

Uniting Wisdom and Compassion

Kadampa Center – July 1 - 22, 2021

Handout 2 of 4: Homage to Compassion Without Differentiating Its Types

Presentation of the Chain of Causes in Chandrakirti's "Homage to Compassion"

Hearers and Solitary Realizers (Middling Realizers)



Buddhas (Kings of Subduers)



Bodhisattvas



The Three Practices/Causes of a Bodhisattva:

1. The Mind of Great Compassion

2. Non-dual Awareness

3. The Altruistic Mind of Enlightenment

- **Hearers** (*shravaka*): (1) *nyan thos* or (2) *thos sgrogs*
 - ◆ (1) Hearers are called "listener-hearers," since having listened to the teachings, they practice them and cause others to hear about what they have achieved.
 - ◆ (2) Hearers are also called "hearer-proclaimers," meaning that they do however, actually proclaim the Mahayana to others, although unlike bodhisattvas, they do not practice it.
 - ◆ They cultivate merit and wisdom over three lifetimes to achieve "small" enlightenment.
- **Solitary Realizers** (*pratyekabuddha*): *rang sangs rgyas*
 - ◆ According to Maitreya's *Ornament of Clear Realizations*, solitary realizers make three prayers:
 1. to not rely on the teachings of a master in their last rebirth,
 2. to be born where there are no buddhas or hearers present, and
 3. to be able to teach others with only bodily gestures.
 - ◆ They cultivate merit and wisdom over a hundred eons to achieve "middling" enlightenment.
- **Buddhas**: *sangs rgyas*
 - ◆ Called "Kings of Subduers" since they have attained an excelling lordship of the doctrine superior to the three, hearers, solitary realizers and bodhisattvas.
 - ◆ Teach dependent-arising without error to hearers and solitary realizers.
- **Bodhisattvas**: *byang chub sems dba'*
 - ◆ Bodhisattvas are those who have developed the uncontrived mind of enlightenment.
 - ◆ They are also called "Children of Conquerors," but this is not to refute bodhisattvas as causes of buddhas. Bodhisattvas are causes of perfect buddhas for two reasons:
 1. from the viewpoint of state, in that the buddha that a particular bodhisattva will become is in the same mental continuum as that bodhisattva ("substantial cause"), and
 2. through causing to uphold, in that other bodhisattvas exhort novice bodhisattvas to uphold the mind of enlightenment and thus assist those bodhisattvas in becoming buddhas ("cooperative condition").
 - ◆ They accumulate the collections of merit and wisdom equaling three great countless eons to achieve "great" enlightenment.

The Three Main Causes of a Bodhisattva:

- (1) The mind of great compassion ⇨ the compassion that wishes *all* sentient beings to be free from suffering and the causes of suffering and that aspires to protect/remove them from those
- (2) Non-dual awareness ⇨ a wisdom consciousness that is free from the two extremes of things/existence (permanence) and non-things/non-existence (annihilation)
- (3) The altruistic mind of enlightenment ⇨ the desire for perfect enlightenment (the object of attainment) for the welfare of all sentient beings (the object of intent)

◆ In the context of the “Homage to Compassion,” these three are the main causes for producing a novice bodhisattva, a bodhisattva who has just entered the Mahayana path of accumulation

The Importance of Compassion in the Three Times

◆ Among the three causes of a bodhisattva, compassion is singled out as the main cause since it is important at the three times:

TIME	SIMILE	EXPLANATION
<i>BEGINNING</i>	LIKE A SEED •	<ul style="list-style-type: none"> ➤ Compassion is important at the beginning since, just like planting the seed of a fruit tree, one must plant the seed of compassion in order to eventually reap a bountiful harvest. ➤ It is from the initial cause, the seed of compassion, that the shoot of <i>bodhicitta</i> arises.
<i>MIDDLE</i>	LIKE WATER ●	<ul style="list-style-type: none"> ➤ Compassion is important in the middle since, just as one must continually moisten the fruit plant with water, so too must that shoot of <i>bodhicitta</i> be moistened with compassion. ➤ If it is not moistened again and again with the water of compassion, the accumulation of the two collections of merit and wisdom will not occur and there may even be degeneration of <i>bodhicitta</i>.
<i>END</i>	LIKE A STATE OF RIPENING ☀	<ul style="list-style-type: none"> ➤ Compassion is important at the end since, just like the state of ripening of a fruit tree that then becomes a source of great enjoyment and resources for others, the culmination of great compassion is found within the final result of buddhahood. ➤ If one lacks compassion at the end, one will not be a source of enjoyment and use by sentient beings as long as cyclic existence lasts.

