



An Overview of the Triple Vision

H.H. the 42nd Sakya Trizin, Ratna Vajra Rinpoche



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www.sakyatradition.org

Email : info@sakyatradition.org

Wechat ID : sakyatradition

Weibo : sakyatradition

IG: the_sakya_tradition

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The Lamdré, or the 'Path Including Its Result,' is the highest teaching in the Sakya school. It consists of the entire path to enlightenment.

Why is the Lamdré considered a profound teaching? What does the Triple Vision, the preliminary part of the Lamdré cover? What is its significance and value? How should we study, contemplate, and practice this teaching?

In this teaching, His Holiness presents an overview of the Triple Vision. Through this practice, we will be able to smoothly approach the ultimate destination of the path.

An Overview of the Triple Vision

The precious Lamdré teaching is the most important teaching in the Sakya tradition. It was passed from the great Vajradhara through Vajra Nairātmyā to Mahāsiddha Virūpa. In turn, Mahāsiddha Virūpa gave this precious teaching to his disciples, who passed it on to their disciples, and so on.

Five Indian mahāsiddhas appear in the Lamdré lineage. The fifth, Mahāsiddha Gayadhara, gave the Lamdré teaching to Drogmi Lotsawa Shakya Yeshé, the first Tibetan to receive this teaching. Drogmi Lotsawa gave it to Setön Kunrik, who gave it to Shangtön Chöbar. Shangtön Chöbar gave it to the great Lama Sakyapa, Sachen Kunga Nyingpo, who was the primary master of the five founding masters of the Sakya lineage.

Thus, the Lamdré teaching has been passed down in an unbroken lineage from the great Vajradhara to the present time. I myself received both the common and the uncommon

precious Lamdré teachings many times from my root guru, His Holiness the 41st Gongma Trichen Rinpoche.

The preliminary part of the Lamdré teaching is called the Triple Vision. The main part is called the Triple Tantra. The Lamdré teaching forms a complete path, from taking refuge until attaining buddhahood. It contains all the elements required to reach the Vajradhara state.

The Triple Vision presents the Buddhadharma according to the Mahāyāna, sometimes also called the Pāramitāyāna. It has three divisions: the preliminary part, the main part, and the concluding part. The preliminary part covers taking refuge and making the supplication prayer. The main part is the actual teaching of the Triple Vision. The concluding part is the dedication of merit. When we do the dedication, we not only dedicate the merit of having done this particular practice. We dedicate *all* merit. Finally, in the post-meditation state after practice, it is important to maintain mindfulness.

First, I will briefly explain taking refuge. To practice refuge well, we need to have a good cause for taking refuge. For this, we contemplate the three causes of refuge, which are fear, faith, and compassion. Fear and faith are called the common causes. *Common* means that they are common to

all Buddhist schools. Fear refers to the fear of experiencing the suffering of saṃsāra. Out of this fear, we look for a refuge or a safe place where there is happiness and no suffering. At the root of all the problems and sufferings in saṃsāra we find self-cherishing thoughts. For instance, if there is a poisonous snake in our room, out of fear, we attempt to avoid the snake and seek a safer place. This fear arises from self-cherishing thoughts. So the first cause of seeking refuge in the Triple Gem and the guru is the fear that arises from self-cherishing thoughts.

The second cause of refuge is faith. In the sūtras, it says that faith is like a seed. If seeds are burned, then planting them, even in very fertile ground, will not create a good crop. Similarly, without sincere faith, regardless of how many teachings we receive and practices we do, we will not reap the benefit and gain results. There are three kinds of faith: clear faith, desiring faith, and believing faith. Clear faith means that one is amazed and impressed by the infinite qualities of the Triple Gem and the guru. Desiring faith means that one desires to have such qualities for the benefit of sentient beings. Believing faith means that one has absolute conviction in the good qualities of the Triple Gem and the guru.

The third cause of going for refuge is compassion, which means wishing all sentient beings to be free from suffering and the causes of suffering. Generating a limitless thought of compassion is of great benefit. However, just having such a thought will not liberate all sentient beings from saṃsāra. To achieve that, we must take refuge in the Triple Gem. And so, out of this great compassion, we also take refuge.

These are the three causes of taking refuge in the Buddha, Dharma, and Saṅgha for the sake of all sentient beings from now until we attain buddhahood. The purpose is not for one's own sake, or for the sake of a few people. It is for the sake of all sentient beings without any discrimination or exception. When taking refuge in the Triple Gem, we should think that regardless of the situations that we face in life, whether happy or sad, we should never give up our faith and devotion in the Triple Gem. With such unshakable and strong faith and devotion, we take refuge. Moreover, we need to have a clear understanding that we will attain great benefit by taking refuge in the Triple Gem. It is said in the sūtras that if the benefits of taking refuge had a physical form, then the whole universe would be too small to contain it. It has inconceivable and limitless benefit. Finally, after taking refuge, we should uphold the refuge vows.

But first, how does one take refuge? The best way is to take refuge from a master in the proper way with the proper preparations. Afterwards, one should keep the rules, which include the general rules and the specific rules. General rules means observing the five precepts. The instructions regarding specific rules say that, having taken refuge in the Buddha, we should not take refuge in any worldly gods. Having taken refuge in the Dharma, we should not harm sentient beings. Having taken refuge in the Saṅgha, we should not take non-Buddhists for our spiritual companions. This refers to spiritual companions and spiritual friends only. We may have non-Buddhist, worldly friends otherwise. Having taken the refuge vow, we should perform the proper supplications and conclude with the dedication.

Or, if we wish to continue the study and practice of the sequential topics of this teaching, we go on to the main part, which is called the Triple Vision. The three visions are the impure vision, the vision of experience, and the pure vision.

The first part of the main teaching on the Triple Vision, the contemplation of the impure vision, has three parts. First, we contemplate the defects of saṃsāra in order to generate the thought of renunciation. Second, we contemplate the difficulty of attaining a precious human birth in order to

generate bodhicitta. Third, we study the law of karma, or cause and effect, in order to discern right actions from wrong ones.

Regarding the shortcomings of saṃsāra, it is said in the sūtras that the whole of saṃsāra is suffering, that even the tip of a needle is replete with suffering. In other words, there is no real happiness that can be found even in a very tiny place.^[1] If we examine this world carefully, we will conclude that regardless of its many cultures, countries, races, religions, and so on, we will not find any place in it without suffering. Many people relocate or migrate to a place that they think is better, perhaps migrating from an underdeveloped country to a developed one. But this effort does not bestow real happiness. They will still experience physical pain and mental anxieties. They still suffer from sickness, old age, and death, things that afflict every human being.

Saṃsāra contains six realms of beings. There are three higher realms and three lower realms. The beings in the lower realms are hell beings, hungry ghosts, and animals. In the higher realms, there are gods, demigods, and humans. I will not illustrate the different sufferings in each of these six realms here. Nevertheless, all of these beings experience suffering.

Knowing the sufferings of saṃsāra will definitely help us to generate a sincere wish to renounce it and to attain liberation from saṃsāra. Having this thought of renunciation is very important. Without it, one cannot even be a Buddhist. The Lord Buddha gave an enormous number of teachings, all of which aim to lead sentient beings away from the sufferings and dissatisfaction of saṃsāra and towards the attainment of liberation and enlightenment. The Buddha never taught a single word to facilitate gaining worldly benefits and results. The purpose of the Buddha's teachings is for all of us to attain liberation and enlightenment.

As followers, if we practice the Buddha's precious and profound teachings with the purpose of obtaining some mundane benefits, then our purpose and the Buddha's purpose will contradict. Our intention will be to remain in saṃsāra, while the Buddha wishes to liberate us from it. These intentions are as directly opposite as wanting to stay in the house and wanting to go out of the house—we cannot do both at the same time. If we really wish to follow genuinely in the Buddha's footsteps, we must practice the Dharma according to the Buddha's intention and generate authentic renunciation. Without this thought of renunciation, we cannot take genuine refuge vows or be genuine Buddhists. Therefore, it is very important to recognize the suffering

of saṃsāra as it really is. It will truly help us to develop a genuine thought of renunciation towards the whole of saṃsāra. This is the fundamental practice of the Buddha's teachings, and with this thought as a basis, we can proceed to practice all the other Dharma teachings.

Having acknowledged the shortcomings of saṃsāra, we should gain a clear understanding of the difficulty of obtaining a precious human life so that we will develop diligence in our practice. It is very rare to obtain a human birth. In the teachings, this is demonstrated from the point of view of cause, number, example, and nature. Having an understanding of this, we will not waste the great opportunity that we have right now to practice the Dharma. Using this precious human body in a meaningful way is far more beneficial than acquiring a wish-fulfilling jewel. A wish-fulfilling jewel can give us whatever we need in this life—such as food, clothing, accommodation, etc. But it will not give us lasting happiness and enlightenment. Employing our precious human life in a meaningful way, we will not only fulfill our wishes for this life, we will attain a good rebirth and, ultimately, attain enlightenment.

Our precious human lives are impermanent. It is certain that everyone will die. Moreover, our lives are rather fragile.

Even the most solid objects can be destroyed and dismantled, and how much more are these fragile bodies of ours susceptible to being destroyed, harmed, eaten by animals—a myriad of causes of death and harm. From the hour of birth, we begin approaching death, moment by moment and day by day. Although it is certain that we will die, it is not certain when we will die, because our lifespans are uncertain. People can die at any time or in any stage of life. Some people die in their mother’s womb, and some die during childbirth, and so on. There are many outer and inner conditions that favor the outcome of death. Yet there are few favorable conditions for sustaining life. Sometimes, seemingly favorable conditions—like food and medicine—can be unfavorable and take life away. For example, we might die from food poisoning or from taking medicines wrongly.

When death comes, our wealth and property will not be of any help to us. Neither will our friends or family. Likewise, power and other good qualities that we might possess in life will not be of any help. At the time of death, the only real protections are our own practice and our guru. Therefore, without any delay, we must focus single-pointedly on the practice of Dharma with great devotion and faith that is based on clear understanding and logical reasons.

All our feelings and experiences, such as the experience of suffering, are due to our actions in the past. For this reason, the next topic in the teaching is karma, which means action. On the importance of karma, Lord Buddha said in the *Sūtra of Advice for the King*:

With the affliction of the (passing of) time, oh king, at that time of death, property, loved ones, kinsmen, and friends do not follow. But wherever that person goes, his deeds follow him like a shadow.^[2]

Our karma, unless it can be purified, will only ripen on ourselves, not on other sentient beings or on inanimate objects.

The law of karma is very important. The Lord Buddha's teaching is based on karma. Karma affects not only this life. It spans our past, present, and future lives. The law of karma is equal and fair for everyone alike. There is no special treatment possible. Take myself as an example. In our Sakyapa community, at the moment, I hold a high title. But this does not place me above the law of karma, which I still must follow. If I engage in negative acts, I will experience suffering caused by those actions. Regardless of anyone's wealth or status, whether they are ordinary or have high rank, everyone is equal before the law of karma.

Likewise, we might deceive our fellow human beings, but we cannot deceive karma or bribe our way out of the law of karma. It is truly the same for everyone with no exceptions. If someone ingests poison, whether it is done in front of others or in secret, that person will experience the same result. The action of drinking poison will produce the same consequence. Similarly, regardless of whether someone discloses their negative actions or successfully hides them, the consequence will be the same. Negative actions will lead to negative consequences and suffering. The law of karma is powerful, and we should always respect it according to the Buddha's teachings by refraining from non-virtuous deeds.

As you already know, there are ten kinds of non-virtuous deeds. Three of the misdeeds are physical: killing, stealing, and sexual misconduct. Four are verbal misdeeds: lying, schism, harsh speech, and idle gossip. Finally, there are three mental misdeeds: covetousness, ill will, and wrong views. Because we do not have a great deal of time today, I will not elaborate on the ten misdeeds. But we should gain a clear understanding of them. The result of misdeeds is always suffering, and we should endeavor to abstain from performing them.

We should also know the ten virtuous deeds that are the opposites of the ten non-virtuous ones. They are the cause of all happiness, and we should strive to perform them. Apart from virtuous and non-virtuous deeds, there are also neutral deeds, such as sitting, sleeping, etc. They are neutral in that they do not cause either happiness or suffering. However, depending on our intention, neutral deeds can become virtuous or non-virtuous. Therefore, we need to try our best to transform neutral deeds into virtuous ones. When we are eating, for example, we can think that we are feeding the microorganisms in our body, or we can think that by eating, we will live a long life, giving us time to practice the Dharma. In this way, eating food will become a virtuous deed.

This concludes the brief teaching on the first vision, the impure vision. To review, it had three topics: the shortcomings of saṃsāra, the difficulty of attaining a precious human life, and the law of karma.

The second vision is called the vision of experience. This has two kinds: the common one and the uncommon one. The common vision of experience is the main topic of the Triple Vision teaching. We will not discuss the uncommon vision of experience because it consists of the Vajrayāna teachings.

The common vision of experience is called *common* because it is a part of the Pāramitāyāna. It has three topics: loving-kindness, compassion, and the enlightenment mind, or bodhicitta.

Loving-kindness means wishing all sentient beings to have happiness and the cause of happiness. Each one of us possesses loving-kindness, although some have more of it and some have less. The loving-kindness of worldly people is limited, normally extending only to loved ones and to friends, or to people who are near us. But this is not enough. What we need is loving-kindness that has no boundaries, that can extend to all sentient beings without discrimination or exception. We must love all, without any conditions. If we practice loving-kindness because we want to obtain something in return, then our intention is not pure, and our loving-kindness is not genuine. What we must practice instead is unconditional loving-kindness towards all sentient beings. “All sentient beings” means not only people from the same country or from the same sect or school. Rather, regardless of who they are, whether Buddhists or followers of other religions, whether they are from the same country or from another country, whoever they are and wherever they are, we should practice unconditional love towards all sentient beings.

Physically, it is not possible to reach all sentient beings with our loving-kindness. Mentally, however, we are certainly able to extend loving-kindness towards all sentient beings without exception. The practice here is a mental one. Whether we can practice loving-kindness in such a way—limitless and without exception—depends on the object we take for our loving-kindness. If the object is limited, then no matter how much we practice, we will not be able to have limitless loving-kindness. Here, the object is all sentient beings. Because the object is limitless, the subject, or the thought of loving-kindness, will also be limitless. Object and subject are dependent.

It is important to remember the meaning of limitless sentient beings. It refers to all sentient beings of saṃsāra, including beings from the three lower realms and the three higher realms, as well as the bardo beings. It also includes those who have attained liberation, like the śrāvakas, pratyekabuddhas and bodhisattvas who are yet to attain complete buddhahood. They can all become the objects of our loving-kindness because they have not yet attained ultimate happiness. Remember that loving-kindness means wishing all sentient beings to have happiness and the cause of happiness. Happiness does not just refer to temporary happiness; it means ultimate happiness. Śrāvakas, pratyekabuddhas, and noble bodhisattvas who are still on

the bhūmis have not yet attained ultimate buddhahood, or ultimate happiness, and therefore they are also the objects of our loving-kindness.

Loving-kindness is very important because without it we cannot practice great compassion. Without great compassion, we cannot practice bodhicitta. Without bodhicitta, we cannot embark on the Mahāyāna path. Without entering the Mahāyāna path, it is not possible to attain liberation from saṃsāra according to the Mahāyāna tradition. To attain perfect buddhahood, loving-kindness is the foundation for all these other practices on the path and for their results.

Great compassion is the second topic in the common vision of experience. The great Ācārya Candrakīrti, in his work the *Madhyamakāvatāra*, paid homage to great compassion and not to the buddhas and bodhisattvas. He says in this text that śrāvakas and pratyekabuddhas are born from buddhas, buddhas are born from bodhisattvas, and bodhisattvas are born from bodhicitta, non-dual wisdom, and great compassion. The first two of these—bodhicitta and non-dual wisdom—are themselves born from great compassion, so it is the root of all the rest.

Candrakīrti also said:

Of buddhahood's abundant crop, compassion is the seed.

It is like moisture bringing increase and is said

To ripen in the state of lasting happiness.^[3]

By this we understand that great compassion is very important at the beginning, middle, and at the end of the Mahāyāna path. It is said that if we have a genuine practice of compassion, taking limitless sentient beings as the object, then we will attain many other genuine good qualities. It is like inviting the emperor to your home as a guest. When you invite the emperor, he will arrive with his entire entourage without any need to make separate invitations to them all. If we have genuine great compassion, then many other qualities will arise in our mental continuum, we will reach higher and higher realizations, and we will eventually attain buddhahood.

Great compassion means wishing other sentient beings to be free from suffering and the causes of suffering. There are three types of suffering: the suffering of suffering, suffering of change, and pervasive suffering. Alternatively, there is temporary and long-term suffering. When we speak of the causes of suffering, this refers to our non-virtuous deeds.

When we do the practices of loving-kindness and compassion, we first turn in our minds towards our own mother and generate these altruistic thoughts. Next, we imagine our father, our family members, relatives, and friends. Next, we extend these thoughts to our enemies and the people who have harmed us, and then, finally, to all sentient beings. In this way, we gradually extend our limitless loving-kindness and the thought of compassion to all sentient beings. *Gradually* here should not be taken to mean many years, or with many gaps in our practice. We should try to achieve this as soon as possible. It might take more than an hour or a single day, but we should try to reach the limitless practice of loving-kindness and compassion in a few days or a few weeks, not decades.

On the basis of these two limitless positive thoughts—loving-kindness and great compassion—we can proceed to the practice of bodhicitta, or the enlightenment mind, which is the third topic in the common vision of experience. It includes both relative bodhicitta and absolute bodhicitta.

Regarding relative bodhicitta, we should understand that just by practicing loving-kindness and compassion, although these are very good, they are insufficient. These two practices alone do not make a Mahāyāna Buddhist. A Mahāyāna

Buddhist must generate bodhicitta, or the enlightenment mind. In the *Discrimination of the Three Vows*, the great Sakya Paṇḍita Kunga Gyaltsen Pal Sangpo said, “There is no Mahāyāna practice without bodhicitta.” Every Mahāyāna practice is sealed, or authenticated, by the presence of bodhicitta, or the enlightenment mind.

There are various reasons why the practice of bodhicitta is necessary. All of us have the same wish to attain happiness and to overcome suffering. Because of this, we practice infinite altruistic thoughts towards everyone—but especially we generate bodhicitta. We have all been born in saṃsāra not just one time but an infinite number of times. We have not had the same parents and loved ones again and again; instead, all sentient beings at one time or another have been our parents and loved ones. We should think that at the present time, in this birth, we have the best opportunity to repay their kindness through the practice of bodhicitta, or the enlightenment mind.

At present, however, we do not possess sufficient power to help all sentient beings. Only a buddha has this power. We should think that in order to lead all sentient beings from suffering and dissatisfaction to temporary and ultimate happiness, we must attain buddhahood. In this way, we will

develop wishing bodhicitta, which means wishing to attain buddhahood for the sake of all beings.

After wishing bodhicitta, the next topic is engaging bodhicitta. Wishing to attain buddhahood is not enough. To reach the result that we wish for, we must follow the path that leads to buddhahood. If we have a wish to visit a holy place such as Bodhgaya, it is obvious that we will never reach the destination unless we prepare and embark on the journey. In the same way, after developing wishing bodhicitta, we must engage in Dharma practice so that we can attain buddhahood. To develop engaging bodhicitta, first we should practice the equality of self and others. Think that all of us are the same in that we all share the same wish to attain happiness and to overcome suffering. Wishing that we should do something not only for the sake of our own selves but for all of us, we practice the equality of self and others. Next, we practice the exchange of self for others. To do this, we should think that we are taking all the sufferings of others upon ourselves. Then, we should think that we are giving all happiness to others. In the *Bodhicaryāvatāra*, the great Indian master Śāntideva said, “Without practice in exchanging self for others, one will not obtain real happiness and attain buddhahood.” Through such practices, performed mentally, we can accumulate great merit and help others in a more powerful way.

We should also practice the six perfections^[4], or the pāramitās, and the four means of gathering. Like the other practices, the six perfections can be performed either genuinely or improperly. For example, giving alcohol to someone would be an improper practice of generosity, because, although giving is a generous act, alcohol is an intoxicating substance that should be avoided. Discerning the proper practice of the six pāramitās from improper practice, we should perform the genuine six perfections.

Next, there are the four means of gathering disciples to the Buddhist path. These are: giving in order to please others; speaking pleasant words, including speaking about the Dharma in a skillful way; encouraging others to practice the Dharma; and practicing the Dharma ourselves in order to set an example. We should do all these things in a genuine way.

The next topic is ultimate bodhicitta. This is something that we really need to practice. Without ultimate bodhicitta, we cannot eradicate self-cherishing thoughts from our mental continuum. Ultimate bodhicitta is the wisdom that directly realizes the true nature of phenomena, and it is the true opposite of all selfish thought. Selfish thought is the source of all suffering in saṃsāra, and the practice of ultimate bodhicitta is what finally eradicates this suffering.

The moment that we attain ultimate bodhicitta, we will attain liberation from the whole of saṃsāra. This is the moment when we will reach the first bhūmi, the moment when we attain the path of seeing.

To realize ultimate bodhicitta, we must first practice calm abiding meditation, or śamatha, so that we can achieve a stable mind. To do this practice properly, there are five faults to be recognized and eight antidotes for overcoming these five faults. Moreover, there are nine skillful methods that help us in the practice of calm abiding.

To practice śamatha, we should take an object of meditation that is unmoving, neither too near nor too far, neither too low nor too high. We should maintain the meditation posture correctly, without moving or blinking the eyes. With this basis, we can apply the nine skillful methods that will help us to practice genuine calm abiding.

Calm abiding, or śamatha, provides the basis for the practice of insight wisdom, or vipaśyanā. Wisdom, the sixth pāramitā, or perfection, is like the eye that sees the path. The perfection of wisdom is really what allows the other pāramitās to be called perfections.

This is just a brief outline or overview of the teachings and

practices for the common vision of experience. Later, if we wish to engage in the practice of the Vajrayāna, or Mantrayāna, we will learn the uncommon vision of experience.



The third main topic is the pure vision. This refers to the state of buddhahood, and although we cannot experience them for ourselves at this stage we should study and contemplate the infinite qualities of the Buddha. Of course, it is true that the qualities of the Buddha are as limitless as space so that we cannot even conceive of them all. Nevertheless, we should strive to understand as much as possible.

The text speaks about the qualities of the Buddha's body, speech, and wisdom. Regarding the Buddha's body, we speak of the Buddha's three *kāyas*: the dharmakāya, saṃbhogakāya, and nirmāṇakāya. The dharmakāya refers to the nondifferentiation of ultimate wisdom. The other bodies are the saṃbhogakāya, which possesses the five certainties^[5], and the nirmāṇakāya. The nirmāṇakāya can emanate in myriad forms to different followers in different places, all simultaneously, for the benefit of sentient beings. The nirmāṇakāya can manifest as buddhas, bodhisattvas, Dharma kings, human beings, animals, or inanimate objects like bridges or ferries. Whatever form is needed for the benefit of sentient beings, the buddhas will manifest in that form.

In terms of the Buddha's voice, it is said that the Buddha can teach in many different languages to followers in many

different places at the same time. The teaching enumerates other qualities of the Buddha's voice as well.

Regarding the ultimate quality, which is the Buddha's wisdom, the Buddha is omniscient and knows everything. As common beings, we can know about the law of karma, but we only know it at a gross level. The Buddha understands the subtle workings of karma, including why things have the various colors or shapes or tastes that they do, and so on. The Buddha knows the details of our previous lives, like the place where we were born and who our loved ones were in that life. He knows about future lives, too, and so on. In short, the Buddha is endowed with all ultimate and limitless good qualities: wisdom, knowledge, compassion, power, and so on, including qualities that are beyond our power of comprehension.

With this, I conclude my short talk on the Triple Vision. I have only very briefly summarized the topics here. I sincerely hope that the blessings of our root guru, all the gurus, and also of the Buddha, Dharma, and Sangha will be with you, now and always.

Notes:

[1] For example, the *Application of Mindfulness Sūtra* (*Smṛtyupasthānasūtra*).

[2] *Rājāvavādakasūtra*, quoted in Ngorchen Konchog Lhundrup, *The Beautiful Ornament of the Three Visions*, trans. Cyrus Stearns (Golden Vase Publications, 1987).

[3] *Introduction to the Middle Way: Chandrakirti's Madhyamakavatara with Commentary by Ju Mipham*, trans. by the Padmakara Translation Group (Shambhala, 2002).

[4] The six perfections or pāramitās are generosity, moral discipline, patience, diligence, meditative concentration, and wisdom.

[5] The five certainties, sometimes called perfections, are a certain (or perfect) teacher, teaching, place, disciples, and time.



■ His Holiness the 42nd Sakya Trizin, Ratna Vajra Rinpoche, is the eldest son of His Holiness the Sakya Trichen (the 41st Sakya Trizin). Renowned for his erudition and the clarity of his teachings, His Holiness the 42nd Sakya Trizin is regarded as one of the most highly qualified lineage holders in the Tibetan Buddhist tradition. He belongs to the noble Khön family, whose successive generations have provided an unbroken lineage of outstanding Buddhist masters.

Since his youth, His Holiness the 42nd Sakya Trizin has received an ocean of sutra and tantra teachings, empowerments, transmissions, and pith instructions from His Holiness the Sakya Trichen, as well as many other learned and accomplished masters. After years of rigorous philosophy studies at Sakya College in India, he was awarded the kachupa degree. And starting from the age of twelve, he has completed numerous meditation retreats, including the Hevajra retreat. With utmost humility, he travels extensively to bestow teachings and empowerments at the request of students across the globe.



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