*Advice From Me to Myself:*

*Understanding the Paramitas Passage*

*in*

*Dza Patrul Rinpoche’s*

*“Nine Considerations”*

*by*

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In his “Nine Considerations” Dza Patrul Rinpoche writes:

*"Generally there are said to be two levels to bodhicitta, the relative and the ultimate. Relative bodhicitta is the mind that is intent upon attaining perfect enlightenment for the sake of others, and ultimate bodhicitta is the wisdom that directly realizes emptiness. Relative bodhicitta itself can be further divided into aspirational bodhicitta, which is like the wish to go somewhere, and the bodhicitta of application, which is like actually making the journey. In both cases, bodhicitta is generated through formal practice, and so it is known as ‘coarse bodhicitta arising from signs’. Ultimate bodhicitta only arises through the power of meditating on the path, and is therefore known as ‘subtle bodhicitta, which is gained through reality itself’. Relative bodhicitta has two points or aspects: compassion, which is focused on sentient beings, and wisdom, which is directed towards perfect enlightenment. If either of these two aspects is lacking, then it will not be the bodhicitta of the Mahāyāna, so it is important that they are both complete. Here in the present context, the generation of aspirational bodhicitta alone has two aspects: focusing on merit which is the cause and aspiring towards perfect enlightenment which is the result. The first of these is covered in the phrase “practising generosity and so on.” When all sources of virtue are categorized, they may be included within what are called ‘the three bases for creating merit’. These are the creation of merit through generosity, the creation of merit through discipline and the creation of merit through meditation. When we relate these to the six pāramitās, the first two relate to the pāramitās of the same name, and the creation of merit through meditation relates to patience, concentration and wisdom. Diligence assists them all. These six pāramitās are also based on specific states of mind:*

***1. Generosity is an attitude of giving.***

***2. Discipline is an attitude of renunciation.***

***3. Patience is an attitude of imperturbability.***

***4. Diligence is an attitude of enthusiasm.***

***5. Concentration is non-distraction.***

***6. Wisdom is the precise discernment of phenomena.****"*

To explain to myself that I need to be reminded of the profundity of what was just said, I wrote the following, beginning with the verses of homage from Dudjom Rinpoche’s concise ngondro:

**Namo Lu Me Ten Gyi Gon Po La Ma Khyen**

*Homage! Lama, deceitless constant protector*

Dear Temporarily Stained Discipline-less Fool ironically named Stainless Lotus Lord,

Since I am lazy and stupid more than most of the time, not recognizing the urgency of the situation befallen myself and all sentient beings vast as the sky (longchen), who are in reality infinite in number and reside in infinite buddhafields and other lokas with need of taming (rabjam), I write down these simple motivational aspirations so I can help myself turn my mind towards the Dharma and realize the true intent of Shakyamuni and all the innumerable Buddhas, which can only be done through the six perfections!

Since the perfection of Generosity requires an attitude of Giving, constantly remind yourself of the poverty of sentient beings. They are without enlightenment, the wisdom of truth! Therefore, apply yourself to Generosity by Giving the only thing that can be Given to them, complete and perfect Buddhahood - which requires you to become a complete and perfect Buddha yourself - so through a mind of Giving be Generous and Give yourself to all sentient beings! Blaze forth as a vira bodhisattva hero, benefitting all sentient beings in every moment, while drinking the delusional blood of wrong views!

Since the perfection of Discipline requires an attitude of Renunciation, constantly remind yourself of the infinite proliferation and perpetuation of the suffering of cyclic existence and ripening of evil karmas that grow accidentally and obscure the Buddha nature completely, making the realization of the Great Perfection impossible! Therefore, apply yourself to Discipline by Renouncing the proliferation of new causes for anything but attainment of complete, perfect Buddhahood! Likewise apply yourself to Discipline by Renouncing the perpetual growth of already planted seeds and the spreading of their fruits - letting them burn in the longchen rabjam while decided on one point and having confidence in the liberation of rising thoughts! Through a mind of Renunciation be Disciplined and blaze forth as a vira bodhisattva hero, benefitting all sentient beings in every moment, while drinking the delusional blood of wrong views!

Since the perfection of Patience requires an attitude of Imperturbability, constantly remind yourself of the effortless abiding in the nature of reality. All phenomena is the flow of dharmakaya - rigpa - and its infinite expressions - tsal! Within the dynamic of rigpa and tsal all is the nature of compassion - thukje. Do not ever let this continual knowing be disturbed by foolishness – getting fed up with so-called sentient beings who are none other than the Buddhas and Dakinis and so on, five family emanations of the Supreme King and Queen Kuntuzangpo and Kuntuzangmo, who appear to teach you in myriad, inconceivable ways since you have wild and inconceivable thoughts and negative karmas from hundreds of trillions of lives that are beyond expression! Through a mind of Imperturbability of pure vision of 100 peaceful and wrathful Buddhas be Patient like a mountain and blaze forth as a vira bodhisattva hero, benefitting all sentient beings in every moment, while drinking the delusional blood of wrong views!

Since the perfection of Diligence requires an attitude of Enthusiasm, constantly remind yourself of the absolutely certain spontaneous and all accomplishing benefit of becoming a Buddha for the sole purpose of guiding all sentient beings to realize reality as complete and perfect Buddhas on the stage of the 16th bhumi, Yeshe Lama. Going in the right direction leads to realization and going in the wrong direction leads to decrease and foolishness like steering a boat into a cosmic whirlpool which is actually the six realms of samsara - the suffering of which is unending and limitless if we do not cut its root ourselves, which is accomplished by not steering into it while also letting the whirlpool dissolve back into the ocean it arose from! Steering into it; going in the wrong direction - how stupid! Therefore, apply yourself to Diligence by renouncing the unenthusiastic trap of miserly thoughts that do not consider your Mother sentient beings! Through a mind of Enthusiasm for liberating sentient beings be Diligent and blaze forth as a vira bodhisattva hero, benefitting all sentient beings in every moment, while drinking the delusional blood of wrong views!

Since the perfection of Concentration requires an attitude of Non-distraction, constantly remain in the effortless view by deciding there is none other than the flow of Dharmakaya, the Great Perfection of rigpa, tsal, and thukje. All phenomena are none other than the Primordial Buddha Kuntuzangpo’s Five Primordial Wisdoms arising as the Five Buddha Families manifesting as the 100 Peaceful and Wrathful Buddhas in the forms of the Five Elements in the play of the six bardo states - even the six realms of samsara! Therefore, apply yourself to Concentration by renouncing wrong views that do not realize the Great Bliss of reality and through a mind of Non-distraction effortlessly Concentrate on the flow of awareness and blaze forth as a vira bodhisattva hero, benefitting all sentient beings in every moment, while drinking the delusional blood of wrong views!

Since the perfection of Wisdom requires an attitude of the Precise Discernment of Phenomena, constantly abide in the dynamic knowing of the true state of phenomena, otherwise what is actually wisdom clear as writing on a mirror will arise as a profoundly confusing mess of false imputation of labels and concepts, like writing on a mirror facing another mirror viewed at an angle where all the writing overlaps in all the mirrors so you continually try to read what is not really there by labeling it this and that and conceptualizing that reality is this and that because of those labels and their imputed connections. Therefore, apply yourself to Wisdom through an attitude of Precise Discernment of Phenomena by renouncing conceptualization and unawareness, since, according to Samantabhadra, the Ever Excellent and All Good, Kuntuzangpo, knower of the Great Perfection, Supreme Source and Great, Glorious King, unaware primordial ignorance that unmindfully distracts from wisdom and proliferates concepts is itself doubt – the great obstacle! Through a mind of Precise Discernment of Phenomena instantly liberate all great obstacles of doubt, realize the perfection of Wisdom prajnaparamita – the pinnacle of paramita perfections, the Great Middle Way, Dzogpachenpo, and Mahamudra, the Great Seal, and blaze forth as a vira bodhisattva hero, benefitting all sentient beings in every moment, while drinking the delusional blood of wrong views!

Eventually you will reach the stages and become a fully clear-evolved enlightened Buddha!

*Having written this down, it is my aspiration that I follow my own advice and rise like a lotus, deep in the mud, going from the lazy sentient being Temporarily Stained Discipline-less Fool ironically named Stainless Lotus Lord to a Buddha named Stainless Lotus Lord*, *spontaneously accomplishing the benefit of all beings. So having read this: be brave, take it to heart, turn your mind towards the Dharma, and through a mind of the proper attitudes engage in the six perfections! Instead of being a lazy and stupid “yogi,” be a profoundly lazy and intelligent “Gomchen,” “Kusulu,” or “Idiot,” and, realizing the Dzogpachenpo Great Perfection, blaze forth as a vira bodhisattva hero, benefitting all sentient beings in every moment, while drinking the delusional blood of wrong views!*