuge.

Ananda, herein a bhikkhu
dwells aware of sensation
in the very sensation,
maintaining this training in
awareness overcoming both
the attempt to grasp at it
and to push it away-
as-self that is common
in the world.

Again aware of feeling in the
very feeling, maintaining this
training in awareness
overcoming both the attempt
to grasp at it and to push it
away-as-self that is common
in the world.

Again aware of desire in the
very desire maintaining
this training in awareness
overcoming both the attempt
to grasp at it and to push it
away-as-self, that is common
in the world.

Again, aware of thought in
that very thought, maintaining
this training in awareness
overcoming both the attempt
to grasp at it and to push it
away-as-self, that is common
in the world.

And so, ananda, does a bhikshu
dwell with knowing-for-one's
self as lamp and knowing-for-
one's self as refuge
seeking no lesser refuge,
and with the dhamma as

lamp and the dhamma as
refuge seeking no lesser
refuge.

Ananda, whether now, or
in the future after my passing-
away, whoever shall dwell
with knowing-for-one's self
as lamp and knowing-for-
one's self as refuge seeking
no lesser refuge, and with
the dhamma as lamp and
the dhamma as refuge
seeking no lesser refuge,
it is they ananda, among
the bhikkhus who will rise
above the darkness if they
are willing to learn.>

7

Again, where there is the darkness
of greed, violence, selfishness,
and ignorance, gotama, the buddha,
the enlightened one, has revealed
the lamp of the buddha saddhamma-ta
for the arising of open mindedness;
for the arising of beneficial attitudes
and actions; for the arising of deep
insight into the dharma-ta; for the
illumination of the worlds, and for
the realization of the saddharma-ta
for the wellbeing freedom and
liberation of self and others in the
six, ten, and twenty six directions,
and three times of past, present
and future.

THE TWO DESTINIES

8

There are two basic ends,
destinies, or purposes in life.

- i] First, there is our unique, particular,
and individual destiny to fulfill our
unique personhood, abilities and
character in such a way

as to bring optimum wellbeing
to self and others.

ii] Secondly, there is our universal,
general and ultimate end, purpose
or destiny to realize the ultimate
ground, basis, nature, and nature
of our unique individuality,
and existence, that is to say to
realize the saddharma-ta,
the non-dependently arisen
reality, ground and basis of
both our unique individuality
and the phenomenal world
and universe as a whole in which
each of us is an ever changing
and unique expression, whereby
we become vessels of the
liberating teaching, practice,
benefit of the saddharma-ta,
from which the blessings of
primordial caring and insight
naturally pour forth and wash
away the dust of illusion and
quench the thirst for freedom
and liberation for the benefit
and wellbeing of self and
others.

9

Destiny in the ethical sense
here refers to the that
fundamental basis that draws
us towards the state of optimal
wellbeing to which the <will to know
and do> is not only inherently
and naturally orientated and
directed but also in which it
is ultimately and necessarily
based, that is to say, the
fundamental true nature of
reality here called the dharma,
the dhamata, the saddharma,
the saddharma-ta and so on.

Again, there are these two destinies:

i] First, there is the particular individual destiny unique to each individual.

In this sense, each individual has a unique complex of natural abilities, interests and so on, the fulfillment of which brings about the condition of optimal personal wellbeing as in the case of:

<people doing best what they enjoy doing best>.

11

ii] Secondly, there is the general or universal destiny common to all individuals and living creatures of the six, ten, and twenty six directions, that is to say to be free from pain, suffering, insecurity and ignorance; to dwell in lasting security, joy, peace and wellbeing.

12

Both destinies are ethical in nature, where ethics is understood in the general sense of:

i] Wellbeing;

ii] Its cause;

iii] its ultimate end

, purpose, realization and actualization.

13

Individual destiny concerns conventional ethics or wellbeing, that is to say wellbeing in the conventional sense of physical, internal; social, and natural wellbeing.

While universal or general ethical

destiny concerns the ultimate
and timeless sense of
unconditioned wellbeing of
liberation and freedom.

14

Again, both destinies
concern the ground; the
means, and the end or the
actualization of wellbeing.

15

Again, ethics is the enquiry
into the ground; the means to,
and the end or actualization
of wellbeing both in its
conventional and its ultimate
sense of liberation.

16

Again, ethics is the formal
enquiry into the root cause,
the instrumental cause, and
the ultimate or final cause of
wellbeing.

THE ULTIMATE BASIS

17a

Strictly speaking in the
stream of buddhadharma,
the saddharma-ta, in the sense
of the fundamental basis is the
foundation-reality, known in
conventional language as the
not-born [*ajatam*]; the not-
become [*abhutam*]; the not-created
[*akutam*]; the not-compounded
[*asankhatam*]; the other-
empty [*para-shunya*]; the
buddha-of-origin [*Skt: adi-buddha*;
Jp: butsu hon]; the such-come-
essence [*tathagata-garbha*]; the
enlightened-body [*buddha-kaya*]
in the sense of the body of qualities
or characteristics; the-true-nature
[*dharma-ta*]; the inherent-nature

[gotra]; the well-being-body of qualities *[sugata-kaya]*; the indestructible-body of qualities *[vajra-kaya]*; the self-originated-being *[svadi-devata]*; the supreme-primordial-refuge-being *[ishta-devata; Tib: yidam; Jp: hon-honzon]*, and the one fundamental true nature of shakyamuni, pra-bhuta-ratana, amitabha, maha-vairocana; of all buddhas, and all living beings of the ten directions and three times.

17b

Furthermore, all other such terms and names refer in the most profound experiential sense to the fundamental reality here called the saddharma-ta, regardless of whether the beings who use such terms understand and realize their actual intended meaning or not.

18

Although, the saddharma-ta, as the basis of all and everything, of all persons, principles, places, things and times, is neither a particular person, nor an impersonal thing, nor a specific place, or location in space-time.

Indeed, the fundamental timeless and non-dependently arisen reality is ineffable in the sense of being indescribable directly using the ordinary conventions of language which have as their natural referent the impermanent and dependently arisen experiences, events and things that constitute the conventional phenomenal

world.
Even so, the saddharma-ta
is still indirectly describable
as an approximation in
conventional language through
the means [*Skt: upaya*] of
analogy and comparison.

19

That is to say, in order that
the unconditioned reality is
approachable and conceivable
in the mind-stream of living
beings, it is conceived
and spoken of analogically
in at least three
basic ways:

i] As the supreme being,
in the sense of the unconditioned
being-ness; presence, personhood.

ii] As the unconditioned and
supreme impersonal reality,
truth, principle, or law.

iii] As the unconditioned and
supreme place, basis, ground,
and dwelling of all and everything.

20

The saddharma-ta in its
aspect as a supreme being, teacher,
refuge, and so on, is given many
names within the various traditions
prominent in the world.

21

As an impersonal principle and
reality, it is described as:
brahman; tao; providence;
suchness; non-dependently
arisen and unconditioned-reality,
the absolute, and so on.

22

As a place, location, dwelling
and so on, it is described
as the nirvana-dhatu, the
primordial buddha-field and
pure-land; the city of dharma,
the eternal city; the fundamental
paradise; heaven; the kingdom
of heaven; the primordial ground;
the root and fundamental
basis of all and everything,
and so on.

23

As such, even though the dharma
in the sense of the unconditioned
saddharma-ta or the fundamental
reality is strictly speaking neither
a particular person, principle, nor
place since these are conditioned
realities and concepts while
the dharma-ta is unconditioned,
still the saddharma-ta can and is
described and contemplated in
terms of person, principle and
place analogically.

The reason for this is that the most
fundamental and unconditioned
reality is neither identical to,
nor entirely different from
phenomenal, conditioned and
relative reality.

24

The saddharma-ta, as
the non-relative basis of
phenomenal world of relative
reality is neither identical with
relative reality since the
dharmata is unchanging,
secure and unconditioned,
while the relative reality is
impermanent, insecure, subject
to faults and failings, empty
of separate reality, and non-
self.

25

Nor is the saddharma-ta,
different from relative reality
since relative reality is
dependently arisen based in
and utterly dependent
on the saddharma-ta as its
necessary basis.

26

It is only natural for people
to have a full interaction,
a relationship of intimacy,
communication, sharing,
companionship, learning,
friendship and so on with
another person rather than
with an abstract and impersonal
principle, thing or place; and
since the ultimate reality of
saddharma-ta cannot be less
efficacious than the greatest of
its phenomenal displays but
must necessarily be more
efficacious, the saddharma-ta
is then analogically more like
a sentient person.

26a

Thus the saddharma-ta in
the sense of the unconditioned
being and person that is
neither a dependently arisen
particular being nor non-being
is the universal nature of
buddhahood, that is to say, the
saddharma-ta is the fundamental
basis and content of the
awakened knowing of a
particular buddha, a particular
awakened and enlightened
being, as exemplified and
embodied in the person of
gotama, the shakymuni.

26a

Furthermore, this is why a buddha, in the sense of the full embodiment of the reality of the saddharma-ta by virtue of realization thereof, is taught to be the supreme and ultimate refuge, for the buddha nature in this sense of the saddharma-ta or the root buddha-nature, is called the svadi-dharma-ta-kaya, or the effortlessly and naturally-abiding-body-of-qualities, the ultimate basis and origin of the three refuges. That is to say, the saddharma-ta is the buddha of original and fundamental basis is the root, and origin of the treasure triad of the buddha, dharma, and sangha.

26b

Again, this is the profound meaning of the term:
<buddhadharma> where
<buddha> in the sense of the root buddha-nature and basis is the saddharma-ta>.
And <dharma> in the sense of the saddharma-ta is the essential buddha-nature, the root-teacher [*adi-guru*], the root-refuge, and the liberating content of the enlightened and awakened-knowing [*buddha-jnana*] of the samma-sam-buddhas, the balanced and fully awakened ones.

26c

Living beings are able to realize awakening and liberation when they take the saddharma-ta of the lotus blossom like buddha-nature as their root teacher and

refuge with caring and
concern, mindful-awareness,
and penetrating insight into
the naturally abiding emptiness
of separate reality and non-
selfness of body, ego,
awareness and all that
appears to awareness for
the wellbeing of self and others,.

27

Sentient beings are more
efficacious, in the sense
of their ability to respond to
their environments in varied
ways compared with insentient
beings.

27a

And among sentient beings
the samma sam-buddhas,
the-balanced-and-fully-
enlightened-ones are the
most efficacious of all in
terms of their response to
the true nature of life-world
in all its vast diversity.

27b

And since the true nature
and basis of the buddha and
the life-world of all sentient and
insentient beings and their
environments is the reality
of the saddharma-ta, it is
therefore natural for living
beings to conceive of the
saddharma-ta as a person
albeit a person in the special
sense as the embodied
[Skt: *kaya*] personification
of the root and fundamental
non-dependently arisen
<being> and reality.
Such personifications are
called ishta-devata, svadi-

devata, svadi-ishvara, adi-natha,
svadi-bhagavata, and so on
in sanskrit.

So that the reality of the
saddharma-ta is given
the names: adi-buddha;
prajna-paramita-devi;
vajra-sattva; samantabhadra;
vairochana; shakya-muni
and so on in the various
historical transmissions
and lineages.

28

Again, in accord with the
various needs and understandings
of beings, it is natural that
people conceive of, and relate
to the saddharma-ta in the sense
of the fundamental reality and
basis of all and everything as
a caring and knowing being
in one of the following seven ways:

- i] As an ancestor.
- ii] As a parent, either a mother or father;
- iii] As a child;
- iv] As a monarch or leader.
- v] As a mentor or teacher.
- vi] As a beloved one.
- vii] As a dear friend.

Historically there can be
found numerous examples
of these various conceptions
of the felt sense of the ultimate
basis, the unchanging
and fundamental reality here
called the saddharma-ta.

29

Among the various ways of
relating to the most fundamental
reality arisen out of the deep
human need for succor and
connectedness with another,

it is friendship understood in the
broadest sense as
the fundamental common
ground of all other intimate,
meaningful and beneficial
relationships with others. as
is taught extensively in
the sutras.

For example, the itivuttaka
says:

<In regard to external conditions,
i see no other condition like
friendship as doing much for a
bhikkhu in training.>

30

Here friendship is in the most
eminent sense is that intimate
social relation characterized
by the four-sublime-dwellings
[*Pali: catu-brahma-viharas*] and
values, that is to say, the four
abodes of:

- i] Caring [*metta*];
- ii] Empathetic concern [*karuna*];
- iii] Empathetic joy [*piti*], and
- iv] Unbiased awareness [*upekkha*].

31

Friendship is the essence of
interpersonal connectedness
with the other, which in turn is
the basis and lifeblood of all
other types of relationships.

31a

Indeed it is friendship, understood
in this sense that is the basis
and foundation of all successful
and enduring relationships.

31b

The key word is loving-concern
in the sense of wisdom-caring,
that is to say caring together
with the insight and wisdom to
know how to express caring
in such a way as to bring about
the maximum long term benefit
and wellbeing.

32

Caring and friendship [*Pali: metta*] understood in this way as the <reality-without-end> [*dharma-sanantana*], consisting of:
the four sublime-dwellings [*Pali: catu-brahma viharas*]; expressed through the practice of non-violence [*Pali: avera*], and non-harming [*ahimsa*], together with penetrating insight [*Skt: prajna*] into the non-selfness [*Pali: anatta*] of awareness [*nama*] and all that appears [*rupa*] to awareness is the way and key to the direct knowing and seeing [*Skt: jnana-darshana*; *Pali: nyana-dassana*] of the dharma-ta and the actualization of awakening [*bodhi*] and freedom [*nirvana*].

33

This is the intended meaning of the term <bodhi-citta>, or the <awakened and enlightened-attitude>, that is to say, the bodhi-citta, the enlightened-attitude is the co-interdependence of caring and awareness of the emptiness of separate reality and non-selfness of ego, body, awareness and all that appears to awareness.

33a

Direct liberating-insight [*nyana-dassana*] into the emptiness of separate reality and non-selfness

of all and everything necessarily
and always gives rise to deep
empathetic caring and concern.

While mindful awareness of
conventional caring concern
will help give rise to direct liberating
insight.

33b

If insight into emptiness of separate
reality and non-self does not give
rise to, nor deepen caring and
concern for others, it is not the direct
liberating insight but is at best
merely a conceptual understanding
and view, and if misunderstood
can at worst end up in nihilism,
the worst of all extreme mistaken
and harmful views.

34

The saddharma-ta is both
the ultimate basis and fulfillment
of bodhi-citta, the enlightened-
attitude of caring and insight
declared and made known by
gotama the awakened being
and further revealed and
transferred by the ariya-sangha,
that is to say, by the noble-society,
community and communion of
those who have directly realized
the saddharma-ta and who
further transfer the teaching,
practice and benefit of saddharma
in an on going and unceasing
flow [*Jp: ryu*] called buddha-dharma
and the buddha-sasana.

THE FOUR TRUTHS OF THE NOBLE ONE

The classic summary of gotama's
teaching is historically presented
in the form of the four facts or
truths realized by the noble

ones [*ariya sacca*], that is to say,
the four noble truths or facts of life.

They are stated as follows:

i] The fact [*Skt: saatya; Pali: sacca*]
of basic insecurity, suffering and lack
of lasting satisfaction [*dukkha*]
in impermanent things and
situations in life.

ii] The fact of the basis, origin
and arising [*samudhaya*] of basic
dissatisfaction and insecurity.

iii] The fact of the overcoming
and ceasing [*nirodha*] of basic
insecurity and dissatisfaction.

v] The fact of the method, path, and
way [*marga*] of overcoming
dissatisfaction and insecurity.

35a

And in reverse order:

i) The method, path and way.

ii) For the overcoming, stopping
and ceasing.

iii) Of the arising and origin and cause.

iv) Of the basic dissatisfaction
and insecurity in life.

36

Of these four facts of life,
it is the fact of overcoming
and cessation [*nirodha*] that
refers to the unconditioned-
reality [*asankhata-dhamma*] of
the saddharma-ta. the timeless,
secure, and liberating reality
that is non dependently arisen.
While the remaining three facts
refer to the relative reality of

the dependently arisen ever
changing, insecure, empty of
separate reality, and non-selfness
of life and world.

37

This classic expression of the
four truths of facts of life is given
from the perspective of the transient,
insecure and relative reality of
the phenomenal world, where
only the fact or truth of overcoming
[nirodha] directly refers to the
saddharmata in the
sense of unconditioned reality.

38

However, when the four noble
facts are expressed from the
viewpoint of unconditioned reality,
that is to say, from the viewpoint
of overcoming and cessation
[nirodha], they can then expressed
in terms of the non-dependently
arisen or unconditioned reality
of the saddharma-ta in the sense
of the original-nature, basis, root,
and origin of the awakening
and liberation of gotama the
shakyamuni and of all ariyas,
buddhas, and bodhisattvas.

39

That is to say, when the four
facts are expressed from the
point of view of the realization
of nirvana, the naturally abiding
unconditioned freedom and
liberation, there is revealed
the meaning the other *[para]*
and further four facts of
the noble ones.

They may be stated as follows:

i) The naturally abiding reality and suchness:

ii) its non arising:

iii) Its non ceasing:

iv) Its naturally and effortlessly
abiding. unconditioned
freedom, satisfaction, and security.

40

These are the four unconditioned
truths or facts of life; here
called the four other-truths or facts
[para-satya] in the sense of
the <other-shore> of nirvana,
freedom and liberation.

41

The classical teaching of
the four truths or facts of
life are taught extensively
in the sutras.

While the four <other> truths
in terms of unconditioned reality
are taught implicitly in all sutras
and explicitly in such sutras
as the shri-mala sutra;
the shorter sunyata-sutta of the
majjhima-nikaya, the saddharma-
pundarika sutra, and so on.

41a

Again, the saddharma-ta as
the root-teacher and refuge
being; the profound principle
of dependent origination
and the dynamic open
basis and ground of all
and everything is the origin
in the sense of the ultimate
basis of the four truths of the
noble ones both in their forward
and reverse order, and in terms
of samsara or the constant-round
of dukkha or basic insecurity,
and in terms of nirvana or
the naturally abiding maha-

sukha or the great comfort and ease of freedom and liberation.

42

In the most general sense, the supreme issue in life and therefore the central issue in buddhadharma is that of dukkha, the basic insecurity, sorrow and suffering in life and the longing for lasting security, satisfaction and freedom.

42a

As already stated, this is why the fundamental concern in life is classically articulated in buddhadharma as the chatur-ariya-sacca, that is to say, the four truths or facts of the noble ones.

43

In a practical sense, it is the method [*marga*] and means [*upaya*] constituting the way, and path for the overcoming of dukkha that has been and remains the most urgent concern of individuals in their heart of hearts, and for this reason remains the most central and urgent concern of the buddha-dharma.

43a

Indeed, it is this concern that is the primary reason for the arising of diverse traditions, lineages and practices [*Skt: upaya*] within the buddhadharma, as well as for the arising of buddha-dharma itself.

44

The issue of freedom and liberation from dukkha is not merely negative, in the sense of the overcoming of basic insecurity and its root cause-condition in basic unknowing and unseeing the emptiness of separate reality and non-selfness of all and everything, but is also the positive realization of the saddharma-ta, the fundamental buddha-nature; the suchness-essence; the fundamental reality-basis and ground of truth, goodness, value, meaning, and beauty; as well as the fundamental basis of both conceptual and non-conceptual knowing including the direct liberated knowing of the noble-ones [*ariya-sangha*].

45

Given the urgent longing for freedom, liberation, deliverance, emancipation, security and lasting peace that all people and ultimately all living beings seek within the brevity of their lives, the central concern for individuals and therefore of the buddhadharma has been and will always be the method [*magga*], the path [*patipada*] and the practice [*sadhana*] of freedom and liberation as is stated in the majjhima nikaya:

<Oh bhikkus, both in the past and the present, i teach but one thing: dukkha [*suffering-and-insecurity*] and its overcoming>.

UPAYA: APPROPRIATE METHODS OF TEACHING AND PRACTICE

46

Again, as the supreme healer
and great physician, it is
everywhere taught in the
sutras that gotama the buddha
and all such beings throughout
the worlds in the ten directions,
dispense the appropriate medicine,
that is to say the appropriate
teaching and practice to beings
in response to their various
temperaments, their unique needs,
their degree of understanding,
their culture and social conditions.

47

Since living creatures are of
such vast diversity in their
unique temperaments and
so on, the teachings and
methods of practice are also
vast and diverse in response
to this diversity of need.

48

For this reason, it is
everywhere taught that gotama
and the other awakened ones
throughout space-time, teach
eighty four thousand
different sutras or teachings,
a metaphorical number indicating
the vastness of teachings given
in response to the vast diversity
of beings in their unique
needs and circumstances.

49

Just as a skilled physician
dispenses the appropriate
medicine after assessing the
particular need, so too, do the

buddhas and ariyas throughout
the worlds dispense the
appropriate teaching and practice
after assessing the appropriate
need, and this is called their
<upaya>, or their skill in the
appropriate methods of teaching
in response to specific
circumstances.

50

Again, this upaya, this skill in
appropriate teaching and
practice is born from and
constitutes the expression of
the fully actualized bodhi-citta
or enlightened-attitude, that
is to say the simultaneously
arisen deep insight and caring-
concern arisen from mindfulness
and direct liberating knowing
into the saddharma-ta through
serenity [*Pali: samatha; Jp: shi*]
and insight [*Pali: vipassana; Jp: kan*]
into the timeless, unconditioned
and ever present saddharma-ta,
the profound reality of dependent-
origination; the dynamic open basis
of all and everything; the supreme-
reality, the original-buddha-nature
[*svadi-buddha-ta*], the inherent-
potential and suchness-essence
[*tathagata-garbha*] for awakening
and liberation that is simultaneously
both the basis of the dependently
arisen world and the realization
of its true nature.

50a

That is to say, the saddharma-ta
is simultaneously the ultimate root
and ground of the true-nature
of the phenomenal world, as well
as the middle path and way of life,
and the realization [*Skt: bodhi*]
of liberation [*Skt: moksha*], and

freedom [*Skt: nirvana*].

51

In the ideal sense, the most comprehensive upaya, the most appropriate means of teaching and practice, will possess the following four characteristics:

- i) First, it will be simple in the sense of being easy to practice.
- ii) Second, it will be profound in the sense of being the most profound view of reality.
- iii) Third, it will be direct in the sense of being the most direct way of liberating knowing and seeing.
- iv) Fourth, it will be universal in the sense that all are able to practice it regardless of their unique needs, and circumstances.

52

These four characteristics constitute the ideal and universal standard against which the various teachings and practices of the various lineages and traditions can be compared and contrasted in determining their breadth and depth, and their efficacy and universality as methods and means of awakening and freedom; as medicine for the removal of the causes of dissatisfaction, insecurity, suffering and alienation, and for the arising of the causes of wellbeing, security, peace and freedom.

THREE VIEWS OF THE FOUR TRUTHS
OF THE NOBLE ONES

53

As already mentioned above,
the buddha, the exalted one,
has taught these four facts
or truths of life realized by
the ariya, that is to say, by the
shravakas, bodhisattvas and
buddhas.

53a

Again, the buddha who is
enlightened to the true nature
of all and everything has
proclaimed these four truths from
three view points of increasing
subtlety and profundity.

54

Firstly, the buddha has taught
the nature of dukkha, that is to
say:

i] The nature of dukkha, that is
to say of pain, suffering,
sorrow, bondage, oppression,
insecurity, and the basic lack
of lasting satisfaction in all that
is impermanent.

ii] The origin of dukkha.

iii] The overcoming of dukkha.

iv] The method, path and way
of over-coming dukkha.

55

Secondly, the buddha has taught
the view:

i] That dukkha or basic
insecurity, is empty of
separate reality in itself.

ii] That the origin of dukkha

is empty of any separate reality in itself.

iii] That the overcoming and cessation of dukkha is empty of any separate reality in itself.

iv] That the method of overcoming dukkha, is empty of any separately existing reality in itself.

56

Thirdly, the buddha has taught the view of

i] The original and naturally abiding freedom from dukkha.

ii] Its non origination.

iii] Its non-overcoming and non-ceasing.

iv] And the method, path and end, way where the basis, means, and end or goal have the one-taste of freedom.

56a

These three views of the four truths or facts of life are interdependent and inherent in each other.

57

Again, there are four paths and results, that is to say, there are four degrees of realization. They are:

i) Stream Entry.

ii) Once Returning.

iii) Non Returning.

iv) Completion of Training,
that is to say the result of arhat
and buddhahood.

57a

These four stages or degrees
of realization can be
understood from the viewpoint
of the three views of the
four truths and the three
vehicles or yanas, where:

i) The shravaka and pratyekabuddha
correspond to the
first and second views of
the four truths, and the
paths of stream-entry and
once-returning,

ii) The bodhisattva or paramita
and the mantra-yana,
correspond to the second
view of the four truths, and
the path of non-returning.

iii) The eka-buddha-yana
corresponds to the third
view of the four truths, and
the path of training-completion
of arhat and buddhahood.

CONCERNING DESIRE

58

Again, desire is can be
thought of as threefold:

i] First, there is desire in the
fundamental sense of the
natural appetites such as
hunger, sex, rest, and so on
which are ethically neutral

in the sense that they neither hinder nor further in themselves the development of mindfulness and liberating insight into the emptiness of separate reality and non selfness of all and everything.

59

ii] Second, there is desire based in basic unseeing and unknowing

[*Skt: avidya; Pali: avijja*], that is to say, desire in the sense of grasping and attachment based in not-seeing anicca or impermanence; dukkha or lack of lasting security, and anatta or the non-self nature of all and everything, of all dependently arisen realities, such as sensations; feelings; natural appetites; volitional-intentions; thoughts, ideas, and conceptual constructions.

59a

Desire in this sense is called tanha or grasping and upadana or attachment based in not-seeing the empty of separate reality and non selfness of ego, awareness and all that appears to the awareness.

59b

Such desire-attachment is ethically unwholesome in the sense that it obstructs and hinders the development of mindfulness and insight into non-selfness and the realization of the liberating saddharma-ta, and is furthermore

the basis of all kinds of dukkha,
of sorrow and suffering.

59c

iii] Thirdly, there is desire based
in direct and liberating insight
and seeing [*Skt: vidya; darshana*],
the basic impermanence,
insecurity and non-self reality
of all dependently arisen dharmas,
of all dependently arisen reals,
of all sensations, feelings,
memories, volitions and thoughts
as naturally and effortlessly
empty of separate reality
and non self.

59d

This is the desire to know
the saddharma-ta, the
unchanging reality directly
for oneself so as to remove
the causes of suffering,
dissatisfaction, and insecurity
arisen from fundamental
unknowing and not-seeing
and give rise to the causes
and conditions for the removal
of suffering and the arising
of wellbeing for self and others.

59e

Ultimately, it is desire
in this sense which
motivates dharma practice
based in the enlightened-
attitude [*bodhi-citta*] of
empathetic awareness and
penetrating insight into the
emptiness of separate reality
of awareness and all that
appears to awareness.
Desire in this sense is
ethically wholesome since it
furtheres the development
of mindfulness and insight

and the realization of awakening,
enlightenment and liberation.

59f

Thus desire is fourfold in the
ethical sense:

i] Ethically unwholesome.

ii] Ethically neutral.

iii] Ethically wholesome.

iv] Ethically liberating.

THE RELATIVE AND ULTIMATE TREASURE TRIAD

60

There is the relative threefold
treasure and refuge, and the
ultimate threefold treasure
and refuge.

60a

The relative threefold refuge
is the triad of buddha, dharma, and
sangha understood in the
following two senses:

i] Firstly, the buddha refuge in the
sense of the enlightened knowing
of the buddhas; the dharma refuge
in the sense of the middle way
of balanced action, mindfulness,
and insight; and the sangha
refuge in the sense of the
community and society of those,
who who have realized one or
more of the four path-results,
such as stream-entry and so on,
regardless of their outward
appearance and social position
as bhikkhus; bhikkunis;
samaneras, anagarikas,

householders; priests, ministers;
workers, and so on, in whom
there is the direct knowing
and seeing the saddharma-ta.

ii] Secondly, there is the buddha
refuge in the sense of the historical
shakya-muni; the dharma refuge
in the sense of the teachings
of the buddha concerning
the basis, path and result of
awakening and freedom; and
the sangha refuge in the sense
of the community of those who
have received the ordinations
of pabbaja, and-or upasampada
as samaneras, bhikkhus and
bhikkhunis, and more generally
including those who take refuge
in the saddharma-ta and practice
the middle way of wellbeing
and eventual liberated knowing,
regardless of being monastics
or householders.

60b

In the ultimate sense, the
one and universal buddha refuge
is the fundamental reality of
the saddharma-ta, wherein the
three treasure refuges are
understood analogically as three
aspects of the saddharma-ta rather
than as three separate refuges.

60c

That is to say, the buddha refuge
in the sense of the saddharma-ta
or the buddha-nature
[buddha-dhatu] viewed in
terms of the three aspects of
person, principle, and place:

i] In terms of the personal
aspect the saddharma-ta is the
root-teacher *[adi-guru]* and

refuge-being [*svadi-devata*].

ii] In terms of the impersonal aspect
the dharma refuge is
the saddharma-ta in the sense
of the profound, mystic and
wondrous principle of dependent
origination.

iii] And in terms of the sangha
refuge the saddharma-ta is the
dynamic open basis; the root and
fundamental place; location,
and ground of all beings, places,
things, and times.

61

Now in term of the teaching,
practice, realization and
transmission of the saddharma,
the three treasures can be understood
as follows:

i] The buddha treasure is
the reality of the saddharma-ta
as the teaching and view.

ii] The dharma treasure is
the practice of the saddharma-ta
that is to say, the one-and-
universal-vehicle freedom and
awakening to the reality of the
saddharma-ta through the
middle-way of caring, mindfulness
and liberating insight.

iii] And the sangha treasure is
the realization and the ongoing
transmission of the saddharma-ta
by the bodhisattvas of the earth,
that is to say, by the bodhisattvas
arisen from receiving and keeping
the saddharma-ta, the ground
and basis of all and everything.

The bodhisattvas of the earth
refer to all those who receive and

keep the teaching, practice,
benefit and ongoing transmission
of reliance in the saddharma-ta
as the supreme and fundamental
refuge; who practice and transfer
the middle way of balance,
mindfulness and insight,
for the benefit of
each other and all beings.

62

i] Again, when the saddharma-ta
is conceived of as a person, it
is called the svadi-buddha-ta
and so on, meaning the original
and naturally abiding awakened
nature signified by the buddha.

ii] When the saddharma-ta is
conceived of as an impersonal
principle or law, it is called the
profound principle of
dependent origination, signified
by the dharma.

iii] And when the saddharma-ta
is conceived of as a place and
time, it is called the fundamental
and timeless original dynamic
open basis, support and ground
of all and everything, signified
by the sangha.

63

There are many ways in
which the saddharma-ta
in the sense of the ultimate,
root and basic reality is
conceived of by beings in
accord with the time, place
and need, though they may
not be aware of this.

That is to say, sometimes the
ultimately real is conceived
of in theistic, or non-theistic,

or atheistic terms and so on;
sometimes as a personal patron
deity; sometimes as an impersonal
truth or reality such as brahman,
suchness, providence etc.
And sometimes as a place-time
such as the primordial heaven,
paradise, nirvana and so on.

64

Again, the threefold treasure in
the relative sense may be
understood as the buddha
treasure in the sense of the
buddha-jnana, or the fully
enlightened knowing and vision
of the saddharma-ta realized
by gotama the shakymuni
who has then taught the treasure
of the dharma in the sense
of the ground, path and goal
of freedom and liberation which
in turn has been and is
practiced; realized, transferred
and passed on by the treasure
of the sangha, that is to say by
the community and society of
ariyas or the-noble-ones,
consisting of those who have
realized one or more of
the four paths and four fruitions
regardless of whether they
are outwardly householders;
or monastics, and so on.

65

Again, all these conception of
the treasure-triad constitute
various upaya, that is to say
various appropriate methods
of teaching, practicing and
directly knowing and seeing
the dharma-ta, the liberating
fundamental reality and
fundamental nature of the
dependently arisen, impermanent,

empty of separate reality,
non-self and naturally free
phenomenal world.

65a

Again, in terms of the
threefold path or method
of

i] Beneficial-conduct
[*Pali: sila; Skt: shila*];

ii] Mindful-awareness [*samadhi*].

iii] And liberating-insight [*Pali: panna Skt: prajna*]
that constitute the
fourth truth of the noble ones:

i] The buddha refuge
corresponds to liberating-
insight.

ii] The dharma refuge
corresponds to mindful-
awareness.

iii] And the sangha refuge
corresponds to beneficial-
conduct for the sake of
self and others.

THE ONE AND UNIVERSAL VEHICLE

66

In the path or method of the
one-and-universal-vehicle of
awakening [*Skt: buddha-eka-yana*]
and liberation, the most
vital and crucial condition for
freedom and liberation is threefold:

i] First, there is the practice of
balanced mindfulness in action
through the mindful practice
of non harming in thought, word

and deed; through balanced living, and through the subduing of injustice for the long term peace and wellbeing of self and others.

This practice corresponds to the training in balanced action
[Pali: sila; Skt: shila].

ii] Second, there is the practice of mindfulness, in the sense of of focused awareness for the subduing of distraction and the arising of focused attention, relaxation and serenity through the practice of mindfulness of breathing, and the vocal and silent recitation of the buddha-saddharma-ta, for the wellbeing and freedom of the living and deceased.

This practice corresponds to the training in meditative-mindfulness and awareness *[samadhi]*.

iii] Third, there is the primary-practice of reliance in the naturally abiding buddha or awakened-nature *[Skt: buddha-ta; buddha-dhatu; buddha-dharma]* of the saddharma-ta, the timeless, secure, and root reality in which the phenomenal world is a wondrous display empty of separate reality and non-self, through the ongoing development of penetrating insight that dispels the darkness of basic unseeing *[Skt: avidya; Pali: avijja]* and cuts-through *[Pali: chedana]* the veil of fundamental unknowing through the cutting-practice consisting of the mindful recollections of not-i touching only touching arising and passing away; not-i tasting only tasting, and so on down to not-i feeling only

feeling; not-i remembering;
not-i desiring; not-i thinking
only thinking arising,
and so on.

This practice corresponds to the
training in balanced -insight
[Skt: *prajna*] for the freedom
and well being of self and
others both living and deceased.

67

This is the practice of balance insight
taught by gotama, the balanced
and fully enlightened one
in the-cutting-through-teaching,
or chedana sutta of the samyutta-
nikaya, which explicitly teaches
the non-selfness of the ego; and
all dharmas, all dependently arisen
phenomena, that is to say, awareness
and all that appears to awareness,
all sensations, feelings, memories,
desires, and thoughts, as is taught
as follows:

<Such i heard. At one time.
The exalted one said: sensations,
feelings, perceptions, intentions
and thoughts are impermanent
[*anicca*].

Whatever is impermanent, is
without-lasting-satisfaction-
and-insecure [*dukkha*].
Whatever is insecure is non-self
[*anatta*].

Whatever is non-self, is
not-mine; not-i; not-myself.
This is how everything should
be regarded as it truly is with insight.

One who develops insight
in this way, understands the
danger in taking sensations,
feelings, perceptions, intentions
and thoughts as me and

mine.

Understanding the danger
in grasping at things as the
self, one no longer grasps
at them.

No longer grasping at them
one is freed.
Being freed, there is the
knowledge of freedom.

Thus one realizes that un-
enlightenment is cut off [*cheda*];
the-sublime-life [*brahma-
chariya*] is lived and the
task complete.

In the midst of conditioned
and impermanent things,
there is unshakable liberation>.

This is the buddha word.

68

How then can one be reborn
in unawakened states of
existence if the very causes
of rebirth have been overcome.

69

That is to say, when the
non-realization of the
impermanence, insecurity
and non-selfness of the
ego, body, awareness and
all that appears to awareness
together and the attachment,
ill will, and confusions that
arise rooted in this basic
unseeing have been overcome?

70

Again, how can one not be
reborn if as the result of this
realization there is the enlightened

and awakened attitude and activity of caring and concern; of empathetic-joy and unbiased knowing that ever seeks to remove the causes of insecurity and suffering and give rise to the causes of security and wellbeing in living beings.

SELF AND OTHER EFFORT

71

Now in terms of balanced-effort
Pali: samma-viriya] there is:

- i] First there is self-effort in the practice of the enlightened way of balanced-conduct [*samma-sila*], mindfulness [*samma-samadhi*], and balanced-insight [*samma-pannaja*] giving rise to freedom and liberation.
- ii] Second, there is other-effort in the practice of the way, through total reliance in the already accomplished enlightened knowing of the buddha.
- iii] Third, there is both self-effort and other-effort in the practice of the way.
- iv] And forthly, there is neither self-effort nor other-effort in the practice of the way of freedom and liberation.

71a

- i] That is to say, whether freedom and liberation is primarily the result of self-effort in the sense of reliance in one's own effort in the practice of the path.

ii] Two, whether awakening is primarily the result of other-effort, in the sense of reliance in the effort of another, that is to say, in the effort of the buddha who is fully accomplished in the way of freedom and liberation.

iii] Three, whether awakening is the result of both self-effort and other-effort in the practice of the way.

iv] And four, whether awakening and liberation are the result of neither self-effort nor other-effort in the practice of the way, that is to say, total reliance in the naturally abiding non-dependently arisen reality of the saddharma-ta.

72

Again, the basis of balanced effort in the practice of the path is threefold:

- i] Relative self-effort.
- ii] Relative other-effort.
- iii] Absolute other-effort.

72a

First, relative self-effort is total reliance in one's own effort, or reliance in both one's own efforts the efforts of another in the practice of the way of freedom and liberation.

73

Second, relative other effort is reliance in the resultant full realization of the unconditioned saddharma-ta by another

person such as gotama the shakymuni, or in one of the aspects and personifications of enlightened knowing such as amitabha buddha and so on.

74

Thirdly, absolute other-effort is reliance in the unconditioned saddharma-ta of buddhahood which pervades all worlds and the inherent naturally abiding true nature of all beings, places and things. Absolute other-effort is the way of neither relative self-effort nor relative other-effort.

75

Again, absolute other-effort is the basis of all relative notions of self-effort and other-effort.

76

The sutras teach relative self-effort; relative other-effort, and absolute other-effort both explicitly and implicitly.

77

Again, the amitabha sutras teach relative other-effort explicitly and absolute other-effort implicitly, while the dharma-blossom sutra especially in chapters fifteen to twenty two teach other effort implicitly and absolute other-effort explicitly.

78

The way of absolute-other-effort is the one-and-universal-vehicle of awakening and freedom.

The way of absolute-other-effort
is the one-and-universal-
vehicle of reliance in the
saddharma-ta with mindfulness
and insight, that is to say:

<Homage [*Skt: namah; Jp: nam-u*]
to the such come; the exalted;
the noble; the balanced and
fully awakened one; who has
taught[*Skt: sutra; Jp: kyo*] the
saddharma-ta [*Jp: myo-hoh*],
the supreme refuge; the
wondrous-reality [*saddharma*] of
dependent origination, and the
dynamic open basis of all and
everything in which body, ego,
awareness and all that appears
to awareness is a wondrous display
like a white lotus blossom, empty
of separate reality, non-self,
and naturally free, like clouds
and rainbows appearing and
disappearing in the sky
and sounds arising and ceasing
in the air.>

WORLDS OF EXPERIENCE

Again, the buddha, the balanced
and fully enlightened has taught:

s

- i] The two worlds,
- ii] The three worlds and
- iii] The ultimate world.

The two worlds are:

- i] First, the dependently arisen
world of unawakened beings.

ii] Second, the world of the four paths, such stream entry and so on encompassing the worlds of the shravakas, bodhisatvas and buddhas.

The three worlds are:

i] First, the kama-loka, or the world of conventional sensory relatedness characteristic of the conventional waking state of life.

ii] Second the rupa-loka or world of pure color, shape and form, understood in the sense of the world of experience characteristic of the various increasingly subtle states of meditative absorption and of dream sleep.

iii] Third, the arupa-loka, or the world of boundless space and so on, characteristic of the increasingly subtle formless meditative-absorptions and the world of deep dreamless sleep.

82

Again, the one ultimate world is the lokuttara, or the non-dependently arisen and un-conditioned world of ultimate reality and the realm of nirvana, described metaphorically as the field, world, place, mandala, and land surrounding the dharma-ta-kaya.

It is the realm of the resultant dharma-kaya descriptive of the nature and experience of the realization of the saddharma-ta of root-basis

[Skt: mula-dhatu]
that is to say, the root and
fundamental basis of that
very realization awakening
and freedom.

THE TWO, THREE, AND ONE BUDDHA-KAYA

83

Again, the teacher, the
balanced and fully enlightened,
has taught the two kayas
or the twofold body-or-qualities;
the three kayas, and the one
ultimate kaya.

84

The two kayas are:

- i] First, the resultant dharmakaya
[Skt: phala-dharma-kaya]
is the very balanced and full
realization of the empty-of-
separate-reality and non-
selfness of awareness *[nama]*
and all that appears to
awareness *[sabbha-rupa]* as
the wondrous display of the
saddharma-ta of root cause
and fundamental basis.
- ii] Second, while the two-fold
resultant-rupa-kaya *[Skt: phala-
rupa-kaya]* refers to the
conditioned awareness
and all that appears to
awareness resulting from and
expressive of that realization
in the conventional world
of historical space-time.

84a

As such, the resultant
dharma and twofold rupa
kayas are two different aspects

of the realization of the
saddharma-ta in the sense
of the dynamic open basis
of all and everything,
the profound principle of
dependent-origination and
the fundamental refuge being
and root-buddha-nature.

84

Again, are the threefold phala-
kayas or the threefold
resultant-body-of-qualities
[Skt: tri-kaya] are:

i] The resultant dharma-
kaya is co-arisen with the
resultant rupa-kaya.

As already stated, the resultant
rupa-kaya is differentiated into
two aspects by yogachara
and elsewhere and are called:

a] The resultant-sambhoga-
rupa-kaya.

b] The resultant-nirmana-
rupa-kaya.

85

The resultant sambhoga-rupa-
kaya, refers to the nature of the
buddha as perceived through
the mind door, that is to say,
through the cognitive sense as
having color and form but
lacking the characteristic of
physicality conventionally
understood as that which
has hardness and softness and
is perceived through the five
senses.

The sambhoga-rupa-kaya refers
to the glorious and joyous nature,
the archetypal freedom and

mutual satisfaction naturally
arisen as a result of, and always
associated with the resultant-
dharmakaya, that is to say,
with the realization of the
saddharma-ta which in this
context is called the dharmakaya
of root and original cause
[Jp: hon-nin-myo] in the sense
of the fundamental and necessary
basis and reason for the arising
of the resultant dharmakaya
of original and root effect
[Jp: hon-ga-myo].

86

The resultant nirmana-rupa-
kaya refers buddha-activity,
to the realization of buddhahood
as expressed through the actions
of thought, word and deed,
as perceived by living beings
through their five senses.

86a

The resultant nirmana-rupa-kaya
always occurs together with
the resultant dharma-kaya and
sambhoga-rupa-kayas.
They are the two and three
inseparable aspects resulting
from the balanced and full
realization of the saddharmata,
that is to say, the svadi-dharma-
ta-kaya of fundamental or root
cause in the sense of the
fundamental nature, root. and
necessary basis of all and
everything.

87

Again, the two and three
resultant-kayas when
understood in the ontological
and soteriological senses
are as follows:

i] The resultant dharma-kaya is the reality of shunyata, or the emptiness of separate reality and non self nature of all dependently arisen phenomena, in the ontological sense, and the full realization thereof in the soteriological sense.

ii] The sambhoga-kaya corresponds to <nama>, or <awareness> in the ontological sense, and to liberated-knowing and seeing in the epistemological and soteriological sense.

iii] The nirmana-kaya corresponds to <rupa> or to all that <appears> to awareness in the broad ontological sense, and to caring-concern [*Pali: metta-karuna*] expressed through the actions of thought, word and deed for the sake of the well being in the ethical and soteriological sense.

Again, the two or threefold resultant buddha kayas are mutually interdependent and co-arisen. They are an inseparable triad. As such, they are neither identical nor different from each other.

88

Again, the two, an three, resultant kayas are called resultant kayas because they both express and describe

the various aspects of the
balanced and fully awakened
knowing and seeing
characteristic of the buddhas,
the fully enlightened beings
resulting from their full realization
and actualization [*Grk: entelechy*]
of knowing and seeing the
saddharma-ta, the fundamental
reality of dependent-origination
and the dynamic open basis
of all and everything in which
body, ego, awareness [*nama*]
and all that appears [*rupa*] to
awareness is a wondrous
display like a white lotus
blossom empty of separate
reality, non-self and naturally
free.

88a

In this sense the saddharma-
ta is the naturally-abiding-
reality body-of-qualities [*Skt:*
svadi-dharma [ta]-kaya] of
original-cause [*Jp: hon-nin*]
in the sense of the basic
reality that makes possible
the realization and actualization
of the mutually dependent
resultant [*Jp: hon-ga*] kayas.

88b

In this way we can
differentiate the buddha-kayas
as:

i] The saddharmata-kaya, the
one buddha-kaya of original
and root-cause, in the sense of
the fundamental basis and
necessary reason
[*Jp: butsu-shin-hon-nin*]
for all and everything,

ii] The two or three resultant-

buddha-kayas of actualized effect [*Jp: butsu-shin-hon-ga*] arisen from the full realization of the saddharma-ta kaya of the root basis .

89

Again, the saddharma-ta-kaya of root-cause and fundamental-basis can also be called the adi-kaya; the adi-buddha-kaya; the svabhava-dharma-kaya; the tathagata-garbha, the buddha-dhatu, the svadi-bhagavata and so on, understood in the sense of the basis [*dhatu*] and body [*kaya*] of qualities that is empty of dependence on any reality other than itself [*Skt: para-shunyata; Jp: ta-ku; Eng: other-emptiness*].

89a

However, the saddharma-ta-kaya in this sense is not to be confused with the resultant dharma-kaya; nor does it necessarily have the same intended meaning as the svabhava-dharma-kaya and jnana-dharma-kaya distinction of the yoga-chara teaching line.

RELIANCE IN THE DHARMA

90

The buddha, the exalted;
the noble; the balanced
and fully enlightened one,
has taught the two refuges;
the three refuges; the four refuges,
and the one ultimate refuge.

91

The two refuge reliances are:

i] First, reliance in one's own abilities.

ii] Second, reliance in the dharma-ta.
of which the maha-pari-nibbana
sutta of the pali recension states:

<Therefore, dwell with knowing-
for-one self as lamp and with
knowing-for-one's self as refuge
seeking no lesser refuge,
and dwell with the dhamma
as lamp and with dhamma as
refuge seeking no lesser refuge.

And how, ananda, does a
bhikkhu dwell with knowing-
for-one's self as lamp, and
knowing-for-one's self as
refuge, seeking no lesser
refuge; with the dhamma as
lamp and the dhamma as
refuge seeking no lesser refuge.

Herein a bhikkhu dwells
aware of sensation in the very
sensation, maintaining this
training in awareness overcoming
both the attempt to grasp
at it or to push it away-
as-self that is common
in the world.

Again aware of feeling in
the very feeling, maintaining
this training in awareness
overcoming both the attempt
to grasp at it or to push it
away-as-self that is common
in the world.

Again, aware of desire in the
very desire maintaining this
training in awareness
overcoming both the attempt
to grasp at it or to push it
away-as-self, that is common
in the world.

Again, aware of thought
and phenomena in that very
thought and phenomena,
maintaining this training in
awareness overcoming both
the attempt to grasp at it
or to push it away-as-self,
that is common in the world.>

92

Here: reliance in one's own
ability, means reliance in one's
own inherent abilities and
buddha-nature in the practice
the path of freedom and liberation.

While reliance in the dharma,
means reliance in the
effortlessly abiding reality
of the saddharma-ta, and
recollection of the teachings
of the buddha in the practice,
realization, and transmission
of the saddharma.

93

Now the four refuge-reliances
are:

i] First, to rely in the dharma,
in the sense of the saddharma-ta,
the unconditioned reality
and buddha-nature as
one's primary refuge, and
in this light respect all the
dharma teachers who are
in accord with the teaching,
practice, realization and
transmission of the
buddha-dharma of naturally
abiding freedom.

ii] Secondly, to rely in the
intended meaning and spirit
revealed between the lines

[*Jp: montei*] of the sutras, the spoken and written teachings of gotama the buddha; the bodhisattvas; ariyas, and so on, and not to rely in the mere superficial and literal meaning but to consider the various spoken and written teachings, and interpretations and so on, in this light.

iii] Thirdly, to rely in the teachings of dharma that are most profound and definitive as primary and not in the limited teachings that are adapted to specific places, times as ends in themselves, but to use and understand these adapted teachings of dharma in the light of the saddharma-ta.

iv] Fourthly, to rely in the practice of dharma through mindfulness and insight as primary and not in mere theory, reasoning, reflection, learning and so on as ends in themselves, but to regard the theory and so on in the light of dharma practice.

94

Again, the three refuge-reliances are the buddha, the dharma and the sangha.

i] The buddha is the very enlightenment, awakening and liberation realized by the buddhas and ariyas.

ii] The dharma is the path and way of awakening, freedom and liberation.

iii] And the sangha is the society,
community and communion
of those noble-ones [*ariyas*]
who realize and transfer
the buddha-dharma for the
wellbeing of all beings.

94a

While the one ultimate refuge
is the saddharma-ta, the profound
principle and reality of dependent-
origination and the dynamic open
basis of all and everything.

The saddharma-ta is the supreme-
refuge-being [*Skt: ishta-devata*;
Jp: go-honzon], the root and basis
of the two, three and four refuges.
That is to say, the saddharma-ta
is the one and universal refuge;
the primary and ultimate
refuge of the buddhas and
ariyas and so on, and the
supreme refuge for all beings:
This is what the garavo sutta
of the samyutta nikaya
means when it says:

<Those who were fully
awakened ones in the past;
who will be awakened ones
in the future, and the fully
awakened ones in the present,
who slay the sorrows of the many,
all live in the past, present
and future holding in reverence
the saddhamma as their teacher.
Therefore, whoever wishes
for wellbeing, and aspires
for greater self-understanding,
should also live revering
the saddhamma as their
teacher, remembering the
buddha word.>

This is the one ultimate refuge of reliance
in the saddharma-ta as the
primordial buddha-nature and root-
teacher who has caused all beings
to enter the way of awakening,
liberation and freedom since
time without conceivable beginning.

95a

Again, the saddharma-ta
in the aspect of the fundamental
principle and basis of all living
beings both awakened and
unawakened is described as
the profound reality and principle
of dependent-origination.

95b

The saddharma-ta is the
necessary reason, condition
and fundamental basis for
the arising and passing away
of all beings, things and worlds.
As such the saddharma-ta is
the reason that all conditioned
dharma, that is to say, all
transient things and experiences
in life and the environment are
empty of separate reality, non-self,
and not I.

96

All dharmas, all dependently
arisen phenomena, all of ego,
body, awareness and all that
appears to awareness comprising
the myriads of world systems in
the ten directions and three
times are impermanent, insecure,
empty of separate reality and
non-self for the reason that they are
the wondrous display of the
saddharma-ta, the irreducible
and fundamental reality of
dependent origination; the
dynamic open basis of all

and everything, the root refuge
being, the root-teacher, the
root buddha-nature, the one
and universal refuge; the only
secure and unchanging refuge.

97

Furthermore, as an appropriate-
means [*Skt: upaya*] of teaching
and practice, the saddharma-ta is
described analogically as a place
or setting, as the fundamental,
root and dynamic open basis,
spacious ground, and support
[*Skt: <dhr>*] of the phenomenal
universe.

98

Again as an abstract principle,
the saddharma-ta is described
and taught as the profound and
fundamental principle of
dependent-origination; however,
the saddharma-ta is not merely
an abstract principle but
a dynamic living reality that
is directly knowable described as
the fundamental buddha-nature;
teacher [*Skt: adi-guru*], and
refuge being as is stated in
the sutras such as the following.
The majjhima nikaya says in part:

<Whoever sees dependent
origination sees the dhamma,
the-real, and whoever sees
the dhamma sees dependent-
origination.>

Again, the samyutta
nikaya says:.

<Oh vikkali, why do you
stare at this corruptible body?
Whoever sees the dhamma
sees me, and whoever sees

me sees the dhamma.
Oh vikkali, in seeing the
dhamma one sees me, and
in seeing me one sees
the dhamma.>

Again, the shalistamba sutra
or rice-grain teaching says:

< Then venerable shariputra
said to maitreya bodhisattva
mahasattva: Today, while
looking a grain of rice the
exalted one said:
Whoever sees dependent-
origination sees the dharma.
And whoever sees the dharma
sees the buddha.>

Again, the vajra-chedika
sutra or diamond-cutter
teaching says in part:

<At that time, the exalted one
again spoke in verse saying:
Those who see me as appearance-
in-form-and-colour, and who
follow me through mere-words
are all mistaken in their efforts,
for such persons see me not.
It is in the dharma that one
sees the buddhas; from the
dharma-kaya, the-reality-
body-of-qualities comes their
guidance.
Yet the true nature of the dharma
cannot be seen nor known
as-a-separately-existing-entity.>

99

Again, when conceived of in
personal terms, the saddharma-ta
is the primordial buddha-ness
[buddha-ta] of the buddhas,
that is to say, the fundamental
truth, in the sense of the

fundamental reality and nature
to which, and in which the buddhas,
the awakened and enlightened
beings are fully awakened to.
It is this very direct knowing and
seeing of the saddharma-ta
that makes the buddhas and
ariyas, the buddhas and ariyas.

99a

The saddharma-ta is the naturally-abiding
buddha-nature [*svadi-buddhata*]
and the root personification
and embodiment [*ishta-devata*]
of the saddharma-ta.

99b

The saddharma, in this sense of the
saddharma-ta, is the one ultimate
treasure and refuge embracing all
treasures and refuges personified
and embodied as the true nature
of all beings, especially in the form of
such beings as the buddha siddhartha
gotama; the samanta-bhadra
buddha; the vairocana buddha;
vajra-dhara buddha, amitabha buddha;
and as the fundamental buddha-nature
and reality that is the saddharma-pundarika
[*Jp: myohoh-rengy*], as is taught
in the body of sutras [*Skt: sutra-kaya*]
and further elaborated on and
interpreted in the on going vast
commentarial [*Skt: shastra*] tradition.

99c

Again, the phrase
<saddharma-pundarika>
literally meaning
<wonderful-dharma-lotus-blossom>
both refers to, and embodies
in the context of dharma practice,
the profound and wondrous-dharma,
the wondrous reality of the
dynamic open basis of all

and everything; the profound
reality of dependent-origination
and the naturally abiding
awakened-nature, liberation,
and freedom that is the very
basis of the life and the world,
signified by the the word pundarika
meaning <white-lotus-blossom>.

99d

Also, the phrase
<saddharma-pundarika>
refers to:

i] In the particular and literal
sense, to the title of the twenty
eight chapter teaching or
sutra text by that name.

ii] In the general sense to
the general title of the entire
collection of sutras as a whole,
that is to say, to the sutra-
body [*sutra-kaya*], which have
the teaching of the
<saddharma-pundarika> as
their ultimate intended basis,
meaning, end and purpose.

iii] And in the most profound
universal sense, the
<saddharms-pundarika> refers to
and embodies the fundamental
reality and true nature itself that
permeates all worlds and
is revealed in all life, that
is directly knowable by those
who look, that is to say the
saddharma-pundarika may be
provisionally described and
recollecte as follows:

<Homage to the buddha of
root-basis, the wondrous-reality
[*saddharma-ta*]
of dependent-origination

and the dynamic open basis
of all and everything
in which body, ego, awareness
and all that appears to
awareness is a wondrous
display like a white lotus
blossom [*pundarika*],
empty of separate reality,
non-self, and naturally
free like clouds and rainbows
appearing and disappearing in
the sky and sounds arising and
ceasing in the air.>

THE ROOT TEACHING AND PRACTICE

100

The sixteenth chapter of the
dharma blossom sutra,
which has traditionally been
considered the core of the sutra
by the tendai, hokke, soto-zen,
shin-gon, and other lineages,
contains the following words in
the japanese shindoku reading:
<hon-gyo no bosatsu-do>, meaning:
the <root-practice of the bodhisattva-
way>.

100a

This phrase refers to the original,
primary and root practice of
the samma-sam-buddhas, the
balanced-and-fully-awakened
beings such as gotama the
shakyamuni, by which they fully
realized the saddharma-ta in time
without conceivable beginning.

100b

This primary and root-practice
is called the practice-of-
original-cause [*Jp: hon-gyo
no hon-nin*] in the sense of the
fundamental basis, since it is the

fundamental method and means
of opening, revealing, entering and
dwelling in knowing and seeing
the saddharma-ta, the fundamental
true nature and ultimate refuge
from dukkha, that is to say, from
all that is without lasting security.

100c

It is the primary practice of
dwelling in mindfulness of
body, ego, awareness and
all that appears to awareness
as empty of separate reality,
non-self and naturally free in
itself; a wondrous display of the
saddharma-ta by which the
causes of un-necessary suffering
are overcome and the realization
of the causes of freedom and
liberation for all living beings is
seen, realized and directly known.

101

It is the timeless saddharma-ta
revealed between the lines
and of the sutras and other
reliable teachings as the ultimate
basis and true nature
of awareness; of buddhahood,
of all beings and worlds;
of the ten and twenty six
directions; the three times,
and the three eternities.

102

It is reliance in the saddharma-ta
and mindfulness of all and
everything as the naturally
abiding wondrous display thereof,
empty of separate reality and
non-self that is the most
profound, simple, direct and
universally accessible means
for all people to open, reveal,
enter, and dwell in the one

and universal enlightened-
vehicle andway [*Skt: buddha-eka-
yana*] regardless of their
mistaken values, confusions
and unawareness.

103

Just as medicine must be
appropriate to the nature
and severity of the illness,
so too, the practice of balanced-
action [*Skt: shila*], meditation
[*Skt: samadhi*], and insight
[*Skt: prajna*] must be
appropriate to the need.
The greater the degree of
confusion in values, the
greater must be the profundity,
simplicity, directness and
universality of the teaching
and practice.
This what chapter sixteen
of the dharma blossom
sutra means when it says:

<This medicine is perfect
in color, scent and taste
and is of great benefit,
therefore may you receive
it and be quickly relieved
of distress and free from
all suffering>.

104

And again the sixteenth chapter
of the dharma blossom says:

<I leave this perfect medicine
here for you.
May you receive it and be
not concerned that it will not
heal you>.

Based on this statement,
Nichiren states in On Returning
Debts of Gratitude:

<In this later age, people's insight becomes shallow, while the buddha-dharma becomes more profound. For example, a mild illness can be cured with ordinary medicine, but a severe illness requires extraordinary medicine with surpassing qualities>.

105

And this extraordinary medicine is the teaching, practice, benefit, and transmission of the saddharma-ta, which is at once the buddha nature and root-teacher of origin; the profound reality of dependent-origination, and the dynamic open ground of all and everything.

106

The teaching, practice, benefit and transmission of the saddharma-ta is the essence and ultimate root and basis of buddhadharma; the basis of sutra and tantra; of sutra and shastra; of shruti and smṛti; of the hetu-yana and phala-yana; of the three turnings of the dharma wheel; of the two, three and four vehicles; of the kriya; charya; and yoga tantra; of the maha; anu, and ati-yanas; of the maha-mudra; dharmamudra; the samaya, and karma-mudra; of the jodo and zen lineages; of the shingon, tendai and hokke lineages and so on.

When one goes to the
 root of all and everything.
 When one penetrates the
 depths of the world.
 When one tears the veil
 before the sanctum
 and reveals the hidden
 essence within.

When one goes through
 the original gate and enters
 the primordial portal. one
 finds only this fundamental
 unconditioned reality here
 called the saddharmata,
 the dharmata, the tathagata-
 garbha [*the suchness-essence*];
 the saddharma, and so on.

TRAINING IN THOUGHT, WORD, AND DEED

108 The four fundamental reasons
 for the enlightened activity of
 the buddhas and ariyas is the
 opening, revealing, entering
 and dwelling in the profound
 view of the saddharma-ta
 for the benefit of all beings
 This is called participating in
 awareness of the saddharma-ta
 [*Jp: kyo-chi-myo-go*], through
 dwelling in reliance, and mindful
 awareness of the saddharma-ta,
 the root buddha-nature; the
 the fundamental-refuge-being [*Skt: svadi-devata; Tib: yidam; Jp: go-hon-zon*] and the primordial-
 teacher [*adi-guru*], the profound
 reality of dependent origination and
 the dynamic open basis of all
 and everything as the centre of
 being, life, and world.

The dharma in thought thought
for the benefit and wellbeing
of all living beings is to receive
and keep the view of life and
world based in the saddharma,
that is to say based in the
fundamental true nature of
the lotus blossom like mandala of
the phenomenal world of awareness
and all that appears to awareness
as naturally empty of separate reality,
non-self and not-i, a wondrous
and ever changing display of
the saddharma-ta,
like sounds arising and ceasing
in the air; clouds arising and
ceasing in the sky; waves
arising and subsiding on the
ocean; bubbles appearing and
bursting on a swift moving
streams, and like the play of
light rays on the shapes and
forms of the world, while
remembering and reflecting
on the intended meaning of
the buddha-word as is taught
in the samyutta nikaya:

<Those who were fully awakened
ones in the past; who will be
awakened ones in the future,
and the fully awakened ones
in the present, who slay the
sorrows of the many, all
live in the past, present and
future holding in reverence
the saddhamma-[ta]
as their teacher.>

<Therefore, whomever
wishes for wellbeing, and
aspires for greater self-
understanding, should
also live revering the
saddhamma as their
teacher, remembering

the buddha word.>

This is the buddha word:
Homage to the buddha
and the noble sangha who
have taught the saddharma for
the wellbeing of all beings.
By the reality of the dharma,
may all beings be free from
suffering as we wish
to be free from suffering,
above, below and all around.
May our parents, family and
friends, both living and
deceased be healthy, prosperous
and wise.
May they rely in the dharma;
live the middle way,
and benefit each other
and all beings.
May there be world peace;
justice and the triumph
of the seeking spirit and
caring heart over the dark
forces of greed, ill-will,
selfishness and ignorance.
May new opportunities and
insights continually open up.
May obstacles change into
blessings.
And may all noble aims in
life be realized.>
<Homage to the wonderful
dharma of naturally abiding
freedom.
By this truth, may all beings
be showered with blessings
in worlds without end.>

To practice the saddharma, the
true nature of this lotus
blossom like world in speech,
one dwells in the profound and

liberating view that body, ego,
awareness and all that appears
to awareness is empty of separate
reality, non-self and not I, and
recites again and again both
vocally and silently the
dharma recollection:

<Homage to the teaching of the
buddha of the origin,
the wonderful dharma lotus blossom.
*[namu-butsu-hon nin myohoh-
renkay-kyo]*>

<Homage to the wonderful dharma
[nam-myoho-renkay-kyo,

myoho-renkay myohoh-renkay
myohoh-kay>.

<nam-myoho-renkay-kyo.>

in mindfulness of
the buddha saddharma-ta
for the prosperity, wellbeing
and awakening of all living
creatures in worlds without
end

111

THE TRAINING IN BODY AND DEED

Again, to the practice of dharma,
the true nature of this lotus
blossom like world in body and deed,
is the training in mindful-awareness
of breathing, and the further
practice of mindful sitting,
standing, walking and reclining
while noting whatever sensations,
feelings, desires and thoughts
as they arise and pass
away as non-self and not-I
as described in the
Chedana sutta or the
Cutting through teaching
contained in the Sanyutta
as follows:

<Such i heard. At one time.

The exalted one said:

Appearances [*rupa*],

feelings [*vedana*],

memories [*sanna*],

desires [*sankhara*]

and thoughts [*vinnana*]

are impermanent [*anicca*].

Whatever is impermanent,
is without-lasting-satisfaction

[*dukkha*].

Whatever is without-lasting-
satisfaction is non-self [*anatta*].

Whatever is non-self is

not-me [*na-mamam*],

not-i [*na-ham*], and not-

my-self [*na-me-atta*].

And this is how everything

should be regarded

as it truly is, with insight.

One who develops insight

in this way, understands

the danger in grasping at

appearances, feelings,

memories, desires and

thoughts as me and mine.

Understanding the danger

in grasping at things as

self, one no longer grasps

at them.

No longer grasping at

them-as-self, one is freed.

Being freed, there is knowing

of freedom.

Thus one realizes that

unseeing [*avijja*] is cut-off

[*cheda*]; the-sublime-life

[*brahma-cariya*] is lived

and the task complete.

In the midst of conditioned

and transient things,

there is unshakable freedom

and liberation.>

This is the buddha word!

THE UNIVERSAL DHARMA

112

All terms and names such as:
the saddharma; the dharma;
the dharmata; brahman;
and the various buddhas
such as gotama; amitabha;
akshobhya; vajradhara;
samantabhadra and so on;
the various bodhisattvas
such as avalokita; manjushri;
samantabhadra; maitreya;
kistagarbha [*Jp: Jizo*], and so on;
the various dharma protectors
such as vajrapani; mahakala;
achala, and so on;
the various devata such
as vishnu; siva; brahma;
ganesha; lakshami; maha-ma,
the great-mother, and so on;
the avatars such as
rama; krishna, and so on,
can all be understood in the
context of buddhadharma as
ultimately referring to the
unconditioned, timeless and
fundamental reality called
the saddharma-ta,
the supreme refuge being;
the profound reality of
dependent origination
and the dynamic open and
secure basis of all and
everything in which all
and everything is a
wondrous display empty of
separate reality, non-self
and naturally free.
It is this fundamental reality that
is the ultimate basis, and
concern of living beings..
It is this that is the ultimate
end, aim, and purpose
of sentient existence.
It is this that is everywhere

read, recited, discussed
and written about.
Whether realized or not,
there is no science, no
teaching nor tradition that
does not have this as its
ultimate basis, end and goal,
And yet it can only be directly
known through an open
and seeking attitude [*bodhi-citta*]
of caring-concern [*shila; sila*];
mindful awareness
[*Skt: samadhi; Jp: shi*]
and penetrating insight
[*Skt: prajna; Jp: kan*]
into the causes of wellbeing
and the arising of liberating
understanding.

113

Jigmed lingpa states in the
Innermost Essence:

< Onw has no need of books
because he sees apparent
phenomena, and the whole
of existence as the mandala
of the teacher>.
Unquote.

Here, the teacher or guru
refers to the the root-teacher
who is the reality of the
dharma in the sense of the
saddharma-ta as is taught
everywhere in the sutras.
The saddharma-ta in this
sense of the primordial and
root teacher, is the root-refuge-
being [*Skt: svadi-ista-devata*;
Tib: yidam; Jp: go-hon-zon];
the principle of dependent
origination, and the dynamic
open basis of all and every-thing.

Again, the word mandala

meaning: all-encompassing
is the all inclusive field, world,
and universe of dependently
arisen phenomena, that is to say:
the universe of all persons,
places and things; of body,
ego, awareness and all that
appears to awareness; of
sensations, feelings, memories,
desires and thoughts as the
wondrous display of and in the
saddharma-ta its ultimate
centre and pervasive basis.

One views the dependently arisen
phenomenal universe of multiverses
as a single all embracing mandala ,
a wondrous display of the
saddharma-ta, the unconditioned
and primordial reality that is
everywhere revealed and
displayed in front, inside and
all around us.

ABSOLUTE OTHER EFFORT

114

The saddharma-ta is the
naturally and effortlessly
abiding basis of both reliance
in relative self-effort in the
sense of one's own effort in
accomplishing a task,
and reliance in other-effort
in the sense of reliance in the
already accomplished effort
of another such as the already
accomplished eighteenth
vow of amitabha buddha to rescue
all those who rely in this vow.

114a

Both self-effort and other
dependent effort are here considered
relative in the in the sense that
they are both practiced form and

based in the viewpoint of the
dependently arisen or relative reality
of the phenomenal world.

However, from the ultimate,
absolute and non-relative point
of view, the fundamental
basis of both relative self
and other effort is reliance in the
ultimate reality of the naturally
abiding saddharma-ta, the naturally
and effortlessly abiding basis of
all and everything that is neither an
act of reliance in self nor other effort,
but the effortlessness of the
naturally abiding basic reality,
suchness [*tathata*] that is
just so in itself.

114a

Both reliance in self and
other effort in the practice
of the path ultimately depend
on the the effortlessly abiding
saddharma-ta, but the effortlessly
abiding saddharma-ta and suchness
does not depend on reliance in
relative self nor other effort.

115

Relative self-effort is like
the effort to provide the water,
sunlight, soil, time and space
that are the necessary
supporting conditions for
the growth of a plant.

116

While in this analogy, relative
other-effort is like the naturally
abiding inherent power of the
plant to grow and blossom when
given the appropriate and
necessary supporting conditions.

117

While the absolute or
unconditioned other-effort is
like the effortlessly abiding power
of the sun as the root condition
for the very existence of the
sunlight, liquid water, soil,
plant, and animal life, as well
as being the root and basis
for the efforts on the part of living
beings to live in accordance
with these supporting conditions.

118

However, a non-dependently
arisen self-effort in the sense
of a dependently arisen and
conditioned ego as an unconditioned
self is not found when investigated.

118a

Furthermore such a unconditioned
conditioned relative self effort
contradicts the principles of
valid reasoning and the reports
of reliable tradition.

119

Here again, absolute other-effort
corresponds to the unconditioned
view of the four noble truths
or facts of the ariyas,
in the sense of naturally
abiding four truths of the noble
ones from the viewpoint of
unconditioned reality who in this
context are the bodhisattvas
of the earth in the sense
of the bodhisattvas of the
primordial ground of all
and everything.
The four truths of unconditioned
reality are:

- i] First, the truth or fact of the
naturally and effortlessly
abiding unconditioned

freedom and liberation;

ii] Second, the fact of its non-arising;

iii] Third, the fact of its non-ceasing and overcoming;

iv] Fourth, the fact of the path of naturally abiding, where the basis, method, and goal of liberation and freedom is effortlessly present as the naturally abiding display of the saddharma-ta [*Jp: myo-hoh*] like the display of white lotus blossom [*Skt: pundarika; Jp: ren-kay*],

120

Unconditioned naturally abiding-effort is taught in the sutras and elsewhere from the viewpoint of both theory and practice, for example, the second chapter of the saddharma pundarika teaches absolute naturally abiding-effort from the viewpoint of theory when it states:

<Shariputra, know that in the past i made a vow wishing to cause all creatures to be as i am, without any difference from me. In accordance with this vow all is now fulfilled for i have changed all living-beings and caused them to enter the-fully-enlightened way.>

121

Again, chapter sixteen of this same sutra teaches naturally

abiding effort from the viewpoint
of accomplished when it states:

<My self realization of buddhahood
arose, measureless
hundreds and thousands
of tens of thousands and
hundreds of thousands of vast
ages ago.
Throughout these measureless
ages
i have proclaimed the dharma
causing measureless masses
of creatures to enter the
enlightened path.>

THE BASIS, PATH, AND RESULT

122

The balanced or middle-view
characteristic of the buddhas,
the fully awakened ones
concerning the cause of
awakening, liberation and
freedom in terms of the
basis, path and goal is
as follows:

i] The basis is the root cause,
in the sense of the fundamental
basis, condition and reason that
makes the path and the result
possible.

ii] The path is instrumental
cause in the sense of the fundamental
basis, condition and reason that
makes the result possible.

ii] And the goal is the final
cause in the sense of the fundamental
basis, condition and reason that
is the actualization root and
instrumental causes.

123

First, the basis in the sense of the root cause of awakening and freedom is the reality of the saddharma-ta, in the sense of the primordial buddha-nature; the profound reality of dependent origination and the dynamic open basis of all and everything.

123a

In this sense the saddharma-ta is the fundamental basis and necessary precondition for all and everything without which no bondage, no liberation, no path, no existence, no nonexistence, nor both, nor neither, would be knowable even in the most ordinary and conventional sense.

124

Second, the path in the sense of the instrumental cause of awakening and freedom is the one and universal vehicle, path and way of reliance in the saddharma-ta, and the practice of caring, mindfulness, and insight into the true nature of body, ego, awareness and all that appears to awareness as empty of permanence, empty of lasting security, empty of separate reality and non-self.

125

Third, the goal in the sense of the final cause is the actualization of awakening and freedom through the practice of the path, that is to say, the final cause is the intend end or purpose of the path in the sense that it is the aim, the actualization of

which motivates and initiates
the practice of path, which is
ultimately based in the reality
of the saddharma-ta which makes
all possible, and leads to
the to entering and dwelling in
the direct knowing and vision
of the saddharma-ta realized
by the ariyas who dwell
in this resultant direct knowing
and seeing through the
realization of one of the four
resultant realizations, such as
stream-entry and so on.

126

Again, the ultimate and
irreducible basis of all and
everything is the saddharma-ta,
also known as the primordial
buddha-nature; the profound principle
or <mystic-law> of dependent
origination and the dynamic open
basis of all and everything, the
one and universal treasure-refuge
embracing the three treasure-refuges;
and the two and threefold
buddha-kayas as the ultimate
basis, path and goal of
awakening and liberation.

127

Ultimately, the path is the
buddha-eka-yana, that is to say,
the one and-universal-way of
opening, revealing, entering
and dwelling in liberating knowing
and seeing through reliance in
the saddharma-ta and the practice
of mindfulness and insight into the
true nature of body, ego, awareness
and all that appears to awareness
like a lotus blossom as naturally
empty of separate reality, non-self
and naturally free, for the wellbeing
and freedom of of self and others.

128

The goal, end, and result of the path is the actualization of the four degrees of direct knowing and seeing the saddharma-ta by the ariyas or noble-ones, that is to say, by the stream-enters; the once-returners; the non-returners; and the arahatis including all shravakas, prateyaka-buddhas, bodhisattvas, and buddhas.

BODHISATTVA

129

Again, a bodhisattva, literally meaning an 'awake-being' is a being who dwells in the spirit of <bodhi-citta>, that is to say, a being who takes the dharma in the sense of the saddharma-ta, the root awakened-reality-body-of-qualities; the fundamental principle and reality of dependent origination, and the dynamic open basis of all and everything as their root refuge and teacher [*adi-guru*], their root ideal, value, and purpose in life for the sake of removing the root cause of insecurity and all un-necessary suffering in the life of self and others,

129a

On going reliance in the saddharma-ta is the naturally abiding basis of prajna or liberating-insight and karuna or empathetic-caring-concern for the sake of removing the root cause of basic unknowing; insecurity and suffering.

129b

Bodhi-citta ,or the awakened
and enlightened-attitude, has
nothing to do with adding
and subtracting anything;
with attaining and giving up;
with self and other; with
bondage and freedom as
if these various concepts
exist as separate entities
or realities in themselves;
rather the bodhisattva's
empathetic caring-concern
[Pali: metta-karuna] is based
in taking refuge and reliance
in the saddharma-ta in the
sense of the buddha-dharma-
kaya of root-cause and condition
and ongoing mindfulness of the
naturally abiding emptiness of
separate reality and non-selfness
of all mental and non-mental
phenomena, the full realization
of which is called the resultant-
buddha-dharma-kaya of root-effect
[Jp: butsu-ho-shin-hon-ga].

129c

Again, the notion that a
bodhisattva is a being who
gives up full enlightenment until
all other beings are enlightened
is an entirely mistaken notion
which is not in accord with the sutra
teachings; the principles of valid
reasoning; nor with the evidence
of direct knowing and seeing;
rather bodhisattva is a term for
enlightened activity, which in turn
is the expression, manifestation
and display of the teaching,
practice, benefit and transmission
of knowing and seeing the
saddharma-ta.

Again, a bodhisattva is a being
who is both practicing the
path of fully awakened knowing
and seeing for the benefit and
wellbeing of others while at
the same time embodying,
incarnating, displaying, and
revealing the activity of liberating
knowing and caring-concern
that is inherent in the realization
of the saddharma-ta, the primordial
buddha-nature and buddha-
dharma-kaya of root-cause,
that is to say, the ultimate true
nature, the fundamental and
root reality-body-of-qualities
[Skt: adi-saddharma-kaya;
Jp: hon-myohoh-shin] revealed
in front, inside and all around us.

131

The saddharma-ta, in the sense
of the fundamental buddha-
nature is the non-dependently
arisen necessary precondition for
the arising of bodhi-citta, or the
enlightened-attitude. .

131a

Again, the saddharma-ta in
the sense of the profound reality
of dependent-origination;
the dynamic open basis
of all and everything and
the root-refuge-being,
[Skt: svadi-ishta-devata] is
the fundamental root and basis
of the dependently arisen,
impermanent and insecure
phenomenal universe of beings,
places, things and times.

131b

All this is extensively taught
in the sutras such as the
shri-mala-devi sutra; the

vimalakirti sutra, the prajna-sutras, the saddharma-pundarika sutra. the nikaya suttas, and so on.

132

Again, the saddharma-ta is immanent in all individuals as their unchanging reality, true nature and fundamental basis, and in this sense is variously called the tathagata-garbha or the essence of the one who based in suchness who is come-into-the-world-but-is-not-fooled-by-the-world; or the buddha-garbha: the enlightened-essence; or by the term buddha-dhatu, or buddha-nature and presence, and by many other terms and names.

133

It is because of the root buddha-nature or the fundamental reality of the saddharma-ta in the sense of the fundamental true nature of all beings, places and things that living beings are able to experience pain and pleasure; dissatisfaction and satisfaction; insecurity and security; unknowing and knowing; un-enlightenment and enlightenment; bondage and freedom; samsara and nirvana and so on.

Again, this is extensively taught in the sutras.

134

Again, it is because of pleasure and pain, security and insecurity, and so on, that living beings are capable

of the desire for enlightenment,
liberation and freedom therefrom;
so that when this longing
and aspiration is expressed
conceptually through language
in the traditional cultural context
of buddhadharma, it gives rise
to such notions as bodhi-citta,
so that when beings open,
reveal, enter and dwell in
bodhi-citta, in the awakened
and enlightened-attitude of caring
and insight into non-selfness,
they are called bodhisattvas.

The noble value and ideal of
bodhi-citta or the enlightened-
attitude in turn gives rise to various
formal expressions of this
attitude in language, such
as the vow to remove suffering
and give peace to all living
beings; also to the four bodhisattva
vows; the six paramitas, the
training [*vinaya*] regulations,
and so on.

MINDFUL AWARENESS

135

Mindful awareness [*Skt: smṛti*;
Pali: sati], literally means
<to remember> or to <recall
again and again>.

In buddhadharma, mindful-
awareness refers to the mindful
awareness of the saddharma-ta
as the basis and true nature
of all and everything and is
described by gotama the buddha
as the eka-yana or the one
and universal-way or vehicle
of freedom and liberation.
Mindful-awareness is the basis
of both meditative-absorption
[*samādhi*] and liberating insight
[*prajña*] into non-self.

The practice of mindful awareness
can be described as threefold.

136

First, there is direct non-
conceptual mindful-awareness,
where the content or object
is the impermanence, the
lack of lasting satisfaction, and
the non-selfness of all
dependently arisen reals
or phenomena, that is to say,
of all momentary dependently
arisen sensations, feelings,
desires-intentions and thoughts
as they arise and pass away
in rapid succession without
grasping at them or pushing
them away which leads to
resting in the direct, bare,
naked, and choice-less
awareness of them, called:
<equanimity-with-regard-to-
[arising-and-ceasing]-formations>
[Pali: sankharupekha-nyana].

136a

Second, there is conceptual
mindful-awareness, where
the object is the qualities of
a particular ideal to be realized.
The texts often summarize
the various ideal qualities
in the practice of mindful-
awareness as the recollection
of the six ideals, namely:

- i] The qualities of the buddha;
- ii] The qualities of the dharma;
- iii] The qualities of the sangha,
- iv] The qualities of the devas;
- v] The benefits of giving; and

vi] The benefits of principled living.

The chief of these is mindfulness
of the buddha, especially in the
fundamental sense of the
saddharma-ta-kaya,
the wondrous-reality body-
of-qualities.

136b

Again, there is the ancient
passage in the maha-pari-
nibbana-sutta of the pali
recension regarding the
practice of mindfulness of
the buddha, dharma, and
sangha called:
< the dharma mirror >.
of which the passage
concerning the buddha is primary.
This passage concerning the
buddha gives ten essential
qualities of buddhahood,
Again the passage is again
condensed into the mantra:
<namo-arahang-buddho>;
<namo-ara-buddho>;
<namo-buddhaya>;
<namo-buddho>;
<namu-butsu>, and so on.

136b

Third, there is aesthetic
practice of mindful-awareness
which combines both the concept
of emptiness of separate
reality and non-selfness of
ego, body, awareness and
all that appears to awareness,
enabling human beings to
overcome the fabric of illusion
and obscuration that veils the
true-nature and basis of all
and everything, the primordial
enlightened-nature, the profound

reality of dependent-origination,
and dynamic open basis and
ground of all and everthing.

138

As a mystic-upaya [*Jp: himyo-hoben*], that is to say, as a profound-method-of-teaching, the basic nature, appearance and activity of the buddha-nature and saddharma-ta, the saddharma given many names and personified in diverse forms in response to differing needs and times for the sake of devotion; visualization; inspiration; reflection [*sadhana*]; and puja [*offering celebration*] for the illumination and wellbeing of beings.

138b

For this reason, in the various lineages of buddha-dharma, the buddha-saddharma-ta is personified as amitabha buddha; samantabhadra buddha; avalokita bodhisattva; manjushri bodhisattva and so on.

Gotama the shakya-muni and buddha, the historical founder of the dispensation of buddhadharma said:

<One who sees me, sees the dharma and one who sees the dharma sees me>

is ultimately regarded as the primary embodiment of the full realization of the saddharma-ta, in which case all the other buddhas and bodhisattvas and so on can be considered to embody and personify the various aspects, qualities and functions of gotama's realization of buddhahood, that is to say, of his

full and balanced realization
of the saddharma-ta, and his
full enlightenment,
awakening, freedom and
liberation from fundamental
un-knowing and un-seeing.

ON PUJA AND SADHANA

139

In general, puja meaning
offering and celebration is
based in the idea and act of
entertaining an honored guest.

139a

In buddha-dharma, there are
two aspects to puja, which
constitute the dharma-practice
[Skt: sadhana; Jp: gon-gyo].

i] Firstly, there is puja in the
sense of the presentation
of material offerings, that is
to say, the presentation of
offerings pleasing to the
five and six senses.

ii] Secondly, there is puja in the
general sense of the offering of
one's practice of balanced conduct
[Pali: samma-sila];
balanced-mindful-awareness
[Pali: samma-samadhi], and
balanced-penetrating-insight
[Pali: samma-panya] by the reality
of the buddha-saddharma-ta
for the wellbeing and freedom
of self and others.

139b

Firstly, material puja refers to
the act of presenting material
offerings, either actual or
imagined, representing the
five sense objects such as

music, lights, scent, taste,
and touch in the form of flowers,
incense; food; drinks, water, cloth,
and music such as the rhythmic
sound of bells; the rotation of
lights [*Skt: arati*] and so on in
honor and veneration of the
buddha relic in the ultimate
sense of the saddharma-dhatu
contained within relic containers
in the form of stupas, buddha-
icons, statues, paintings,
mandalas and so on.

139c

In this sense, to perform
puja by presenting material
offerings in honor of the buddha
who in actuality is the buddha-
dharma-ta-kaya, the primordial
buddha-nature, teacher and
essence of the three treasures
formally embodied written
mandalas of words and letters,
stupas and buddha icons
as well as naturally abiding as
the true nature of all beings, places
and things is everywhere taught
in the sutras to be a supporting-
condition for the arising of vast
blessings for living beings up
to and including even the supreme
blessing and benefit of
awakening and freedom.

140

Secondly there is puja in
the sense of dharma-offering
as taught in the sutras
which consists of the
threefold training and
practice of:

- i] Balanced insight [*Pali: samma-panya*] based in:
- ii] Balanced mindful-awareness
and meditation [*Pali: samma-*

samadhi], which in turn is
based in:

- iii] Balanced action [*Pali: samma-sila*]; in non-harming, caring and concern for others in thought, word and deed,

140a

Again, it is taught in the sutras that dharma puja is superior to material puja; however, in actual practice of buddha-dharma, material puja and dharma puja are combined thereby encompassing the blessings of both.

140b

Although strictly speaking dharma puja is superior to material puja in the sense that it informs and illuminates understanding [*prajna*], which together with meditative serenity [*samadhi*] and noble conduct [*shila*] constitutes the path of liberation, material puja is able to help ground this understanding in the world of sensory experience, while dharma puja deepens, broadens and enriches the quality purpose and meaning of sensory experience.

140c

In this way, both dharma and material puja mutually support, and enhance each other. Dharma puja deepens our understanding of the nature and basis of life, while material puja broadens and enriches life.

140d

Dharma puja is like the

health and nutritional qualities
of food and drink, while
material puja is like the
sensual and pleasurable
qualities of food and drink.

141

Again, material puja essentially
consists of offering the objects
of the five senses to gladden
and delight the worlds, that
is to say:

141a

Lights are offered representing
insight [*punnya*]; direct knowing,
and vision for the dispelling [*Skt:*
arati] of the fundamental darkness
of un-knowing and unseeing.

Flowers and plants are offered
representing meditative mindful-
awareness [*samadhi*].

Incense is offered representing
beneficial action [*karma*] of body,
speech, and thought.

Water is offered representing
the one taste of the saddharma-ta
which washes away illusions
and quenches the thirst for
awakening freedom and liberation.

Music, such as the sound
of bells and so on is offered
for the transference [*Skt:*
parinama; *Pali:* *patidana*;
Jp: *eko*] of blessings to all
living beings.

141b

There are many explanations
regarding the meaning and
significance of the various
offerings complexities within
the various traditions and practice
lineages of buddhadharma.

142

Again, dharma puja consists
of offering the dharma,
in the sense of the practice
of the path of balanced conduct,
meditation, and direct insight
into the emptiness of separate
reality and non-self nature
of all and everything.

143

Again, dharma-puja is of
two kinds:

i] Conceptual, and

ii] Non-conceptual.

i] Conceptual dharma-puja
consists of the mindful-
recollection of the qualities
and profound nature of the
saddharma-ta; the buddha,
the bodhisattvas and ariyas,
and so on, as well as the
teachings of gotama
the buddha as transmitted
in the sutras and reliable
commentarial and practice
linages of the historical sangha.

ii] Non-conceptual dharma-
puja consists of mindful-
awareness [*samadhi*] of ever
changing sensations, feelings,
desires, and thoughts as empty
of permanence, lasting-security,
separate reality, and as non-self
for the wellbeing and liberation
of all beings.

144

Again, puja in the sense of
the combined expression of
both material-puja and dharma-
puja is performed as a sadhana
or dharma-practice through

the actions of body, speech
and mind in order to inspire,
deepen, and broaden awareness

[Skt: samadhi];
liberating-insight *[Skt: prajna]*
and beneficial-action *[Skt: shila]*
for the wellbeing of self
and all beings.

144a

In terms of bodily action,
the sadhana of puja is offered
through such acts as washing
and refreshing the face and
hands; through bowing,
placing the palms of the
hands together and so on,
and through ritually presenting
material offerings representing
and embodying the six senses;
the sense objects and the six
sense knowings; the body,
ego, awareness and all that
appears to awareness; the
basic interactions of solidity,
fluidity, heat, motility, space
and time that comprise the
totality of all and everything
as is concisely stated in the
<sabba sutta> or <the all teaching>
contained in the samyutta nikaya
of the pali cannon as follows:

<Oh bhikkhus i will teach you
the all.

Listen closely and i will speak.

Now oh bhikkhus, what
is the all?

The eye and visible objects;
the ear and audible sounds;
the nose and scents;
the tongue and tastes;
touch and tactile objects;
awareness and all that
is knowable.

This oh bhikkhus is called
the all.

Now if someone should say:

Rejecting this all, i will
proclaim some other all!

If when questioned as to
the basis of their claim, they
would be unable to point to it,
and furthermore consternation
and vexation would arise in
them.

The reason, oh bhikkhus,
is that such a claim would
be outside their range-of
-direct-knowing.>

ii] Now in terms of speech, the
sadhana of puja is offered
through the conceptual and
non-conceptual, vocal and
silent recitation of sutras,
recollections, mantras and
so on embodying various
aspects and qualities of
the buddha-saddharma-ta.

In this regard the primary
or root recitation and mindful
recollection is the vocal
and silent recitation of the
all embracing saddharma-ta
itself which traditionally takes
the form of the non-conceptual
recitation of the phrase
<saddharma-pundarika>,
preceded by <namo> meaning
<homage> and followed by <sutra>
meaning the <teachingthere-of>,
especially in its japanese shindoku
form of
<myohoh-rengey> usually preceded
by <nam[u]> and followed by <kyo>.
This has become the global standard
for the non-conceptual mindful
recollection of the saddharma-ta
especially since the mid twelfth
century of the common era

beginning originally within the Tendai lineage and subsequently promoted by the Hokke lineage as the primary dharma practice starting with the inspiration of the thirteenth century Tendai monk known by his assumed name of Nichi-ren, literally meaning <sun-lotus>.

iii] In terms of thought, the sadhana of puja is offered through the conceptual and mindful-recollection of the unchanging saddharma-ta, the fundamental, original and root buddha-nature of all beings places and things and the supreme-root-exalted-one [*Skt: shri-svadi-bhagavata; Jp: go-hon-zon*] fully realized [*bodhi*] by gotama, the buddha and tathagata in which all beings, places and things are a wondrous display effortlessly empty of any separate reality and non-self just as they are are.

May it be auspicious!

*
