

Basis, Path and Result

The basis of our dharma practice is the two truths. Then on the basis of the two truths we practice the two aspects of the path, which are method and wisdom, or the accumulation of merit and the accumulation of wisdom, and then in dependence upon method and wisdom we attain the result of the two bodies of the Buddha, the form body of the Buddha and the truth body of the Buddha.

Actually a Buddha has what we call the four kayas, or the four bodies. We have the two types of form body, which are the emanation body and the enjoyment body. For example, Shakyamuni Buddha was an emanation body. Then we have the wisdom truth body of the Buddha, which is the enlightened mind of the Buddha and the svabhavakaya, which is the enlightened sphere of the enlightened mind of the Buddha. The pure enlightened sphere in the enlightened mind of the Buddha.

Those four bodies of the Buddha can also be condensed into the body for the purpose of others and the body for one's own purpose. The wisdom truth body and the enlightened pure sphere in the mind of a Buddha are what is called the body for one's own purpose. Why? By achieving them the practitioner will have completely realized his or her own potential, but they will not be able to directly benefit other sentient beings with the wisdom truth body and the enlightened sphere alone. What is needed are the various emanations, which are the various form bodies. That's why the form bodies are called a body for the purpose of others.

Those two basic types of Buddha body, the form body and the truth body, are realized in dependence upon the practice of method and wisdom. The practice of wisdom becomes the cause of the attainment of the truth body while the practice of method becomes the direct cause for the attainment of the form body of the Buddha.

The practice of method consists of the meditation on great compassion, bodhicitta, generosity etc. and the practice of the wisdom consists of the meditation on emptiness.

So then, the method aspect and the wisdom aspect of the path are practiced in dependence upon the two truths. The two truths are the ultimate truth and conventional truth. Conventional truth acts as the basis for the practice of method because bodhicitta and compassion have conventional objects as their

focal point. And the ultimate truth serves as the basis for the practice of wisdom because ultimate truth is basically emptiness and the wisdom realizing emptiness focuses on emptiness as ultimate truth.

In such a way, by taking the two truths as a basis one practices the method and wisdom and then attains the two bodies of the enlightened being. Every sentient being has the potential for attaining the wisdom truth body of the Buddha. Every sentient being has what is called buddha nature, and buddha nature is that which transforms into the wisdom truth body at the time of enlightenment.

So what we need to do in order to make use of that potential is we need to transform our mind with meditation. We have two basic types of meditation, single-pointed meditation and analytical meditation. Basically single-pointed meditation deals with training the mind to remain focussed on one meditational object, while analytical meditation is more a contemplative type of meditation where we actually think about a certain topic. Even though our mind should be focussed on that particular topic of contemplation such as impermanence etc. the aim is not to remain thoughtless. The process is that one actually thinks, one analyses the object, hence it is a type of investigative meditation. While in single-pointed meditation the only thing one concentrates on is the object of meditation and if any other type of thought comes up in the mind one will just let it go and return to the object of meditation. During analytical meditation we will employ various types of reasonings in order to understand the topic such as emptiness, suffering, etc. more clearly. And also, practicing analytical meditation we practice the various antidotes against our delusions.