

Compassion and Wisdom

Three types of compassion

(from Chandrakirti's *Supplement to the Middle Way*)

1. Compassion observing [mere] sentient beings
2. Compassion observing phenomena
3. Compassion observing the unapprehendable

The entity of all three types of compassion

- Object of observation = sentient beings
- Subjective aspect = wishing sentient beings to be free of suffering

1. Compassion observing [mere] sentient beings

Homage to that compassion for migrators who are

Powerless like a bucket traveling in a well

Through initially adhering to a self, an 'I',

And then generating attachment for things, 'This is mine.'

[verse 1.3]



6 ways sentient beings are like a bucket in a well

1. We are bound by afflictive emotions and karma
2. We are controlled by a mind that is afflicted with delusions
3. We go up and down in samsara, again and again
4. We easily fall to lower realms, but need great effort to take birth in upper realms
5. There's no definite order in the 3 groups of the 12 links
6. We are constantly battered by different types of suffering

2. Compassion observing phenomena

- This is compassion that is preceded and supported by the realization of impermanence.
- Someone who has realized impermanence sees sentient beings as momentarily changing, and this influences their compassion.
- This person also realizes sentient beings are empty of a permanent, unitary, and independent self...
- ...and eventually they realize that sentient beings are empty of a substantially existent self.

3. Compassion observing the unapprehendable

- This is compassion that is preceded and supported by a realization of the emptiness of inherent existence.
- Someone who has realized emptiness sees sentient beings as lacking inherent existence, and this influences their compassion.

[Homage to that compassion for] migrators seen as evanescent and empty of inherent existence like a moon in rippling water.

[1.4ab]

“A reflection of the moon shimmers on the surface of a lake rippled by breezes. A huge river of the ignorance that mistakenly believes the mind-body to be inherently existent flows into the lake of mistaking “I” as inherently existent. The lake itself is agitated by the winds of counterproductive thought and of wholesome and unwholesome actions. The shimmering reflection of the moon symbolizes both the coarse level of impermanence, due to death, and the subtle level of impermanence, due to the moment-by-moment disintegration that rules sentient beings. The shining of the rippling waves illustrates the impermanence to which sentient beings are subject, and you are to see sentient beings this way.”

How to See Yourself as You Really Are by His Holiness the Dalai Lama

