

LORD JIGTEN SUMGÖN'S CLARIFYING EXPLANATION OF THE FOUR DHARMAS OF GAMPOPA

I respectfully pay homage to
The body, speech and mind of the
Lord of Dharma, the refuge and protector
Of beings of the past, present and future, crown ornament and
Lamp of the world and gods, the precious master,
Famed throughout space.

I will explain the four Dharmas, which are the instructions of Jowo Atisha and the quintessence of the mind of Dakpo Rinpoche.

The precious Lama, who is the embodiment of all the Buddhas of the three times, said: "Of the eighty-four thousands doors of Dharma taught by the complete and perfect Buddha, the great sage, there is nothing that is not included in these four Dharma of realization of the precious Lama Gampopa."

The four Dharmas are:

- [1] Dharma becoming Dharma.
- [2] Dharma becoming the path.
- [3] The path dispelling delusion.
- [4] Delusion arising as wisdom.

The Lord of Dharma, Phagmo Drupa, said, "If one wonders what it means for Dharma not to become Dharma, it means striving solely for this life, which in turn means working merely for the eight worldly Dharmas." You think, "If I practice generosity, guard morality, study, practice contemplation and meditation, I will gain a lot." Becoming happy with material gain is a worldly Dharma.

You think, "If I do not practice generosity, guard morality and so forth, then I will not gain wealth." Becoming unhappy because of not gaining material wealth is a worldly Dharma.

You think, "If I practice generosity, guard morality, etc., I will become very famous." Therefore, you practice generosity, guard morality, etc., in order to find fame. Being happy because of finding fame and reputation is a worldly Dharma.

You think, "If I do not practice generosity, guard morality, etc., I will not find great fame." Being unhappy because of not having fame and reputation is a worldly Dharma.

Further, you think, "if I practice generosity, guard morality etc., then I will be happy." You wish to be happy and therefore do these practices. Being happy with happiness is a worldly Dharma.

You think, "If I do not practice generosity, etc., I will not be happy." Becoming unhappy with unhappiness is a worldly dharma.

You think, "If I practice generosity, guard morality, study, practice contemplation and meditation, etc., then I will gain great praise." Being happy with praise is a worldly Dharma.

You think, "If I do not practice generosity, etc., then others will criticize me." Being unhappy with criticism is a worldly Dharma.

Thus, from the eight worldly Dharmas, four are categorized under desire:

- [1] Becoming happy when gaining material wealth.
- [2] Becoming happy when gaining fame and reputation.
- [3] Becoming happy when things are good.
- [4] Becoming happy when receiving praise.

Of the eight worldly Dharmas, four are categorized under aversion:

- [1] Becoming unhappy when failing to gain material wealth.
- [2] Becoming unhappy when gaining a bad reputation.
- [3] Becoming unhappy when all things are bad.

[4] Becoming unhappy at criticism.
Ignorance indirectly pervades all eight.

In brief, the eight worldly Dharmas are not beyond desire, aversion, and ignorance.

Whatever actions are committed with a motivation of the eight worldly Dharmas are solely non-virtuous.

In *Ratnāvali*, Ācārya Nāgārjuna says:

Actions produced from
desire, aversion, and ignorance are non-virtuous.
Actions produced from non-
desire, non-aversion, and non-ignorance are virtuous.

In *A Letter to a Friend*, again Ācārya Nāgārjuna says:

Knower of the world
Gain, loss, reputation, disrepute, happiness,
Unhappiness, praise, and criticism are called
eight worldly Dharmas.
Be indifferent to these eight worldly Dharmas, so that they are not
objects of your mind.

Whether Dharma becomes Dharma or not depends on one's own intention. For example, if the root is medicine, then the stalk, leaves, branches, and their fruits all are medicine. If the root is poison, then the stalk, branches, leaves, and their fruits all are poison. Whatever actions are undertaken through body, speech, and mind with a motivation of Bodhicitta are virtuous actions, because bodhicitta is virtuous in the beginning, middle, and end.
Buddha also says:

Because it is virtuous in the beginning, in the middle,
and at the end, it has been taught by the past Buddhas.
The future Buddhas also will teach it
and the present perfect Buddha teaches it again and again.

Therefore, the Dharma does not become Dharma when striving only for this life, engaging solely in the eight worldly Dharmas. Therefore, as an antidote to that we should contemplate death and impermanence. We will not remain long in this world, we have to die, death is certain, and death is irreversible. We will die soon, die and not remain. The time of death is not fixed. We can have no confidence that we will not die today, and there is no certainty that we will not die tomorrow.

In *A Guide to the Bodhisattva's Way of Life*, Ācārya Śāntideva says:

Who knows who will die tomorrow.
We should live accordingly today.
The great army of the lord of
Death is not our friend.

Even though food and clothing are conditions for living, one can die choked by food, by indigestion, or by food poisoning. There are countless examples. One can be suffocated by clothes. There are many such examples. Food and clothing, which are necessities of life, can bring about death. We can die on the way to do business. We can die from a wound as small as the eye of a needle. One can die from a severed nerve as small as a horse's hair. Since there is nothing that does not become a condition for death, no one can have the confidence to live long in this world.

In *A Letter to a Friend*, Ācārya Nāgārjuna says:

There are many hindrances to this life.
When it is more transient than bubbles blown by the wind,
inhaling and exhaling, it is a wonder
that we have leisure of waking from sleep.
There is certainty of the time of death.

In *Verses Spoken Intentionally*, Ācārya Ārya says:

Some die old, some die young.
Some in the prime of life.

Some just after birth,
Some even die in the mother's womb.
If they all eventually die, then who has
the confidence that they will stay alive?

Furthermore, in the *Sūtra of the Wise and Foolish*, it is said: "That which is born will die. That which has come together will part. That which has been gathered will be spent. That which rises will fall."

Thus, four types of natural logic are taught. At death, one has to leave behind all wealth, relatives, friends, possessions, one's youth, enemies, and so forth. At the very least, one has to leave behind one's body that cannot stand sickness, heat, cold, and hunger. No one can say this is the person who escaped death. Therefore, one should understand everything is subject to death and impermanence. There is momentary pleasure in this life, but this life is impermanent like water falling from a steep mountain.

In the *Great Pinnacle Collection*, it is said:

Friends, this life goes by quickly
like the fierce water falling from a steep mountain.
A childish person does not realize it,
and unwisely become intoxicated by the arrogance of desire.

And...

Composite phenomena are naturally fluctuating, nowhere are
they permanent.
All phenomena are subject to disintegration. This is understood
by the wise.

Youth is transient. The young become the old without effort, just
as a flower is taken away by frost.

In *Anityatā Sūtra*, it is said:

Youth is transient, and the body is also not permanent.
Health is impermanent, and wealth is not permanent.

Wealth is impermanent. There are countless examples of those who become rich and later become hungry. There are countless examples of those who have accumulated wealth through profit and business, but later go empty-handed having been robbed by enemies.

In *A Guide to the Bodhisattva's Way of Life*, Ācārya Śāntideva says:

There are those who obtain much wealth,
and they will enjoy it for a long time.
However, they will go empty-handed and naked,
as if they were robbed by a thief.

Moreover,

Even though they enjoy wealth, etc.,
their wealth will be controlled by others.
Even though bees gather honey diligently
it will be enjoyed by others.
Even friends are transient.

In *A Guide to the Bodhisattva's Way of Life*, Ācārya Śāntideva says:

If flesh and bones that are created together
will part and go their separate ways,
what need to mention friends?
What need to mention enemies?

The Lord of Dharma says:

Like a child looking at a rainbow
is the company of friends.
Therefore, no one can help.

In *A Guide to the Bodhisattva's Way of Life*, Ācārya Śāntideva says:

Lying in my bed
surrounded by friends and relatives,
the feeling of life being severed

will be experienced by me alone.
What help is a relative? What help is a friend?
At that time, merit is the only refuge,
and that I have not relied on.

At the time of death, nothing will follow me except the actions
that have been accumulated.

Ācārya Ārya says:

King, when by the liability of time you have to leave,
wealth, friends, and relatives will not follow.
Wherever kings may go
their actions will follow like a shadow.
Thus, if one accumulates merit then one can gain wealth.

Ācārya Śāntideva says:

I must give away all belongings accordingly,
if I must leave behind all belongings,
and travel alone to an unknown place,
only those are given for the sake of virtue
will come before me.

In *Punyabalāvadāna*, it is said:

Happiness is gained by accumulating merit.
Therefore, people accumulate merit.
Accumulate it again and again,
and do it accordingly.

Thus, in order for Dharma to become Dharma one needs to
renounce this life by contemplating death and impermanence.
Renouncing this life is called the stages of the path of the person of
lesser mental scope. While you are lying on your last bed, drinking
the last drop of water, taking your last food, surrounded by relatives
and dear ones, exhaling long and inhaling short, there is no refuge and
protector other than the Dharma. Therefore, I ask that you keep this

in mind.

Furthermore, even though the Dharma becomes Dharma. Dharma must become the path. After renouncing this life if one works for the result of happiness of samsara in the next life, such as the realms of gods and humans, then the Dharma does not become the path. Therefore, one should know all of samsara as being in the nature of suffering.

Ācārya Ārya says:

If the gods, humans, and the three lower realms,
this wheel of the five types of beings,
are impermanent and unstable like a dancing god,
what wise person can put their trust in this?
This is the great nature of suffering.

Ācārya Vasubandhu says:

There is no happiness in samsaric beings.
There is no cold in fire.
There is no fragrance in filth.

There are six types of beings, four states of birth, and five paths for samsaric beings. For those beings who unwillingly wander in samsara there is nothing but suffering. In the hell realm, there is the suffering of heat and cold. In the hungry ghost realm there is the suffering of hunger and thirst. In the animal realm, there is the suffering of stupidity, ignorance, and exploitation. In the human realm, there is the suffering of toil and poverty. In the demi-god realm, there is the suffering of combat and dispute. In the god realm, there is the suffering of death, transmigration, and downfall, etc. And there are inconceivable sufferings for each of the six types of beings.

Moreover, there are the eighteen realms of the hell beings, such as the eight hot hells, the eight cold hells, the lesser hell, and the neighboring hell. The experience of suffering is everywhere and constant and intolerable. Just to hear about it is unbearable. Just

hearing about them can make you vomit blood and die. There are many such examples.

Ācārya Ārya says:

In this world, the unbearable suffering of having been stabbed
for a single day by three hundred short spears
does not approach even a portion of
the slightest suffering of the hells.

Regarding the life-span of the hells, in *Treasury of Abhidharma*,
Ācārya Vasubandhu says:

Taking one sesame seed every hundred years from its container
until it is empty, is the life-span of the blistering hell.
The life-span of others are twenty times as much.
The life-span of the cold hell and the hot hell:
In the six hells, reviving hell, etc.,
A single day is equal to the life-span of the desire gods.
In the Extremely Hot Hell, it is half an intermediate eon.
In Avici, an intermediate eon.

There are three types of hungry ghosts: Those with outer obstruction, with inner obstruction, and with shared obstruction. They are tormented by hunger and thirst. Their suffering is long and beyond limit.

Ācārya Ārya says:

Some have needle-eye mouths,
bellies the size of a mountain.
They suffer from hunger.
They have no ability to eat
even the smallest quantity of thrown-out filth.

As for their life-span, they will not die in five or ten thousand years. Their sufferings are inexpressible, but here just a hint of them is given.

Animals experience continual suffering. Most live in stupidity and ignorance. In great oceans, some creatures are as small as sediment in a beer container and they eat their own flesh, and so forth. Some animals live on dry land, where the large ones eat the small ones. These animals have to face the great suffering of being hunted, of being used as beasts of burden, carrying impossible loads, and being beaten with a whip.

Ācārya Ārya says:

There are many sufferings even in the animal realm,
such as being killed, bound, beaten, and cut.
For those who have eliminated peace-bringing virtuous actions
will experience the unbearable suffering of
eating each other.
Some die for pearls, wool,
bones, flesh, and hide.
Some are helpless and are beaten by the hands of others,
exploited and beaten with iron whips and hooks.

There are eleven kinds of suffering for human beings: all pervading and conditioned suffering, suffering of suffering, suffering of change, suffering of birth, aging, sickness, and death. Furthermore, one has the fear of meeting with enemies, the fear of separation from loved relatives, failing to protect what you have, not finding what you do not have. In brief, the five afflicted aggregates are the nature of suffering.

Ācārya Vasubandhu says:

Worn out by toil, poverty, and work,
persecuted by debt, sickness, and a spouse.
Fear of meeting with an enemy, attached to children.
The sufferings of human beings are like hell.

Thus, human beings have eleven sufferings.

Demi-gods are mentally tortured by envy of the wealth of gods. They constantly face suffering of hostility, combat, and dispute. The

gods also have the suffering of demi-gods, and in addition they have no satisfaction from their desires. They have to fight with the demi-gods, and when the signs of death come, they experience more mental sufferings than the Avici hell beings. They experience the suffering of falling into the lower realms. After living in the realms of god, helplessly they fall into lower realm. For example, in the God Realm of the Thirty-Three, a Cakravartin king named Mandhatta was able to live the life-span of one hundred and fourteen Lord Indras. He conquered half the throne of Indra and thought that if he could kill Lord Indra then he would conquer the whole throne, but he immediately fell to the earth.

In *A Letter to a Friend*, Ācārya Nāgārjuna says:

Having become Lord Indra, worthy of offering,
even he, by the power of karma, will fall again to the lower realm.
Even if one becomes a Cakravartin,
one will become again the slave of samsara.

Furthermore, the body of the son of god named Vimalamani, having experienced the pleasure of god's wealth in thirty-three realms, began to have a filthy smell. The luminosity of body also disappeared, and flower ornaments became stale. Celestial maidens and youths lost their love for him and left him alone. He thought, "What is the reason for this?" He realized that his previous merit was exhausted and he had not accumulated the merit for the next life. He then saw that he was going to take birth in the womb of yellow-bellied pig living in the mud of Magadha. He experienced great pain like that of a mother whose only child had died, a camel whose only young had died, and a fish that had been thrown onto the hot desert sands.

Ācārya Ārya says:

One who gains the body of the sun and the moon,
even though the light of their body pervades the world,
they will fall again into the thick darkness and
will not see even their own outstretched hand.

Because the beings of the form realm and formless realm are not liberated from the suffering of change and the all-pervading, conditioned suffering, they constantly suffer. Of the six kinds of sentient beings, the gods and the human beings are superior births, but with such sufferings, samsara is like a burning house or a prison, a pit of fire and a pit of filth. So, every part of samsara is suffering.

By contemplating the faults of samsara in this way, one can understand all of samsara to be suffering. Frightened by this and having no desire for it, you long for peace and happiness for oneself and you cultivate a renunciation of samsara. Then having cultivated a pure life you attain the state of foe-destroyer, freed from the desire that is attached to the three realms. This state of being free from desire is known as no samsara and also as the ethics of renunciation.

Ācārya Ārya says:

If there is no renunciation of samsara,
one will not achieve nirvana.
Without being persecuted by suffering,
beings will not generate despair.

Therefore, transforming the Dharma into the path means to contemplate the faults of samsara and to turn away from the whole of samsara. This stage was named by great Atisha as the stages of the path of the person of intermediate mental scope.

Although the Dharma becomes the path, there is no certainty whether it leads to the Hearers, Solitary Realizers, and so forth. Therefore, in order to dispel the delusion of path, you should renounce the Hearers and Solitary Realizers through love, compassion, and the mind of enlightenment [Bodhicitta]. What are the delusions of the path? It is the Hearer and Solitary Realizer themselves, because being frightened of the sufferings of samsara, they desire peace and happiness only for themselves. They then attain the state of Stream Enterer through pure conduct, after which with great effort they achieve the state of foe-destroyer and so forth. Even Hearers and Solitary Realizers have to realize emptiness in order to free themselves from the samsara. In the *Sūtra of the Ten Grounds*, it is said that the

Hearers' realization of emptiness equates with that of the fifth-ground Bodhisattva, and that of the Solitary Realizer is same as the sixth-ground Bodhisattva. They abide with a single body in the state of nirvana that is the one-sided peace of emptiness.

Ācārya Ārya says:

The Hearers and Solitary Realizers,
until exhorted by the Buddhas,
abide in a single body, in a meditative concentration
of wisdom, intoxicated by pride.
Once exhorted, they engage joyfully in the welfare of sentient
beings through various bodily forms.
Having increased their merits and wisdom,
they will achieve the Enlightenment of Buddhahood.

The paths of Hearers and Solitary Realizers are obstructions or delusions to the path of unsurpassable enlightenment.

In the *Ground of Bodhisattvas*, Ācārya Asanga says:

Living in the hell
is not a permanent obstruction to enlightenment.
But the Hearers and Solitary Realizers are permanent obstruction
to enlightenment.
In order to achieve Buddhahood they first need to generate the
mind of enlightenment [Bodhicitta].

In *Tantra*, it is said by the Buddha:

Just as lords of the three times
generated the mind of enlightenment,
The unsurpassable mind of enlightenment,
I the supreme will generate.

In *Abridged Perfection of Wisdom Sūtra*, it is said:

Without the mind of enlightenment, conquerors will not appear
in world.

So, how will resultant Indra, Brahma, and Hearers appear?

If there is no mind of enlightenment then the Buddha will not appear in world. Without Buddha, the well-taught Dharma will not appear. Without Dharma, virtuous conduct will not appear. Without virtuous deeds the higher realms of Indra, etc., and the liberation of Hearers, etc., will not arise.

The Great Brahmin Saraha says:

One who practices emptiness without compassion
will not find the supreme path.

Therefore, one needs to cultivate love, compassion, and the mind of enlightenment in order to dispel the delusion of the path. Furthermore, the mind of enlightenment is born from compassion, and compassion is born from love.

The Lord Phagmo Drupa says:

Not stopping the water of love,
moistening the root of compassion.
Fully growing the tree of the mind of enlightenment,
I pray that the result of two purposes ripen.

Love is to wish sentient beings to be possessed of happiness, whereas compassion is to wish sentient beings to be freed from suffering. Mind of enlightenment is the wish to achieve the perfect Buddhahood.

In the *Ornament of the Sūtras*, it is said:

You who have affection for living beings,
with the thought, for living beings, to achieve happiness and be
free from suffering,
the thought not to be free from happiness,
who has intention to benefit, to you I bow down.

In the *Ornament of Realization*, it is said:

Generating mind of enlightenment
is the desire for complete, perfect enlightenment
for the sake of others.

Furthermore, if you see all sentient beings as a mother you will cultivate love. If you generate love, compassion will naturally be generated. If you generate compassion, you will generate the wish to be free from suffering. There is no one else other than the complete and perfect Buddha who is free from all sufferings. Therefore, one must generate the thought of achieving Buddhahood.

The Buddha Maitreya says:

Apart from the Lord Buddha, there is no nirvana.

In *Āryaratnameganāma Mahāyānasūtram*, it is said:

To him of great renown and great wisdom,
great Muni, great warrior,
who has transcended the sorrow of samsara,
transcended all mental afflictions,
I bow down.

After developing the thought of attaining Buddhahood, you engage in the causes for becoming a Buddha, which are pursuing with effort the six perfections and in Mahayana Secret Mantra, the generation and completion stages. These all arise in relationship with each other. Thus, the definite cause of the attainment of the perfect Buddha is mind of enlightenment. And it is to be developed by way of four aspects.

In the *Fundamental Wisdom*, Ācārya Nāgārjuna says:

The conditions are of four aspects: causal,
objective, immediate, and dominant conditions.
There is no fifth condition.

The causal condition is to have an affectionate thought towards sentient beings from the beginning, and therefore one should have affection even towards hawks and wolves. The dominant condition

is to receive the instruction of mind of enlightenment from a master endowed with Bodhicitta and who is possessed the thought of cherishing-others more than self. Moreover, in the *Twenty Vows of Bodhicitta*, it is said:

One should receive them from a master,
who is skillful, able, and abided in vows.

③ The objective condition is to have a constant thought of achieving unsurpassable enlightenment and that all sentient beings should be possessed of happiness and freed from suffering.

Ācārya Aksayamati says:

If a mere benevolent thought is
superior than offering to the Buddha,
then one what need to mention who works
for the sake of limitless sentient
beings.

Ācārya Vimalamitra says:

Even though you have no ability to work for others,
you should have that continuous thought.
Whoever has that thought
will become familiar with it.

When you think that you cannot generate such a mind of enlightenment, you will generate it through familiarizing yourself with it again and again.

In *A Guide to the Bodhisattva's Way of Life*, Ācārya Śāntideva says:

There is nothing that does not become easier
when one becomes familiar with it.
One should familiarize oneself with it again and again.

In *Abridged Perfection of Wisdom Sūtra*, it is said:

Water dripping into a pot from beginning to end will fill it.

Likewise, with the first mind of enlightenment you cannot achieve the peace of enlightenment, but without it you also cannot reach enlightenment. The immediate condition is to develop in your mind the thought of cherishing others more than yourself.

Moreover, in *A Guide to the Bodhisattva's Way of Life*, Ācārya Śāntideva says:

If wretched beings trapped into the prison of cyclic existence were to generate Bodhicitta, instantaneously they are called the children of the Buddhas and the worldly gods and humans will bow down to them.

Again in *A Guide to the Bodhisattva's Way of Life*, Ācārya Śāntideva states:

Like the supreme alchemical transformation,
this impure body will become the precious and priceless body of the conqueror.
Hold firmly then to the Bodhicitta.

Thus, when the thought of cherishing for others is generated in your mind, it is called the immediate condition.

Thus,

The mere intention of equalizing self and others,
or cherishing others more than yourself,
exchanging self and others,
others' purpose becomes one's own.

Hence, in order to dispel the mistaken path it is said that one needs to renounce the Hearers and Solitary Realizers by contemplating love, compassion, and the mind of enlightenment. The great Atisha called this the stages of the path of the person of the great mental scope.

The mistaken arising as wisdom is to renounce apprehending phenomena and characteristics by contemplating all phenomena as

emptiness.

Ācārya Śāntideva says:

Through integrating the imprints of emptiness,
the imprints of phenomena will be destroyed.
So, what is the mistaken?
It is mental affliction and conceptualization.

In *Samputanamā Mahātantra*, it is said:

Conceptualization is a great ignorance,
by which one falls into the ocean of samsara.

Abiding in the meditative concentration of non-conceptualization,
like the sky there will be no doer.

The Great Brahmin Saraha says:

When the wind enters the water and disturbs it,
even the gentle water moves like a stone.
When the formless ignorance is disturbed by conceptualization,
it becomes very solid and hard.
Generally, the reality of mind is that it has no self from the very
beginning.

In *Guhyasamāja Tantra*, king of tantras, it is said:

All things are devoid of inherent existence,
aggregates, elements, source of perceptions, apprehended and
apprehender are abandoned.
The no self of phenomena is sameness.
One's mind is unborn from the beginning.
It is the nature of emptiness.

Thus, no self is mistaken as a self by ignorance, and thereby is
mistaken to self and others, etc., from that is accumulated the various
kinds of karma and circling through the three realms, wandering as
the six types of being. This is suffering.

As it is said by Ācārya Ārya:

If there is self, others are apprehended.
From self and others come desire and aversion.
From these two, faults arise.
The root of all faults is
the view of transitory collections.

In *Abridged Perfection of Wisdom Sūtra*, it is said:

All beings are attached to the quick sand of name and form.
Living beings wander in the wheel of cyclic-existence like
a wheel of wind.
Deluded beings are like a deer trapped in a net,
knowing this, the wise move like birds through the sky.

In *Ratnāvali*, Ācārya Nāgārjuna says:

As long as there is the apprehension of the aggregates,
for so long there is apprehension of 'I'.
With apprehension of 'I', there will be karma
and from that comes birth.

Ācārya Śāntideva says:

Desire arises through apprehending 'I' and mine.
Aversion arises when those are harmed.
All defects arise from these two and
beings will be affected by mental affliction.

And again Ācārya Śāntideva says:

Whatever violence is in all worlds.
Whatever suffering is in the world.
All come from apprehending a self.
So, what does this evil spirit do to you?

In this way, karma is accumulated through apprehending a

self, and by karma one suffers in the higher and the lower cycle of existences.

In *Karmasātaka*, it is said:

From diverse karma
diverse beings are produced.

In the *Treasury of Abhidharma*, it is said:

Diverse worlds are produced from karma.

Even though there are many classifications of karma in the teachings of the Buddha and the treatises, in brief, one should know the twofold classification into virtuous and non-virtuous actions. From non-virtuous actions the lower realms and sufferings will arise.

Ācārya Ārya says:

Actions produced from desire,
aversion, and ignorance are non-virtuous.
Likewise, all lower realms.

Ācārya Śāntideva says:

Suffering arises from non-virtuous actions.
“How to be free from it?”
I will think only of this.
From virtuous actions the happiness
of higher realms will arise.

Ācārya Ārya says:

Actions produced from non-desire,
non-aversion, and non-ignorance are virtues.
From virtuous deeds come the higher realms and
happiness in all births.
In the meditative concentrations of the four limitless realms
of Brahma,

the formless realms and so on will experience happiness.

In *Four Hundred Stanzas on Middle Way*, it is said:

With morality one goes to the higher realm.
With the view one achieves the supreme state.

In *Madhyamakāvataṛakārikānāma*, it is stated:

All beings long for happiness.
Without wealth they have no pleasure.
Knowing that the wealth comes from generosity,
the sage first taught the discourse on generosity.

In brief, one should know that virtuous actions and non-virtuous actions are the same in being mistaken. Thus, meditating on the conventional mind of enlightenment itself is even produced by composite phenomena, and causes and conditions. A phenomenon that results from those is pervaded by impermanence and it is also mistaken.

The Great Brahmin Saraha says:

However, meditating on compassion alone,
one abides in this cyclic-existence and will not achieve liberation.

Ācārya Ārya says:

Since love and so on and ignorance are not in contradiction,
the faults cannot be eradicated.
The view of emptiness and ignorance are in contradiction.
Therefore, meditate on emptiness.
By realizing emptiness, you will be released.
All other meditations are for the purpose of emptiness.

When you realize that the delusion, from the very beginning, is spontaneously established, uncompounded and unborn, it arises into innate wisdom devoid of abandonment and practice.

Ācārya Ārya says:

Samsara and nirvana
are not in two different existences.
Knowing the reality of samsara
is called nirvana.

In the *Sūtra of Wisdom of Passing*: “Knowing the mind is the wisdom. Therefore, meditate on the perception of not searching for Buddha in others.” To realize it, on whom should one rely? It will only be realized by way of deep devotion to a fully qualified master. It is not the objects of verbal expression or analysis by the mind. Even the Panditas, who were well-versed in the five classes of science, did not realize it. Ananda, though skilled in the Three Baskets, only gained liberation by relying upon the great practitioner, Ārya Kashyapa. Ācārya Nāgārjuna gained liberation in one night by relying upon the great Brahmin Saraha, who bestowed on him the instruction of cutting the apprehension of ‘I’ nearby a stupa. Ordinary wisdom is not even a sixteenth of the wisdom of Ācārya Naropa, and even he pleased the great meditator Tilopa through twelve penances and achieved the Mahāmudrā siddhi. Therefore, all the great Panditas also went to the great yogi, who was possessed of great experience and realization, and by great devotion gained liberation. The external condition is to respect with full devotion a sublime teacher. The internal condition is to accumulate merits. Without these two conditions, the realization of innate wisdom of mind itself will not be dawned.

In *Hevajra Tantra*, it is said:

Not being expressed by others, simultaneously arisen.
Not to be found anywhere,
relying on a teacher in this life and hereafter and
from one’s own merit it should be known.

In *Abridged Perfection of Wisdom Sūtra*, it is said:

As long as all virtuous roots are not complete,
the perfect emptiness will not be achieved.

Thus, that teacher to whom one makes devotions must be endowed with good qualification, and especially should be one who has the realization of mind itself. From devotion and respect to such a teacher will arise this wisdom.

Cakrasamvara Tantra says:

Through kindness of a teacher,
I have realized the great bliss instantaneously.
I bow down at the feet of the Vajra holder and
jewel-like teacher.

The realization will be generated by devotion to such a teacher from the depth of your heart in the manner of that whatever I know is the kindness of a teacher. This way of devotion is to regard the teacher as a Buddha possessed of the five wisdoms and the three bodies (kāyas). If you cultivate the perception of a teacher as an ordinary person, then it is impossible to generate any attributes. Even if you see a teacher as the Buddha himself, if you see him as the emanation body [Nirmankāya], then you only help living being. If you see him as the enjoyment body [Sambokkāya] then you merely fulfill your own intentions. The realization of mind itself will be generated with performing the ultimate devotion of seeing the Buddha as the Dharmakāya and that whatever I know is due to the kindness of a teacher.

The Great Brahmin Saraha says:

If you make efforts in your devotion
to the transmission of a teacher,
there is no doubt that the intrinsic will arise.

And also:

Naturally unborn from the beginning,
today I have realized it, shown to me by a glorious teacher.

There are two modes of generating the realization: gradually and instantaneously. The instantaneous generation is for those who have

superior capability and limitless practice in previous lives. In this life merely hearing the name of a teacher, seeing his face, or merely listening to his teaching, one realizes the meaning of emptiness. The gradual realization is for those who rely on previous training. These are asserted by the lord Phagmo Drupa.

A person of gradual generation realizes the realization in a surface level through performing a gradual devotion and respect to the teacher and accumulating multitude of merits. Furthermore, the lord Phagmo Drupa said that the one who instantaneously generates the devotion and respect is called a person of an instantaneous type. Whatever it may be, all should practice on the meaning of the understanding the mind as unborn.

The Great Brahmin Saraha says:

That arising from meditation is like the full moon.
Practice is like the sun and moon illuminating the dark earth.

Ācārya Chandrakīrti says:

Within the pure essence of living beings
resides the great sage.
From within that space-like nature
the yogi practices concentration.

That realization of the meaning of mind itself should be meditated on as uncontrived.

Ācārya Kuddālapāda says:

Awaken the ordinary consciousness in the middle of the heart.
Uninterrupted happiness arises within the six collections of
consciousness.
All that is done is meaninglessly the cause of suffering.
Keep the mind on the primordial state in the absence of meditation.

In *Hevajra*, it is said:

That which is not meditated on by mind
should be meditated on by all beings.
Having completely known all Dharmas,
meditation itself is not the meditation.
The Lord Maitreya says:

All these are inherently not apprehended.
Therefore, know this as the complete purification.
The Great Brahmin Saraha says:

The natural luminous mind is not contaminated by concentration;
abide in bliss and do not be tortured.

Thus, through the familiarization of the mind, appearance and mind are merged into one and the dualistic apprehending will be purified in its own place.

The Great Brahmin Saraha states:

Whatever is seen back and front and in the ten directions,
all is suchness.
Today I the guide have eliminated the delusion.
Now, I am not going to question anyone.

Realizing this way, the delusion arises as wisdom like ice melting into water. Moreover, the poisons of the five mental afflictions become the five wisdoms, and every subtle and gross conceptual thought is generated into its particular wisdom.

Ācārya Virupa says:

Conceptual thought transformed into five wisdoms.
Always rely on it and practice it.

In *Uttaratantra*, it is said:

All five sense faculties transform into others.
Engage in all actions and do all,

twelve hundred qualities and
also the perfect yoga will be achieved.

In Dākinī Vajra Canopy Tantra:

Whatever the senses and the very path.
All these go for the nature of emptiness.
With the practice of a supreme benefit [Bodhicitta],
one achieves the nature of all Buddhas.

Thus, when the delusion appears as wisdom, it is like the reflection of the sun and the moon appearing in clear water. The qualities of Buddha such as the powers, fearlessness, and so forth arise spontaneously. Without effort and interruption the welfare of others will be spontaneously accomplished.

Ācārya Brahmin Saraha says:

This great vehicle's unsurpassable and essential path
brings the result in to the path and abides in result
from the beginning.

Also it says:

As the mind is by nature pure,
it is the state of perfect purity.

Hence, concerning delusion appearing as wisdom, all the Kadampa masters have said that by meditating on the two aspects of no self, the delusion will arise as wisdom. The Precious Lama says, "By understanding your mind as unborn, you will turn the mind from grasping at things, or signs. Turning the mind away from grasping at things and signs, the delusion itself arises as the non-dualistic innate wisdom." Therefore, it is said that the delusion arises as wisdom.

Therefore, it is said that in order to cause the delusion to arise as wisdom, you must meditate on all phenomena as empty, by which you will turn your mind from all grasping to things and signs.

In brief, for a beginner to become enlightened, the mind needs to go to Dharma, the Dharma needs to go into the path, the path needs to dispel the delusion, the delusion needs to arise as wisdom. If these four are accomplished, then such a person is on the complete and unmistakable path to achieve enlightenment. Therefore, kindly please practice in this way.

These four sentences of the sublime Gampopa,
unrivalled Dharma king of this degenerate age
are nectar-like dharma from the mouth
of Drigung Kyobpa Jigten Sumgön, guru of living beings,
master of the three realms and chief disciple of
the glorious king of dharma, Phagmo Drupa.

It has been taken without denigration and exaggeration,
and with devotion to become the precious teaching
of the supreme lama
and this text is only to be given to his disciples,
and not to others, though they have no lama.

I ask that even those of the noble lineage
listen to the meaning of what I have offered.
By whatever stainless merit I have gained
may I attain the stainless and supreme state.

