The Second Chapter of the Elucidation of the Path to Liberation

Citing the explanation by Acharya Dignaga

13. PAYING HOMAGE TO THE BUDDHA BY WAY OF PRAISING HIS EXCELLENT CAUSES & EXCELLENT RESULTS

In the homage of the *Compendium of Pramana* Dignaga:

(bows down to:)

Buddha Shakyamuni – a valid cognizer being
i.e. “the one who has become a valid cognizer”

(by way of praising the Buddha for his excellent causes and excellent results:)

excellent causes

excellent results

excellent causes

excellent results

excellent intention
i.e. “that which wishes to benefit others”
(e.g. great compassion)

excellent application
i.e. “the teacher”
(e.g. the wisdom realizing selflessness)

excellent own-benefit kaya
i.e. “the sugata”

excellent others’-benefit kaya
i.e. “the protector”

Buddha’s eliminations
i.e. “sugata-eliminations”

Buddha’s realizations
i.e. “sugata-realizations”

Rupakaya

Samboghakaya

Nirmanakaya
14. THE THREE QUALITIES OF SUGATA-ELIMINATIONS

The three qualities of sugata-eliminations

- **Properly eliminated**
  - (The Buddha’s eliminations are irrevocable, not temporary)

- **Eliminated without return**
  - (The Buddha’s eliminations are such that the Buddha no longer takes rebirth in Samsara under the control of affictions and karma)

- **Completely eliminated**
  - (The Buddha completely eliminated both affictive and cognitive obstructions)

The first quality distinguishes the Buddha’s eliminations from the eliminations of non-Buddhists.

The second quality distinguishes the Buddha’s eliminations from the eliminations of Aryas on the learner paths, i.e. of Bodhisattva Aryas, Hearer Aryas & Solitary Realizer Aryas on the paths of seeing or meditation.

The third quality distinguishes the Buddha’s eliminations from the eliminations in the continuum of Hearer & Solitary Realizer foe-destroyers.

15. THE THREE QUALITIES OF SUGATA-REALIZATIONS

The three qualities of sugata-realizations

- **Realizing suchness**
  - (The Buddha directly realizes the mode of subsistence of the four noble truths)

- **Being stable realizations**
  - (The Buddha’s teachings do not contradict valid cognition in the least)

- **Realizing completely**
  - (The Buddha directly realizes the methods that lead to liberation & omniscience together with the results of those methods)

The first quality distinguishes the Buddha’s realizations from the realizations of non-Buddhists.

The second quality distinguishes the Buddha’s realizations from the realizations of Aryas on the learner paths, i.e. of Bodhisattva Aryas, Hearer Aryas & Solitary Realizer Aryas on the paths of seeing or meditation.

The third quality distinguishes the Buddha’s realizations from the realizations in the continuum of Hearer & Solitary Realizer foe-destroyers.