

Seeking Refuge to Ratnatraya¹⁾ in the Bodhipathapradīpa 11°, 25-36

—from the Bodhimārgadīpapañjikā—

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*Bodhipathapradīpa*²⁾ by Atīśa³⁾ were written for the purpose to teach the way to enlightenment. In its 11° 25-36 (kk° 7-8)⁴⁾ is related the seeking refuge to ratnatraya. Though later commentators⁵⁾ made 11° 25-45 (46) one group, according to pañjikā's sentence, I made 11° 25-36 one group. In this I considered it from his own commentary.

〈2〉⁶⁾ Seeking Refuge to Ratnatraya (P. 297b-, D. 243a1-)

〈2.0〉 Foreword

Seeking refuge to three is like a gate that leads to a great castle of mokṣa, or a ground of bodhicitta. I indicate by twelve pāda⁷⁾.

〈2.1〉 Offering to Ratnatraya (P. 279b7-, D. 243a2-)

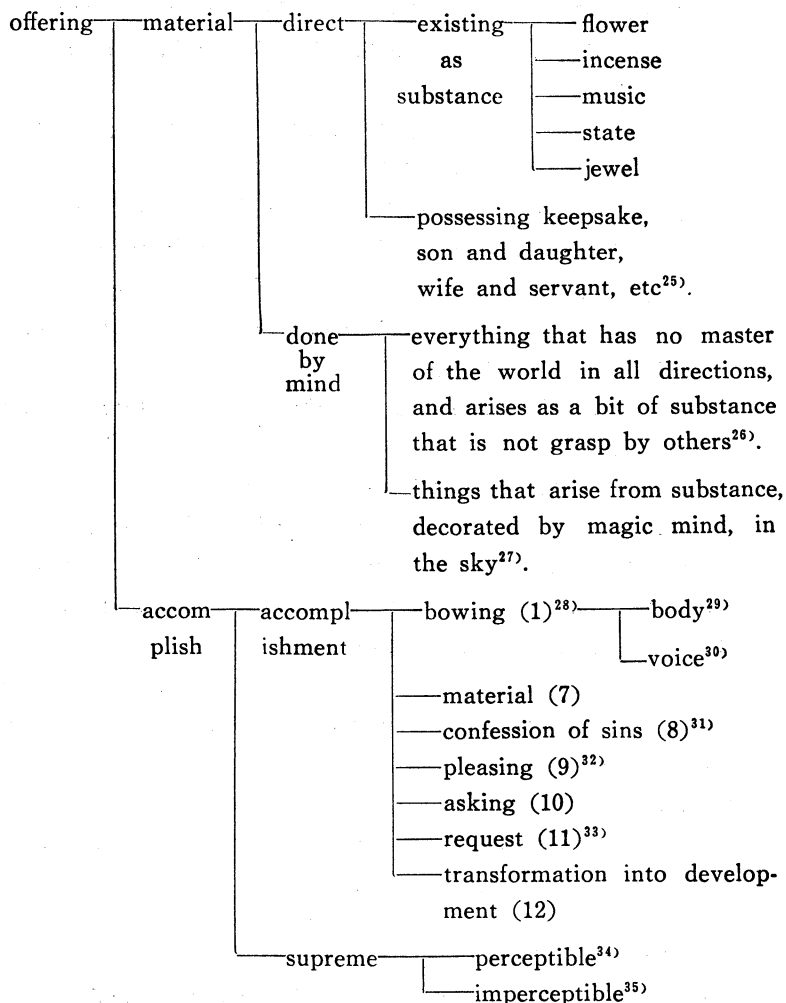
〈2.1.1〉 Ratnatraya [25-26]

About "facing to" there is an opinion in the *Mahāyanāparajāva-vādakasūtra*⁸⁾. The wide vidhi must be shown later⁹⁾. And they are true ratnatraya and present ratnatraya¹²⁾. We must know these first.

〈2.1.2〉 Offering¹³⁾ [27-30] (P. 279b7-, D. 243a2-)

"Substance like flower, incense..."¹⁴⁾ is the mark of material offering¹⁵⁾. "And seven sorts of offering..."¹⁶⁾ is the mark of accomplish offering¹⁷⁾. "And seven sorts of offering in the Samantabhadracarī" is this...(three gurus¹⁸⁾ commentaries) The first quoted some words in the Samantabhadracarī 1-5, 7-9 and mentioned seven sorts of offering²⁰⁾. The second mentioned seven materials.²¹⁾ The third²²⁾ merely mentioned, "accomplish offering that is made from seven parts"²³⁾.

And offering are two parts like this²⁴⁾;



〈2.2〉 Seeking Refuge (P. 284a7-, D. 246b6-)

〈2.2.1〉 Preparation [31-32]

About "reaching to the edge of the Bodhi³⁷⁾ seat and by the irreversible mind"³⁸⁾.

〈2.2.1.1〉 The Bodhi Seat [31]

The Bodhi seat is, in ordinary signification, the great Bodhi Vajrasrī and the seat in the Akanistha. In true meaning, it is not the seat that obtains samādhi, but the world of all things in the absolute³⁹⁾.

〈2.2.1.2〉 The Irreversible Mind [32] (P. 284b1-, D. 247a1-)

"By the irreversible mind⁴⁰⁾" is like this. They are irreversible from the way of yoga and seeing the truth and the eighth stage⁴¹⁾. And again, they are irreversible from each ordinary men⁴²⁾ and from seeing the truth and the seventh stage⁴³⁾. And once again⁴⁵⁾, they are irreversible from cittopāda and secret⁴⁷⁾ and keeping to suffer.

〈2.2.2〉 The Act [33-36]

"At first seek refuge three times"⁴⁹⁾, is to do three times to each ratnatraya (3×3).

〈2.2.2.1〉 Synthesis (P. 284b6-, D. 247a4-)

Gathering the meaning of seeking refuge, they are object, support, thought, time, nature, measure, method, action, distinction, the origin of the word, punishment for faults, purpose and virtue⁴⁰⁾.

〈2.2.2.2〉 The Way (P. 264b7-, D. 247a4-)

If he is the householder, he is to learn five basic teachings of upāsaka and forty-five teachings of his group. But left home, he is to learn the way of his own teaching and so on.

〈2.2.2.3〉 Protections (P. 288a6-, D. 248b1-)

Because of showing the way of seeking refuge like that, he must protect the teaching of seeking refuge⁵⁰⁾.

〈2.2.2.4〉 Virtues (P. 286b1-, D. 248b4-)

Virtues are three. They are occasion of cause and passage and result. The first are this time and other time, and they must be known from guru⁵¹⁾. You must seek refuge three times in daytime and three times in night.

〈Key Words〉 Atīśa, Bodhipathapradīpa, Bodhimārgadīpapañjikā, śaraṇagamana
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