



**Recall the three motivations described in the stages of the path (lam rim) teachings:**

(1) personal happiness and gain, (2) freedom from the constant pursuit of happiness and gain, and (3) full awakening for the sake of all beings. Bodhicitta, the spirit of awakening for the sake of all beings, is the essence of the Mahayana path, the way of the bodhisattva.

Gampopa says, “The essence of the cultivation of bodhicitta is the desire to achieve perfect, complete enlightenment for others' benefit.”

**Ultimate bodhicitta is wisdom** knowing the empty open nature of interdependent existence; it is “pervading emptiness endowed with the essence of compassion, clear, unmoving, and free from elaboration.”

**Relative bodhicitta is compassion** for ourselves and all sentient beings; it “vows to liberate all sentient beings from suffering through compassion.”

**Aspiring bodhicitta is the mind that aspires to awaken.** “I will achieve perfect Buddhahood for the benefit of all sentient beings.”

**Engaging bodhicitta is the mind that actively ventures to do so.** “I will train in the six paramitas, which are the causes of enlightenment.” (Gampopa, *Jewel Ornament of Liberation*)

“[W]hatever accumulations of merit and wisdom we may have, the root of spiritual development in the mahayana, the six perfections, nonabiding nirvana, and so on, is simply *the arousal of bodhicitta*. It arises on the basis of love and compassion. Even when full buddhahood is attained, there is nothing to do except to work for the welfare of others with nonreferential compassion. True **ultimate bodhicitta** will not arise in the course of experience of beginners, but **relative bodhicitta** will definitely arise if they train in it. With the development of relative bodhicitta, ultimate bodhicitta will be realized naturally. So... we must meditate energetically on relative bodhicitta at the beginning if we are to achieve any meaningful results with respect to bodhicitta....

The basic method for training is, as Shantideva says: [Those] who desire shelter quickly for [themselves] and for all others should use this sacred mystery: exchanging oneself for others.” (Jamgon Kongtrul, *The Great Path of Awakening*)

“[Wisdom] that reaches to the limits of the knowable, love that extends to every living being, and power that is like lightning: these have their origin in bodhicitta. If one investigates to find the supreme method for accomplishing the aims of oneself and others, it comes down to bodhicitta alone. Being certain of this, develop it with joy.” (Khunu Rinpoche, *Vast As the Heavens, Deep As the Sea*).

## Six (Ten) Paramitas (the bodhisattva's transcendent perfections)

With the spirit of awakening (bodhicitta), contemplate the *paramitas* and explore how you might cultivate their qualities in your life.

<b>PERFECTION</b> Skt: paramita Tib: parol tu chinpa	<b>DEFINITION from Gampopa's Jewel Ornament of Liberation</b>	<b>FAR ENEMIES:</b> the opposites of the paramita	<b>NEAR ENEMIES:</b> qualities that <u>look</u> like paramitas but are not
<b>Generosity</b> Skt: dana Tib: jinpa	<b>Definition:</b> giving fully without attachment. <b>Three types:</b> (a) giving wealth, (b) giving fearlessness, (c) giving Dharma.	Stinginess	Giving with strings attached or other impure motivation
<b>Ethical discipline</b> Skt: shila Tib: tsultrim	<b>Definition:</b> taking precepts from others; pure motivation; renewing when it declines; mindfulness and respect. <b>Three types:</b> (a) restraint; (b) accumulating virtue; (c) benefitting sentient beings.	Undiscipline, harmful behavior such as killing, stealing, lying.	Restraint motivated by one's own benefit (I'll be nice to you so you'll be nice to me).
<b>Patience, tolerance</b> Skt: shanti Tib: zopa	<b>Definition:</b> a feeling of ease accompanied by compassion. <b>Three types:</b> (a) patience toward someone harmful; (b) patience of accepting suffering; (c) patience in understanding the Dharma.	Impatience, anger.	Patience for worldly things but not spiritual practice. Indifference that appears to be genuine patience.
<b>Energy, diligence, enthusiasm, determination</b> Skt: virya Tib: tsondru	<b>Definition:</b> joy in virtue. <b>Three types:</b> (a) armor-like perseverance until the end of samsara; (b) applied perseverance to avoid kleshas, to accomplish virtue, and to benefit beings; (c) insatiable perseverance until awakening.	Laziness, listlessness, disregard, discouragement	"Busy laziness": being so busy with mundane things that you have no time for spiritual practice.
<b>Meditation</b> Skt: dhyana Tib: samten	<b>Definition:</b> calmly abiding one-pointedly on virtue. <b>Three types:</b> (a) abiding bliss free of discursive thoughts; (b) accumulating good qualities; (c) benefitting sentient beings.	An untrained mind running on confusion and reactivity.	Dullness mistaken for stability. Mere conceptual understanding masquerading as direct knowing.
<b>Wisdom</b> Skt: prajna Tib: sherab	<b>Definition:</b> full discrimination of all phenomena. <b>Three types:</b> (a) mundane wisdom: medicine, reasoning, language, arts; (b) lesser supramundane wisdom: hearing, reflection, and meditation that realizes the three marks: impermanence, selflessness, suffering; (c) greater supramundane wisdom: hearing, reflection, and meditation that realizes the emptiness of all phenomena.	Ignorance leading to grasping and aversion.	Mere knowledge and facts that are still confused about how things are.
<p>7. <b>Skillful Means</b> (Skt upaya, Tib thob)            8. <b>Aspiration or vow</b> (Skt pranidhana, Tib monlam)            9. <b>Strength</b> (Skt bala, Tib top)            10. <b>Pristine awareness</b> (Skt jnana, Tib yeshe)</p>			