

Acknowledgements

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Haribhadra and his *Sphuṭārtha*

The Date of the *Abhisamayālaṃkāra*

The root verses which comprise the *Abhisamayālaṃkāra* are attributed to Maitreya, the teacher of Asaṅga. Some question that attribution on the basis of terminology, and now we can carry that criticism a bit farther. Mano, investigating the correspondence between the AA and the various Chinese versions of the 25,000 PP, reports that the earliest translations of the *PP Sūtra* do not correspond to their respective portions in the AA. In all, he analyzes 4 different Chinese translations,^[1] ranging from the late third to the mid-seventh centuries, and it is only the last one that matches the text of AA.^[2] In addition, although Haribhadra says in his commentary that both Asaṅga and Vasubandhu wrote commentaries on the AA, we have no other evidence for the existence of such works. The earliest extant commentary on the AA is by Ārya Vimuktisena, available in Tibetan translation and partly in Sanskrit as well;^[3] then there is another commentary by Bhadanta Vimuktisena, extant only in Tibetan, following which are the works of Haribhadra. The simplest explanation is that these three figures^[4] represent the lineage of the AA, and since Haribhadra lived in the 8th century, going back two generations would put the AA somewhere near the late 6th century at the earliest. This makes Bhadanta Vimuktisena Haribhadra's teacher and the pupil of Ārya Vimuktisena, and this is in fact what Mano says in his study as well.^[5] However, one difficulty with this view is that Ārya Vimuktisena is traditionally taken to be a pupil of Vasubandhu.^[6] Since Vasubandhu (and his brother Asaṅga) can be fairly definitely placed in the 4th century,^[7] this leaves rather a large gap between Ārya Vimuktisena and Haribhadra. Given the current state of our knowledge of the development of Mahāyāna in India, it is impossible to resolve this issue with any certainty. My own opinion is that Mano's view is probably correct, placing the AA at the end of the 6th century. A close examination of the commentaries of the Vimuktisenas might help to determine their dates, but that is a task that must be left to another day. Ruegg gives a good account of what little is known of the two Vimuktisenas.^[8] A contemporary Tibetan account, showing a concern for historical detail which is quite nontraditional, makes Bhadanta Vimuktisena the pupil of Ārya Vimuktisena, and then interposes three other masters between Bhadanta Vimuktisena and Haribhadra, who kept the lineage going without writing anything down. If our speculations are correct, however, it would appear that neither Asaṅga nor Vasubandhu knew of the *Abhisamayālaṃkāra*, which implies a rejection of the claim that Ārya Vimuktisena was

Vasubandhu's pupil.

Haribhadra

Biographical details concerning Haribhadra are scanty, but at that we have a better picture of him than of most other Buddhist thinkers. Mano gives his dates as c. 730–795^[9]. He was from a royal family and became a Buddhist monk. His teachers included Śāntarakṣita and Vairocana^[10]. He specialized in *Prajñāpāramitā*, and learned a special technique for worshipping Maitreya. Going off to a nearby forest to practice this technique, after three days he obtained a vision of Maitreya, who instructed him to compose a commentary on the *Abhisamayālamkāra*. Receiving an invitation from a nearby king^[11], he obtained royal patronage and proceeded to compose no less than four separate commentaries on the *Prajñāpāramitā Sūtras* in relation to the *Abhisamayālamkāra*^[12]. His total output preserved in Tibetan translation comes to more than 1380 double-sided folios. (The *Sphuṭārtha* which is translated below comes to 62 folios, or less than five percent of his extant work.) The Pāla dynasty which supported him ruled over what is now Bihar and Bengal, and it is from this region that Buddhism was introduced to Tibet^[13]. Haribhadra's sometime teacher Śāntarakṣita was instrumental in transmitting Buddhism to Tibet and oversaw the construction and consecration of the first monastery at bSam-yas^[14]. Haribhadra's patron Dharmapāla founded the Vikramaśīla monastery as well as building many other centers for the study and practice of Buddhism^[15]. During the time of Haribhadra, Tantric Buddhism was gaining force. His pupil Buddhāśīrjñāna wrote extensively on the *Guhyasamāja*^[17] and Haribhadra himself quotes two Tantric sources in his *Āloka*^[18], but his primary concern as shown in his output is with the Sūtra literature, especially the *Prajñāpāramitās* and the *Abhisamayālamkāra*. Tibetan tradition credits him with being a practicing Tantrika, but finding no indications of such a predilection in his texts, we are justified in remaining skeptical of such claims.

Doctrinally he was the inheritor of more than eight centuries of Mahāyāna philosophy, which had split into the two main branches of Madhyamaka and Yogācāra around the time of Vasubandhu. Madhyamaka was the original form of Mahāyāna, following the teachings of Nāgārjuna^[19], whose formulation of emptiness is regarded as the direct meaning of the *Prajñāpāramitā Sūtras*, which themselves are the earliest Mahāyāna scriptures^[20]. Yet Madhyamaka philosophy was so abstruse and easily mistaken for nihilism that even several centuries after Nāgārjuna, Mahāyāna Buddhism was not widely accepted. Nāgārjuna's strictly nega-

tive approach was too difficult for most to comprehend, and even today there are many who are puzzled by its implications.^[21] It is largely due to the efforts of Asaṅga and Vasubandhu that Mahāyāna became popular,^[22] and they accomplished this by creating a new interpretation of Mahāyāna doctrines, known as the Yogācāra or Vijñānavāda philosophy. Without going into too much detail, we may simply note that Yogācāra rejected the seeming nihilism of Madhyamaka in favor of a more positive approach. Yogācāra Buddhism can be regarded as that form of Mahāyāna which most explicitly incorporates Yoga practice.^[23] With the advent of the *Prajñāpāramitā* scriptures, and their declaration that “Form is emptiness, emptiness is form,” all pre-existing forms of religious practice were seriously undermined. For if “form,” i.e., the relative, conventional world, is equated with “emptiness,” or the ultimate realm, then there is no longer any question of “getting from one to the other.” Indeed, the very idea that there is a “somewhere else” to which one can escape is revealed as a basic misconception.^[24] This leaves us in the situation of being stuck in form, of realizing that there is no emptiness other than form, so that we are thrown back on the ultimacy of the conventional itself. Needless to say, this is a situation which many people find baffling or even uncomfortable, so Yogācāra makes things much easier. By reintroducing the necessity for actual practice, it provides security for those who are unable to cope with the radical non-dualism of Madhyamaka and the *Prajñāpāramitā*. By identifying the distinction of subject and object as a fundamental error, and by the elaboration of the three-nature theory, *ālaya-vijñāna*, and so forth, it provides a conceptual framework with which to understand the difference between where one is now and where one, as a Buddhist, wishes to go *nirvāṇa*, enlightenment, or whatever. Yoga practice itself has been fundamental to Indian religious life ever since history has been recorded. Considered as a meditational system, Yogācāra led to the development of an elaborate classification of altered states of consciousness which were accessible to a serious practitioner. Both Buddhist cosmology and the life story of Śākyamuni testify to the pervasive influence of this broad religious movement. Śākyamuni’s previous teachers are described as masters of meditational techniques by which one attains various realms – either that of nothingness, or one regarded as beyond that, described as neither conscious nor non-conscious.^[25] These become the upper two of the four formless realms (though naturally, in a so-called “formless realm,” there can be no actual distinctions of higher and lower), and as such are incorporated into Buddhist meditational practice.

Haribhadra, like many of his contemporaries, attempted to reconcile these two streams of Mahāyāna philosophy within a broader framework. The *Prajñāpāramitā* scriptures in particular presented a difficult problem for the Yogācāra side, since their obvious literal meaning had been virtually monopolized by the rival Madhyamakas. However, the AA purported to explain not the literal meaning, but the “hidden meaning”^[26] of *Prajñāpāramitā*, and it was here that a synthesis of Madhyamaka and Yogācāra might be effected. The *Prajñāpāramitā* scriptures are the earliest known Mahāyāna works, and their teaching of emptiness is central to all Mahāyāna. However, their literal meaning having close links with Nāgārjuna, Yogācārins had to account for these ideas in their own distinct way, and the AA afforded them an opportunity to do that. Disregarding the literal meaning of the scriptures, they could derive their own doctrines from the same source as their Mādhyamika rivals. People such as Haribhadra strove to reconcile conflicting opinions within Mahāyāna, in an ecumenical spirit that is typical of Indian religion in general, where competing doctrines are harmonized rather than anathematized. (The most famous example of this is perhaps the Hindu assertion that Buddha is an avatar or incarnation of Viṣṇu, but the same trick was also used by the Buddhists in claiming the Hindu hero Rāma to be an avatar of Buddha.^[27] Indeed the early religious history of the Indian subcontinent can be understood as the gradual reassertion of indigenous pre-Aryan beliefs within an Aryan Vedic framework, with many significant developments occurring entirely outside of the Vedic tradition.) Due to the particular circumstances of his life and teaching career, he had a sizable impact on the development of Tibetan Buddhism, and we can see the same kind of harmonizing tendency that characterized his works displayed in the development of the *lam rim* literature in Tibet, its classification and hierarchic structuring of the different forms and schools of Buddhist teaching.

The *Sphuṭārtha*

It has been more than ten years since Edward Conze called for a “much-needed edition and translation of Haribhadra’s *Sphuṭārtha*”^[28]. In that time Conze himself has died, leaving behind him an impressive legacy of *Prajñāpāramitā* scholarship and vivid memories of a powerful personality. Professor Amano has published a series of articles consisting of an edition of a Sanskrit manuscript of the *Sphuṭārtha* which is complete except for the first chapter,^[29] and this combined with his previous edition of the Tibetan text forms a solid basis for a translation.

This Sanskrit text has been the subject of some mystery, ever since Tucci announced its imminent publication in 1956.^[30] He died without fulfilling this promise, and without Professor Amano's diligent scholarship it is extremely doubtful if this text would ever have seen the light of day. The *Sphuṭārtha* is a valuable text for a number of reasons. For many Tibetan scholars, Haribhadra is the central figure through whose works *Prajñāpāramitā* and the *Abhisamayālamkāra* are studied. The *Sphuṭārtha* is otherwise known to the Tibetans as the "Short Commentary," distinguished from Haribhadra's *Āloka*, or "Long Commentary." The *Sphuṭārtha* is compact enough to be manageable, yet comprehensive enough to give a full picture of the contents of the *Abhisamayālamkāra*, and it served as the basis for the Tibetan commentary of rGyal tshab Dar ma rin chen, the disciple of Tsongkhapa (1357–1419), the founder of the Gelugpa school of Tibetan Buddhism. Gelugpa ideology prevailed in Tibet in later years, and so the works of Tsongkhapa and his disciples continue to have a major impact on Tibetan scholarship even today. Tsongkhapa's own first work consisted of a commentary on the *Abhisamayālamkāra*, and it is said that rGyal tshab wrote his commentary at the direction of Tsongkhapa to correct some of his more immature views.^[31] Thus a study of Haribhadra's work gives us a valuable perspective on Tibetan scholarship. Even within India, Haribhadra's writings on the *Abhisamayālamkāra* form a sizable percentage of all known Indian works on this text which have been preserved in Tibetan translation. The Tibetan *Tanjur* contains no fewer than 21 separate commentaries on the *Abhisamayālamkāra*,^[32] comprising slightly more than 3000 folios. Haribhadra is responsible for 4 of these texts, yet his work comprises a little bit more than a third of the entire collection of material. Therefore his *Sphuṭārtha* also opens a door to a virtually unknown section of Indian Mahāyāna as well. Yet the significance of the *Sphuṭārtha* is not restricted to its importance for Buddhist Studies alone. Dealing as it does with the path to enlightenment in its entirety, it constitutes the crystallization of centuries of Buddhist meditative and pedagogical experience. The idea of a path to enlightenment has been central to Buddhist teachings ever since the Buddha's first sermon at the Deer Park in Sarnath more than 2500 years ago. Haribhadra in his commentaries on the *Abhisamayālamkāra* takes the accumulated wisdom of the Buddhist tradition concerning this fundamental principle and attempts to organize it all into a coherent framework. How well he succeeds in this formidable task is for his readers to decide, but certainly the Tibetans have been and remain convinced that his synthesis is worthy of close attention. Like all Mahāyāna *sū-*

ras, the *Abhisamayālaṃkāra* is not concerned with giving a rational explanation of the topics it covers. That is left for the commentators. *Sūtra* literature in general is meant to serve a practical purpose in a meditative context. While one is engaged in profound contemplation, the *sūtra* verses serve as reminders and signposts which assist in the organization of one's experience and the efficient utilization of one's psychological resources. A *sūtra* may be regarded as simply a mnemonic device, then, which is internalized for use when consulting physical texts is impractical. The content and organization of the *sūtra* form a tool which is designed for a specific purpose. The instruction manual for this tool is to be found in the various commentaries. By studying Haribhadra's commentary and memorizing the verses of the *Abhisamayālaṃkāra* itself, one prepares to embark on the Buddhist path in an officially authorized, sanctioned, and pre-tested manner. During Haribhadra's time there were relatively few people who had either the intellectual ability or the leisure time required for such an endeavor, but these few people made up the core of the Buddhist religion. I am referring, of course, to the monks. There have been wandering holy men on the Indian subcontinent going back as far as there are records, and probably beyond that: Śākyamuni and his contemporary Mahāvīra were the first to organize ascetics and religious seekers into a structured community, whose express purpose was to enable and encourage its members to maximize their spiritual potential. Although Mahāyāna Buddhism criticized the earlier monks for being overly concerned with their own spiritual welfare and thus neglecting the needs of the larger community, it never did away with the institution of monasticism itself. In fact, under Mahāyāna influence, the Buddhist monasteries in India came to be even more powerful, centers of learning where both doctrinal and soteriological elements were refined and tested in their practical applications. We can see in the development of Tantric Buddhism the same kind of protest against Mahāyāna monasticism that had characterized early Mahāyāna itself. That is to say, the Buddhist tradition displayed a tendency in India to become overly concerned with intellectual subtlety at the expense of spiritual realization, which seems to have occurred twice in succession over the course of its development.^[33] From this perspective, treatises of the type that Haribhadra wrote give part of the reason why Buddhism vanished from India altogether. By concentrating Buddhism only within the monasteries and not maintaining a broad base of support among lay believers, the monasteries themselves became easy targets for invading Turkish Moslems. Yet for all that, as a record of and a guide to medita-

tive experience in the context of Buddhist spirituality, treatises such as Haribhadra's preserve a valuable segment of human experience which we may well find relevant even today. Throughout this essay it has been my contention that in order for religion to be relevant in the modern world, the traditional Western antithesis between faith and reason must be eliminated.^[34] Within the Buddhist tradition, this antagonism was very late in developing at all, and for much of Indian Mahāyāna it simply did not exist. Faith and reason were seen to be complementary and mutually reinforcing. Based on a critical examination of certain fundamental Buddhist doctrines, one would adopt them as one's personal world view because they withstood logical analysis.^[35] This would incline one to accept further doctrines which were not amenable to rational analysis on the strength of their Buddhist affiliation. At every stage it is expected that one will compare the content of one's own experience with its Buddhist formulation.^[36] The formulation itself is simply an expedient technique, like a finger pointing at the moon, and is always open to revision or even rejection if it fails to perform its liberative function effectively. The Buddhist understanding of human nature places a great emphasis on the ability of rationality to assist in the attainment of spiritual liberation. It is fashionable in some circles of Western Buddhology to speak of Buddhist (especially Zen Buddhist) declarations of the ultimate futility of reason, of reason short-circuiting itself and somehow leaping beyond itself to enlightenment, but it is crucial to remember that such assertions were formed in the midst of an intensively meditative regimen, where the limit of rationality was directly experienced as enlightenment was achieved. And in general one does not arrive at a limit simply by abandoning the search for it halfway. The limit of rationality is found to coincide with the limit of suffering, the limit of delusion, the limit of *samsāra*, which, as Nāgārjuna has pointed out, is also exactly the limit of *nirvāṇa* as well. To use a traditional Buddhist metaphor, for someone to abandon reason while on the path simply because reason is ultimately inadequate is like jumping off a boat in the middle of the ocean because one is planning to get off anyway at the other end. No decision to abandon rationality can be rationally justified except in rather unusual circumstances. Buddhism as a religion deals with the limits or the underlying prerequisites of human experience. In such extreme cases, one may well find that ordinary rules do not apply, but such a situation presupposes that one has gotten to that limiting point without abandoning ordinary rules, and discovers their inadequacy solely by repeated attempts to apply them. Choosing to abandon them prior to that simply assures

one of never coming to go beyond them. Conze describes the situation thus: “The *AA* treats the contents of the *Prajñāpāramitā* as statements of spiritual experiences. While general scientific propositions can be considered in the abstract, experiences derive their meaning and significance from the concrete circumstances in which they take place, and the spiritual maturity of the observer is a decisive factor in the situation. The spiritual world is an essentially hierarchical structure, and the Absolute must appear different on different levels of attainment. Buddhist tradition had by 350 A. D. evolved a clear and detailed picture of the Path which a Buddhist Saint would have to traverse through countless aeons. The *AA* assigns an appropriate place on that Path to each meditation found in the *Prajñāpāramitā*. The reader of the *AA* must constantly bear in mind the position from which events are observed. What at first sight seems to be a dry and scholastic treatise then becomes a fascinating contribution to transcendental psychology.”^[37] Buddhists were experts at this kind of “transcendental psychology,”^[38] and their experience in dealing with this realm of human awareness can be of value to all who seek to harmonize faith and reason, or religion and science. In so doing we are not simply appropriating elements from an alien tradition, but rediscovering and retrieving such elements from our own cultural heritage. Religion has throughout history been closely associated with education, since in order to study sacred texts, one must at least be literate. The gap that exists today between the Semitic traditions and the scientific world view is largely the result of a traditional resistance to subjecting revelatory texts to the same criteria as other forms of knowledge. Claiming a special, unique status for a particular set of writings is all very well, but authoritative pronouncements have never had the power to establish validity within the scientific or critical tradition of human thinking. This split is an epistemological one, and in the face of the remarkable achievements of modern science and the essentially non-demonstrable nature of the truth of revelation, it has led to the subjugation of religion by science. Science has proven itself more effective in understanding the nature of the world and how to get things done within this world.^[39] Yet Western science has traditionally been concerned with what is external to the individual, the principles governing the interactions of matter and energy and the accurate measurement of time and space. Buddhism, arising from a meditative background, concentrated on the inner realm, on psychological principles and the experience of prolonged mental concentration. This kind of inner experimentation requires very little by way of equipment, but just as much dedication

and hard work as any physical science. Regardless of orientation, however, the same principles are applied in the search for knowledge: results must be independently reproducible, methods clarified, variables minimized, techniques refined, and results critically analyzed in order to assure the quality of the data which is generated. Buddhism claims to have been generating solid data in the realm of human religious experience, and we would be ill-advised to reject such a claim without first investigating its basis. Haribhadra invites such investigation of his treatise, and in so doing, he exemplifies the Buddhist application of critical thinking to religious values. We may not find the details of this synthesis suitable for us, but it can perhaps serve as a model for the kind of unity that has been lacking in the West between faith and reason. Of course, one of the major distinctions between inner and outer sciences has to do with the idea of objectivity, which is obviously impossible when the object of investigation concerns the permutations of one's own consciousness, but even here recent advances in the outer sciences have cast serious doubt on the ideal of objectivity as an attainable goal. Mahāyāna philosophy and meditation also clearly repudiate the ultimate validity of the distinction of subject and object, especially in Yogācāra. Throughout its long history as one of the major religious traditions in the most populous region of the world, Buddhism has preserved an antidogmatic spirit which is quite similar to that of the scientific or critical tradition in the West.^[40] Wide enough to encompass a variety of religious methods, yet profound enough to challenge even the sharpest intellects, the reasons for Buddhism's success deserve our consideration and respect. Like all religious traditions, it has its share of claims for exclusivity,^[41] yet these have almost always been balanced by a willingness to adapt to different circumstances and incorporate dissimilar doctrines and practices. Thus there is no history of heresy within Buddhism. Even doctrines that fly in the face of what Śākyamuni taught are acceptable as necessary for certain people at certain stages of development. What is of most immediate concern to us, however, is its critical aspect, wherein religious beliefs are "viewed as working hypotheses, tested and validated by experience."^[42] That is to say, Buddhist doctrines are hypotheses rather than dogmas, tools and techniques to be modified or discarded to suit the purpose and occasion. We may suppose that human nature has changed sufficiently that what was true for Indian and Tibetan Buddhists is no longer true for us, as there is certainly no guarantee that the practices and formulae worked out by them will retain their transformative power in the modern world,^[43] yet in order to verify or falsify this premise we

must make a sincere commitment to follow their procedures as exactly as possible. Insofar as this involves issues of individual religious belief, it goes beyond the scope of this essay, but it serves to remind us that the wellspring of the Buddhist religious tradition has always been the experience of practicing Buddhists, and there is no reason in principle why such an experience should be inaccessible to us today, except if we choose to make it so. Haribhadra's *Sphuṭārtha* then stands as a challenge to us, to take it seriously enough to make the attempt to actually verify the system which it elaborates. As with any experiment, prior predictions of success or failure are equally unfounded until the results are in. Buddhism is not primarily a philosophy, but a way of life, and all Buddhist concepts and theories arise from and refer to a different way of being in the world. Haribhadra's writings are a record, if not of his personal experiences, then of how he understood the various stages of the Buddhist path. As such they have meaning for anyone who takes religious experience seriously.

Paths and Stages

The idea of a path leading to spiritual realization is, of course, one of the major themes of the Buddhist tradition, but it also plays a significant role in other traditions. In examining the history of Buddhism, we notice that the standard which was to be achieved by practitioners was elevated with the advent of Mahāyāna. Prior to Mahāyāna, Śākyamuni's enlightenment was considered by Buddhists to be a unique event, and not accessible to others. *Nirvāṇa*, the goal of the *arhat* which is set forth in the early scriptures, is explicitly distinguished from the state of Buddhahood.^[44] For one thing, Buddha achieved his enlightenment by himself, finding his own path after studying with several other teachers and ultimately rejecting their attainment as unsatisfactory. Yet the development of the Mahāyāna with its ideal being the bodhisattva^[45] as opposed to the *arhat* indicates that Buddhahood is now regarded as the only acceptable goal of all Buddhists. That is to say, the religious goal for Mahāyāna is more exalted than in Hīnayāna. However in the history of Christianity, the movement seems to have gone in the opposite direction. Jesus states quite clearly in the New Testament: "Be ye perfect as your Father in Heaven is perfect."^[46] This is probably the most demanding ideal one could set for a religion. Yet even during the ministry of Paul we can notice that perfection is not regarded as a reasonable goal.^[47] This became the focus of the controversy between Augustine and Pelagius, the former holding that human effort was ineffectual for spiritual attainment, and the latter

taking the opposite position. Augustine won this battle,^[48] but the war between the different understandings of the role of human effort was not over by any means.^[49] With the Reformation, expectations were lowered yet again, since Luther and Calvin both believed that human effort was not equal to the task of obtaining God's blessing.^[50] Sketching this development in very broad strokes runs the risk of oversimplifying this issue, and we should note that there were significant exceptions to the general trend we have noted.^[51] For example, St. Francis, widely regarded as among the most holy Christian individuals,^[52] taught and practiced a method for attaining realization which was taken over by Bonaventure.^[53] Indeed, mystics throughout the ages usually held that personal effort was not entirely useless,^[54] although (at least within Christianity) they also upheld the importance of the pure gift of grace in accordance with orthodox doctrine. Yet it remains true that in general, Buddhism has developed this idea of a path to spiritual realization more consistently and over a longer period of time than any other world religious tradition.^[55] There is a voluminous literature upon this topic,^[56] to which I cannot hope to do justice, but its very quantity and persistence is sufficient testimony to the power that this idea has had throughout recorded history for all humans everywhere. Very often the act of going on a pilgrimage is understood and practiced as analogous to the spiritual quest itself. Certain physical locations became associated with religious leaders or paradigmatic experiences, and long after the leaders and experiences have gone the places retain some of their charisma. Again, this is especially evident in the Semitic traditions, although it is by no means lacking in Buddhism or Hinduism.

Introducing the Translation

Following is my translation of Haribhadra's Short Commentary on the AA. Although I have been working on this for several years, I am not completely satisfied with it.

First and most obviously, my translation is not complete. I have omitted the final chapter on *Dharma-kāya*, which is followed by a brief summary and the colophon. My reluctance to translate the *Dharma-kāya* chapter is due to several factors. For one, *Dharma-kāya* is the result of the path, and as such it is not included in the path itself. Since my main purpose in presenting this text is to illustrate Haribhadra's presentation of the path *per se*, the *Dharma-kāya* chapter is largely irrelevant to my particular concerns in this case. For another, Haribhadra's innovative interpretation of the verses of the AA which give four Buddha

bodies instead of the more usual three is the source of a number of controversies which I am not prepared to address at this time. Of course I expect to correct this omission at a later date, but for now I am reasonably certain that the portion I have translated can stand alone as a comprehensive discussion of the details of the Buddhist path to enlightenment.

Secondly, the translation is not sufficiently annotated to indicate parallel passages in other texts, or to take into account the full critical apparatus that is available. This means that the translation stands on its own more than it should, without enough indications of the origin of the various ideas that come up in the text. By the time this text was written, Buddhist philosophy had been developing for more than a millenium, and almost every technical term that occurs could be the topic for a dissertation in itself. It would be particularly instructive to compare the account of the path given by Haribhadra to that of the *MSA*, for example. Unfortunately my own expertise in this field is still at a rather low level, and so I have been more concerned with the meaning of Haribhadra's text than with its intellectual context. This issue also involves my own choice of terminology in translating the various technical terms that come up. In several cases I have taken the easy way out, and simply left them in Sanskrit, adding plural endings as necessary. In others I have used the same English word to translate different Sanskrit terms, such as "nature" and "transcendence," which between them account for at least half a dozen different Sanskrit originals. On the other hand, I have also used different English terms to translate an identical Sanskrit term in different places. This is partly due to the size of the text itself, and the fact that it has undergone a number of revisions. Thus I consider this translation to be tentative at best, and inconsistent at times. However, particularly in the final revision, I have attempted to express in fairly plain English what I take to be the idea that Haribhadra expresses. This doubtless has resulted in some passages that are wildly inaccurate, but I hope that my many errors will at least stimulate others to improve on my effort.

In preparing this translation I have been greatly assisted by materials which I received from Lama Tzong Khapa Institute in Italy. Geshe Jampa Gyatso, who resides there, conducted a course on the *AA* from October 1983 until March 1985. His lectures were taped, and I received a full set of those tapes, along with the other materials developed by his assistants in that course. Most helpful for my purpose, of course, was the draft translation of Haribhadra's text which they supplied. Although I have revised it extensively and found a number of mistakes

in their work in doing so, the experience has taught me that an imperfect translation is better than none at all, which gives me confidence to present my own work which follows.

Interspersed with Haribhadra's text are a large number of outlines, subject headings, and so forth. These form no part of Haribhadra's work, but are supplied from the Tibetan commentary by rGyal tshab Dar ma rin chen. I have retained them in my translation for two reasons. First, they provide some extra perspective to the translation, an additional dimension, which illustrates how Tibetan commentaries typically operate. Since much of Indian Mahāyāna^[59] can be approached only through Tibetan sources, the presence of these outlines reminds us of the continuous academic tradition maintained up until the present day by Tibetan refugees in India which offers us the most direct link to much of Mahāyāna philosophy. Second, aside from the esthetic value mentioned above, they have a practical value in helping the reader to make sense of what Haribhadra is doing at various points in his commentary. The Tibetan commentarial interpretation of the nuance of a particular phrase may not always be correct, but we should at least be aware of their way of understanding a particular passage, even if we do not agree with their methods.

In the translation, the outlines are preceded by alternating numbers and capital letters.^[60] Although they do interrupt the flow of Haribhadra at times, I have also found them to be helpful in keeping track of the context in which particular remarks are made.

The verses of the *AA* itself are printed in all capital letters, to distinguish them from Haribhadra's work. A comparison with Conze's translation of the *AA*^[61] will reveal some differences of interpretation, but I do not believe that my work is of sufficient quality to supersede his. Perhaps some day it will be, but that will come only as the result of being able to build on his great achievements with additional materials that were not available to him. The most valuable introduction to this material in general remains the works of Obermiller.^[62] Published more than 50 years ago, they still have much to offer a student such as myself.

Translation of Haribhadra's *Sphuṭārtha*

The Clear Meaning Commentary of the Treatise of Oral Instructions of the *Prajñāpāramitā*, an Ornament for *Abhisamayas* (by Haribhadra)

1 Meaning of the title

1A Actual

In the Indian language: *Abhisamayālaṃkāra nāma prajñāpāramitā upadeśa śāstra*.

In the Tibetan language: *She-rab pa-rol-tu-chin-pa'i man-ngag-gi bstan-bcos mngon-par rtogs-pa'i rgyan ces bya-ba 'grel pa*.

[In the English language: Commentary on the Treatise of Oral Instructions of the *Prajñāpāramitā*, An Ornament for *Abhisamayas*.]

1B Ancillaries

1B1 Enumeration of the parts

PART ONE

1B2 Translator's homage

Homage to all Buddhas and bodhisattvas.

2 Meaning of the text

2A Beginning the explanation

2A1 Expression of worship and promise to compose

I pay reverent homage to (the goddess) *Prajñāpāramitā*, in order to show that these verses (by Maitreya) which ornament that (goddess as a scripture) ornament all (mothers of the Buddhas and so forth).

2A2 Proving that (Haribhadra) is suitable to compose the commentary

2A2A Proving that (Haribhadra) has the outer condition: the oral instructions of virtuous friends

2A2A1 How Ārya Asaṅga explained thoroughly

With a deep yearning to (help) wanderers (in *samsāra*), Ārya Asaṅga, the protector, listened to the Invincible Lord,^[64] and explained the treatise thoroughly.

2A2A2 How Vasubandhu interpreted it

Vasubandhu, assisting wanderers (in *samsāra*), chiefly relied on his own belief that objects of knowledge are internal, and interpreted (the treatise).

2A2A3 How Ārya Vimuktisena explained it

Also, the one included amongst the Āryas called "Vimuktisena",^[65] seeing that what was done by him was not done (properly),^[66] uncovered (the meaning) with a mind abiding in the middle way.

2A2A4 The way the Reverend Vimuktisena explained^[67]

The Vimuktisena after him remained in the stage of faith^[68] without finding all the treatises, (but he) made a thorough explanation in accordance with what he could (find).

2A2B Proving that (Haribhadra) has the inner condition: the wisdom which realizes the meanings of the treatise

Scholars illuminated it like that. Some^[69] could not find all these treatises, so that (I) found them is, accordingly, amazing.

2A2C Thereby suitable to compose the commentary

What this profound path is like is very difficult for such (scholars) to find. (I) found it through the power of the Buddha, (and it) is suitable to be analyzed by scholars.^[70]

2A3 Subduing pride and the reason for being delighted

Although I have not (personally) experienced all the topics, desiring to benefit myself and others, as a way of making merit, I was eager (to compose this commentary).

2B Positing the explanation itself

2B1 Expression of worship

2B1A The text continues^[71]

Ārya Maitreya, demonstrating his own conformity to superior deeds, ascertained with his introspective discriminating wisdom that very lucid (faith) in *Prajñāpāramitā* is the principal cause of obtaining all good things. In order to have others generate such lucid (faith), implicitly causing them to engage in *Prajñāpāramitā* as the source of unsurpassable and immeasurable precious qualities, he pays her homage, preceded by expressing the nature of her qualities.

2B1B Root text

2B1B1 Interpretation^[72]

1A Praise

1A1 Praising by means of the qualities of the three omnisciences^[73]

1A2 Praising how they act as mothers of the four Āryas

1B Homage

I PAY HOMAGE TO THAT MOTHER OF THE BUDDHAS WITH THEIR HOSTS OF ŚRĀVAKAS AND BODHISATTVAS, WHO LEADS ŚRĀVAKAS TO NIRVĀṆA THROUGH OMNISCIENCE, WHO ENABLES THE BENEFACTORS OF BEINGS TO ACHIEVE ALL PEOPLE'S AIMS THROUGH PATH-OMNISCIENCE, AND POSSESSING WHOM THE MUNIS TEACH THE VARIETIES (OF DHARMA) IN ALL ITS ASPECTS.

It is said.

2B1C Commentary

2B1C1 The text continues

This verse states the greatness of the supreme essential nature of these (mother-omnisciences).

2B1C2 The meaning of the purpose

2A Extensive explanation

2A1 The manners of producing

2A1A The way in which people with dull faculties produce faith

Hearing that, some who follow faith quickly generate very lucid (faith) without doubting these (mother-omnisciences).

2A1B The way people with sharp faculties produce faith

Those who follow Dharma also see no harm to the mother (-omnisciences) with the characteristics described in the verse by valid reasonings such as “being separate from the natures of one and many” and so forth. Fully knowing that *prajñāpāramitā* which is the essential nature of the three omnisciences begets the Buddhas and so forth, being certain of their existence with the three traditions, and realizing the non-generation of bases, paths, and aspects, they produce very lucid (faith) in those (mother-omnisciences).

2A2 How to produce the aspiration of striving

Having very lucid (faith) in those (mother-omnisciences), both those (followers) who strongly desire such qualities develop extreme respect in order to retain and so forth that (*prajñāpāramitā*) and the scriptures which depend upon it in all ways.

2A3 How one attains the result through practice

Supreme goodness will then be attained through the stages of producing the knowledges which arise from hearing and so forth.

2B Summary

Therefore, very lucid (faith) in the *Bhagavatī* is the principal cause of attaining all goodness.

3 Rejecting disputes

The three omnisciences comprise eight categories. Those (eight) also are (called) *prajñāpāramitā* and they also fulfill all aims in a way which will be explained. Keeping this in mind, (Maitreya-nātha) praised *prajñāpāramitā* by means of the three omnisciences.

4 Interpretation

4A Praising their individual qualities

4A1 Knowledge of bases

The full knowledge that bases are not produced makes those desiring *nirvā-*

na, (i.e.,) the *śrāvakas* and also included in that category are the *pratyeka-buddhas* (whose) emancipation is slightly superior, (which is) indicated by one phrase, attain the two types of *nirvāna* characterized as having and lacking the *skandhas*.

4A2 Knowledge of paths^[79]

The realization that all paths are not produced causes the benefactors of wanderers (in *samsāra*) – the bodhisattvas – to fulfill the desires of every wanderer as long as *samsāra* exists.

4A3 Overall omniscience

The Buddhas, keeping in mind that all aspects are not produced, foremost of the lords of yoga with perfectly trained^[80] bodies, turn the wheels of Dharma without exception in all aspects to cure (deluded) behavior.

4B Having summarized, to pay homage

I pay homage to that mother who enables the accomplishment of the Buddhas and their retinue of *śrāvakas* and so forth.

2B2 Having shown it to persons whose belief is extensive, to explain

2B2A The meaning of the purpose of the treatise

2B2A1 Rejecting doubts that composing the treatise has no purpose, and explaining the general presentation

1A Disputes

An objection: “If this treatise, the Ornament of *Abhisamayas*, preceded by homage and praise (ornaments *prajñāpāramitā* by) including any bases, remedies, and aspects, the following is entailed: If the first, it is meaningless (to compose it) since through this (Ornament of *Abhisamayas* of the) *prajñāpāramitā*,^[81] no basis is set forth which is not mentioned in the treatises of characteristics. If the second, by including the completely purified properties without including those which are defiled, one cannot recognize which is the remedy of what.^[82] If the third, by including only aspects without bases, since it is not explained at all, the meaning is not realized, and it will be meaningless.”^[83]

1B Responses

1B1 Actual response

It is not so. Since all *abhisamayas* are included by the three omnisciences, according to the order of *śrāvakas* and *pratyeka-buddhas*, bodhisattvas, and unexcelled Buddhas,^[84] then all three are also included (and nothing is omitted).

1B2 Giving quotations which prove that

1B2A From the intermediate mother

1B2A1 Shown briefly

Thus, from the Intermediate Mother of the Victors,^[85] (Buddha says:) “Subhūti, omniscience is (the *abhisamaya*) of the *śrāvakas* and *pratyeka-buddhas*; the path-omniscience is (the *abhisamaya*) of the bodhisattvas; and overall omniscience is (the *abhisamaya*) of the *Tathāgata Arhat Samyak-sambuddhas*.^[86]”

1B2A2 Explained extensively

2A How the *abhisamayas* of *śrāvakas* and *pratyeka-buddhas* are included by the knowledge of bases

(Subhūti asks:) “Bhagavān, why are the realizations of all (bases the *abhisamayas*) of the *śrāvakas* and *pratyeka-buddhas*?” (Buddha replies:) “Subhūti, all (bases) are merely this: whatever outer and inner phenomena there are. Besides those, *śrāvakas* and *pratyeka-buddhas* also know (their sixteen aspects).^[87] However, they do not (attain liberation) by all (three) paths, nor are all aspects (directly realized). Therefore, (the *abhisamaya*) of the *śrāvakas* and *pratyeka-buddhas* is said to be omniscience.^[88]”

2B The manner in which the *abhisamayas* of the bodhisattvas are included by path-omniscience

2B1 Question

(Subhūti asks:) “Bhagavān, why are the realizations of the aspects of the (three) paths, (the *abhisamayas*) of the bodhisattvas?”

2B2 Reply

2B2A Interpretation

(Buddha replies:) “Subhūti, bodhisattvas should generate all paths: the path of the *śrāvakas*, the paths of the *pratyeka-buddhas*, and the paths of the Buddhas; and they should know all paths. They should also fully complete those paths, and perform the actions of the paths. But, until they have fully accomplished their prayers, fully developed sentient beings, and completely purified their Buddha realm, they should not manifest the limit of complete purity.^[89] Therefore, (the realization) of the bodhisattvas is called knowledge of the aspects of the paths.”

2C The manner in which the *abhisamayas* of the Buddhas are included by overall omniscience

2C1 Question

(Subhūti asks:) “Bhagavān, why is overall omniscience, (the realization) of the *Tathāgata Arhat Samyak-sambuddhas*?”

2C2 Reply

(Buddha replies:) “Subhūti, phenomena are perfectly expressed by some aspects,^[90] some marks,^[91] and some signs.^[92] The *Tathāgatas* comprehend those aspects,

those marks, and those signs. Therefore, the (realization) of the *Tathāgata Arhat Samyak-sambuddhas* is called overall omniscience.”

2B2A1B2B From the brief mother

Similarly, it says in the condensed^[93], “also desiring to learn the stage of *śrāvakas...*” –

2C From the extensive mother

It is also stated often in the extensive (*Prajñāpāramitā Sūtra*).

2B2A1B3 Explaining the meanings of the quotations

Omniscience concerning dharmas such as form and so forth, is based on (understanding aspects such as) impermanence and so forth, and results in abandoning the delusion of a self.^[94] The knowledge of paths transcends all (three) vehicles, is based on not manifesting thusness (at the wrong time), and results in activities such as gathering isolated sentient beings together and so forth. Overall omniscience is based on the non-production of all dharmas and results in continual benefit to sentient beings throughout space, realizing the limit of complete purity, and severing the connection with the imprints.^[95]

1B4 Summarizing the meanings

Therefore, this (statement): “The Ornament of *Abhisamayas* is a complete teaching of the *abhisamayas* since it includes all bases, remedies, and aspects,” – is correct.

2B2A2 Having rejected the fault of repetition of the *sūtras*, proving (that this treatise has) a further purpose

2A Having posited a purpose, to join the boundaries

Beings of inferior intelligence may think: “Didn’t the *Bhagavān*, with great compassion desiring to help sentient beings who believe in the extensive, middling, and condensed (*Prajñāpāramitā Sūtras*), clarify all meanings of *prajñāpāramitā*, the mother of the victors, and the order of the eight *abhisamayas* in that (already)? Is there any reason for the *Bhagavān* Victor over the Non-victorious Āryas^[96] to show those (*abhisamayas*) again?” In order to dispel such a qualm which produces doubt about the (correct) meaning, the categories which begin (any philosophical text) are stated: the topics of the treatise itself, their purpose, their final purpose, and the existence of an implicit relationship.^[97]

2B Root text

1-2. THE PURPOSE OF COMPOSING (THIS ORNAMENT) IS TO ENABLE THE INTELLIGENT TO SEE THE PATH (OF) OVERALL OMNISCIENCE THAT WAS EXPLAINED BY THE TEACHER IN THIS^[98]

WHICH IS NOT EXPERIENCED BY OTHERS. RECALLING THE MEANINGS OF THE *SŪTRAS* AND THE ESSENCE OF THE TEN DHARMA PRACTICES, THEY WILL REALIZE IT EASILY. It is thus.

2C Commentary

2C3 The subject to be explained

The path of Buddhas themselves, overall omniscience, is taken as the chief topic which indicates all the *abhisamayas*. The *Bhagavān* instructs all beings with three types of miracles^[99]. Therefore, whatever is shown as the topic in all three mothers of the victors (is also the topic here). That which explains and that which is explained are related in the manner of a technique and what is accomplished by that technique. Outsiders^[100] and others separated from attachment^[101] and so forth have not experienced (the topic) gradually with the knowledges arisen from hearing and so forth since they have not contemplated the selflessness of all dharmas.

2C2 The essential purpose

Bodhisattvas will actualize all aspects, just by setting out to achieve the fulfillment of their own and others' desires without depending upon anyone else. (They will do this by) establishing the practices which achieve *bodhicitta* and generosity and so forth, which are the essence of the eight *abhisamayas* and the complete meaning of the *Prajñāpāramitā Sūtras*, in the consciousness of mindfulness which arises from imprints deposited by very clear experiences, and through the sequential realization of the Very Joyous stage^[103] (and so forth) with the characteristic nature of realizing the everpresent *Dharmadhātu* and so forth. Strong desire for the sake of the aforesaid purpose and also for the purpose—

2C1 Purpose

That trainees will easily realize the meanings of the *Prajñāpāramitā (Sūtras)*: *bodhicitta* and the characteristics of accomplishment and so forth. That is the purpose of composing this treatise.

2B2B The condensed meaning

2B2B1 The text continues

Thus having mentioned (the purpose) that trainees obtain realizations easily, the relation and so forth, fifteen verses present the body of *prajñāpāramitā*, seeing that untangling the systematic meaning is easily explained by teaching the brief and the extensive (meaning) of the treatise.

2B2B2 Arranging the words appropriately

2A Briefly showing the body

2A1 Briefly showing the objects of explanation (the three mothers: small, middling and great) and that which explains them (the eight categories)

2A1A Interpretation

3ab. PRAJÑĀPĀRAMITĀ IS WELL EXPLAINED IN EIGHT CATEGORIES.

2A2 Enumerating the contents which explain that

2A2B Explaining the individual natures

2A2B1 The three omnisciences

1A Overall omniscience

1B Path-omniscience

1C Omniscience

2 The four applications

2A Application of all aspects

2B Peak realization

2C Gradual realization

2D Instantaneous realization

3 *Dharma-kāya*

3cd-4 THOSE EIGHT ARE: OVERALL OMNISCIENCE, PATH-OMNISCIENCE, THEN OMNISCIENCE; DIRECT COMPLETE REALIZATION OF ALL ASPECTS, ATTAINING THE PEAK, GRADUAL (REALIZATION), INSTANTANEOUS REALIZATION, (AND) DHARMAKĀYA.

2B2B2B Extensive explanation

2B1 Explaining the bodies of the three omnisciences

2B1A Explaining the body of overall omniscience

2B1A1 Nature of the ten features

1A The resolution^[104]

1B Precepts showing the methods to achieve its aim

1C Achievements which accomplish the aim of the resolution

1C1 Identifying the initial attainment arising from meditation which realizes emptiness

1C2 Presentation of the general attainments

1C2A Basis for attaining

1C2B Supported attainments (explained by means of:)

1C2B1 Referents of attaining^[105]

2 Motivation

3 Divisions of attaining (the four accomplishments)

2B2B2B1A4 Joining (the brief) illustration with (the extensive) explanation

5–6. MIND GENERATION, PRECEPTS, FOUR-FOLD LIMBS OF DISCRIMINATION, THE NATURE OF THE ^[106]DHARMADHĀTU WHICH IS THE BASIS OF ATTAINING, REFERENTS, ^[107]INTENT, ARMOR, ACTIVITIES OF INVOLVEMENT, COLLECTIONS AND TRANSCENDENCE, TOGETHER (COMPRISE) THE SAGE’S OVERALL OMNISCIENCE.

2B2B2B1B Explaining the body of path-omniscience

2B1B1 Indicating the eleven features of path-omniscience

1A Divisions of path-omniscience

1B Path-omniscience with its divisions

1B1 Knowledge of *śrāvaka* student paths

1B2 Knowledge of *pratyeka-buddha* paths

1B3 Knowledge of bodhisattva paths

1B3A Mahāyāna path of vision

1B3B Mahāyāna path of meditation

1B3B1 Activity of the Mahāyāna path of meditation

2 Nature of the Mahāyāna path of meditation

2A Contaminated path of meditation

2A1 Path of meditation of faith

2A1A Its benefits

2A2 The path of meditation with the attitude of dedication

2A3 The path of meditation with the attitude of rejoicing

2B Uncontaminated path of meditation

2B1 Path of meditation which attains (Buddhahood)

2B2 Path of meditation which is utterly pure

2B2B2B1B2 Joining the illustration and the explanation

7–9. THE WISE BODHISATTVAS’ PATH-OMNISCIENCE IS EXPLAINED AS: ECLIPSING AND SO FORTH, THE PATHS OF PUPILS AND RHINOCEROSES, ^[108]THE PATH OF VISION OF GREAT BENEFICIAL QUALITIES FOR THIS AND OTHER (LIVES), ACTIVITY, FAITH, PRAISE, JUSTIFICATION, AND COMMENDATION, DEDICATION, REJOICING, ATTAINING, AND WHAT IS CALLED UTTERLY PURE.

2B2B2B1C Explaining the body of omniscience

2B1C1 Features which indicate omniscience

1A Reasoning of distant and close to an effect-mother

1B Proving that reasoning

1C Divisions of the classes of hostile states and remedies

1D Realization of omniscience

1D1 Divisions of realization of omniscience

1D2 How to envision the realization of omniscience

1D3 Effect of realization of omniscience

2 Joining the illustration and the explanation

10–11 OMNISCIENCE ITSELF IS ASSERTED AS NOT ABIDING IN EXISTENCE THROUGH KNOWLEDGE, NOT ABIDING IN PEACE^[109] THROUGH COMPASSION, DISTANT THROUGH NON-SKILL, NOT DISTANT THROUGH SKILL, HOSTILE STATES AND REMEDIES, REALIZATIONS, THEIR EQUALITY, AND THE PATH OF VISION OF ŚRĀVAKAS AND SO FORTH.

2B2B2B2 Explaining the bodies of the four realizations

2B2A Causes and effects which strengthen

2B2A1 Realization of all aspects

1A Features which indicate that

1A1 General presentation from the point of view of supporting roots of virtue

1A1A Different ways of envisioning meditation upon the path (or) *prajñāpāramitā*

1A1B Realization of *samādhi*

1A1C Qualities and faults of meditation on realizations

1A1D Characteristics which indicate the yoga of path (or) *prajñāpāramitā*

1A2 Explicitly showing how it arises in one's continuum, from the point of view of ripening roots of virtue

1A2A Producing the realization

1A2B Ripening the realization

1A2C People who do that

1A2D Their stages of meditation

1A2D1 Realization which equalizes existence and peace^[110]

1A2D2 Realization of a supreme pure realm

1A2D3 Realization of skillful technique

2B2B2B2A1B Joining the illustration and the explanation

12–13. THE DIRECT COMPLETE REALIZATION OF ALL ASPECTS (CONSISTS OF): ASPECTS, REALIZATIONS, QUALITIES, FAULTS, AND

CHARACTERISTICS, SIMILARITIES OF ASCENDANCE AND LIBERATION, THE ASSEMBLY OF IRREVERSIBLE LEARNERS, EQUALITY OF EXISTENCE AND PEACE, THE SUPREME PURE REALM, AND SKILLFUL TECHNIQUE.

2B2B2B2A2 Peak realization

2A Features which indicate that

2A1 Peak realization of the path of preparation

2A2 Peak realization of the path of vision

2A3 Peak realization of the path of meditation

2A4 Uninterrupted peak realization and perverse attainment

2B Joining the illustration and the explanation

14–16a. ABHISAMAYA AT ITS PEAK (CONSISTS OF) ITS SIGNS, INCREASE, FIRM AND COMPLETELY STABLE MIND, THE FOUR-FOLD REMEDIES OF THE FOUR-FOLD CONCEPTS RESPECTIVELY ON WHAT ARE CALLED THE PATHS OF VISION AND MEDITATION, UNINTERRUPTED SAMĀDHI, AND MISTAKES.

2B2B2B2B Causes and effects which stabilize

2B2B1 Gradual realization

1A Features which indicate that

1B Joining the illustration and the explanation

16b. GRADUAL (REALIZATION HAS) THIRTEEN TYPES.

2B2B2 Instantaneous realization

2A Features which indicate that

2B Joining the illustration and the explanation

16cd. INSTANTANEOUS REALIZATION HAS A FOUR-FOLD CHARACTER.

2B2B2B3 Explaining the body of *Dharmakāya*

2B3A Features which indicate that

2B3B Joining the illustration and the explanation

17. DHARMAKĀYA IS PERFECTLY EXPRESSED AS FOUR TYPES WITH ITS ACTIVITY, THE (BODIES OF) NATURE AND COMPLETE ENJOYMENT, AND THE EMANATION (BODY) WHICH IS DIFFERENT FROM THEM.⁽ⁱⁱⁱ⁾

2B2B3 Having condensed, to explain

The first two verses are given in order to summarize the eight categories. Having summarized, the following thirteen verses explain extensively. Thus they

make an excellent explanation, since they (both) summarize and explain extensively.

2B2B4 The reason they are not extensively interpreted

The verses of the summarized meaning were not interpreted thoroughly from fear of being repetitious. All the root verses such as “MIND GENERATION IS FOR THE BENEFIT OF OTHERS,^[112]” will be explained simply by composing (this) commentary. I intend to explain (the meaning) by explaining those (words).

CHAPTER ONE OVERALL OMNISCIENCE

2B2C Interpretation

2B2C1 Extensively explaining the three omnisciences

1A Explaining overall omniscience: the object sought

1A1 The text continues

Thus having shown the summarized meaning, since bodhisattvas desire to attain enlightenment, which is a result, it is necessary to attain overall omniscience. To start with, overall omniscience is explained by thoroughly explaining the verses which summarize it.

1A2 Extensively explaining the ten features

1A2A Explaining the resolution: the thought which promises to attain overall omniscience for the sake of others

1A2A2 The divisions

2A Explaining the common definition and the referent

2A1 Definition

2A1A Joining the general boundaries

Mind generation, with its nature and referent -

2A1B Root text

18ab. MIND GENERATION IS TO DESIRE PERFECT COMPLETE ENLIGHTENMENT FOR THE BENEFIT OF OTHERS.^[113] It is said.

2A1C Commentary

2A1C1 Interpretation

Mind generation (thinks,) “Having attained Buddhahood, I will strive for the benefit of others in accordance with fortune.” The definition of desiring perfect complete enlightenment for the sake of others is of two types with the natures of wishing and involvement.

2A1C2 Rejecting disputes

2A Dispute

If it is said: “Isn’t the very desire and striving for perfect complete enlightenment a mental factor of craving for virtuous qualities, and isn’t mind generation a primary mind which arises with the appearance of an especially holy mental object? How can that (mental factor) turn into mind generation?”^[115]

2B Responses

2B1 “Desiring the benefit of others”

That is true. However, in the case of the striving which is characteristic of

the craving for virtuous qualities, the effect is indicated by the cause as the mind (of enlightenment) is generated.^[116] There is no fault by depending on imputation in order to teach that “all virtuous qualities of bodhisattvas who strive like that will increase.”

2B2 “Desiring enlightenment”

In the other case, prayer is striving, since it is the very desire for perfect complete enlightenment. Describing that striving in terms of mind generation which cooperates with it teaches that “a prayerful mind will arise in bodhisattvas.”

2B2C1A2A2A2 The ways of ascertaining the referents

2A2A Questions

If it is said: “What is the nature of that mind generation? What is perfect complete enlightenment? And what is the benefit of others?”

2A2B Responses

2A2B1 Root text

18cd. THAT AND THAT ARE EXPRESSED BY MEANS OF THE CONDENSED AND EXTENSIVE, IN ACCORDANCE WITH THE SŪTRA. It is said.

2A2B2 Commentary

2A2B2A Explaining the two referent objects

All three types of mothers of the victors have passages teaching “*prajñāpāramitā*” and “regarding all (the perfections such as) generosity and so forth, the act of giving, the donor and the recipient, and so forth,^[118] are to be established without perceiving (them as different).”^[119] And statements such as “in accordance with the fortunes of all sentient beings, *nirvāṇa*..” and “wishing to set misers and so forth in (the practices of) generosity and so forth, one should accomplish this very *prajñāpāramitā*” and so forth, which are found, describe perfect complete enlightenment and the benefit of others concisely and extensively without contradicting the meaning of the *sūtra*.

2A2B2B Its proof is indicated

Thus, one should know that mind generation has the nature of desiring perfect complete enlightenment for the benefit of others.

2C Reason for not citing other sources

This topic is fully covered in the Buddhist scriptures. Although it is indeed taught in all of them, I did not write about those sources for fear of prolixity.

2B2C1A2A2B Explaining the divisions: the subsidiary topics

2B1 The text continues

Having thus expressed the referent object of mind generation together with its nature, now its classification (into) 22 types in a verse.

2B2 Root text

**19–20. (THERE ARE) TWENTY-TWO TYPES (OF *BODHICITTA*),
NAMES: EARTH, GOLD, MOON, FIRE, TREASURE, JEWEL MINE,
SEA, VAJRA, MOUNTAIN, MEDICINE, FRIEND, WISH-GRANTING GEM,
SUN, SONG, KING, TREASURY, HIGHWAY, CARRIAGE, FOUNTAIN,
PLEASANT SOUND, RIVER, AND CLOUD.^[120] It is said.**

2B3 Commentary

2B3A The way the 22 examples indicate 22 meanings

2B3A1 Explained extensively

These explain that: 1) aspiration, 2) intention, 3) resolute intention, 4) realization, 5) generosity, 6) morality, 7) tolerance, 8) enthusiasm, 9) *dhyāna*,^[121] 10) *prajñā*, 11) skillful technique, 12) prayer, 13) force, 14) *jñāna*, 15) superknowledge, 16) merit and wisdom, 17) dharmas which act as subsidiaries to enlightenment,^[122] 18) compassion and penetrative insight, 19) *dhāraṇīs* and confidence, 20) epitome of Dharma, 21) the one path traveled, and 22) possession of the *Dharma-kāya*, are respectively like: 1) earth, 2) fine gold, 3) the new moon, 4) fire, 5) a great treasure, 6) the origin or source of what is precious, 7) a great ocean, 8) a vajra, 9) the king of mountains, 10) medicine, 11) a virtuous friend,^[123] 12) a wish-granting gem,^[124] 13) the sun, 14) the pleasant or melodious sound of Dharma, 15) a great king, 16) a treasury or storehouse, 17) a highway, 18) a carriage, 19) a fountain of water, 20) a pleasant sound, 21) a flowing river, and 22) a cloud, through 1) the basic nature of all white (or pure) dharmas, 2) unchanging until enlightenment, 3) increasing all virtuous dharmas, 4) burning the fuel of obscurations of the omnisciences, 5) satisfying all sentient beings, 6) the basic nature of precious qualities, 7) unruffled by the occurrence of anything undesirable, 8) unwavering faith, 9) undisturbed by distractions, 10) thoroughly pacifying the diseases of the delusory and cognitive obscurations,^[125] 11) not giving up (the attitude of) helping sentient beings under any circumstances, 12) fulfillment in accordance with prayers,^[126] 13) maturing the trainees, 14) teaching the Dharma which motivates the trainees,^[127] 15) serving others with unobstructed power, 16) like a treasury of many collections of merit and gnosis, 17) that which all Āryas are traveling and will travel, 18) progressing easily by not falling into either *samsāra* or *nirvāna*, 19) inexhaustible through grasping heard and unheard dharmas, 20) pleasantly preaching to those trainees who desire liberation, 21) not distin-

guishing actions which serve others, and 22) the capability to show deeds such as abiding in *Tuṣita*^[128], according to the enumeration.

2B2C1A2A2B3A2 Summarized meaning

Thus, through NAMELY: EARTH, GOLD, MOON, FIRE and so forth, the twenty-two (kinds of) *bodhicitta* are explained.

2B3B.Boundaries

2B3B1 Explaining the boundaries individually

The first three are included on the small, middling, and great of the beginner's ground^[129]. The next is included on the path which enters the first ground^[130]. The following ten are included on the ten (bodhisattva) stages, Extremely Joyous and so forth, and comprise the paths of vision and meditation. The next five are included on the distinguished path^[132]. The final three *bodhicittas* are included on the distinguished path^[133]. The final three *bodhicittas* are included on Buddha grounds in terms of preparation, essential, and culmination.

2B3B2 Showing that all paths are included

Thus, the divisions of *bodhicitta* range from the beginner's stage until the Buddha stage.

2B2C1A2B Explaining the precepts which indicate the means of accomplishing the aims of that resolution

1A2B1 Actual

1A The text continues

Having expressed those divisions as an aside, in order for bodhisattvas who have generated the initial *bodhicitta* and so forth to generate the (further) *bodhicitta* which motivates them, actualize the qualities entailed by it, and develop (themselves) by means of completely safeguarding the qualities attained, there is instruction about the precepts.

1B Explaining the meaning

1B1 General divisions

1B1A Root text

21–22. THE PRECEPTS ARE TENFOLD, (NAMELY:) ATTAINING, THE THREE JEWELS (OF) BUDDHA AND SO FORTH, NON-ATTACHMENT, INDEFATIGABILITY, FULL ACCEPTANCE OF THE PATHS, THE FIVE EYES, THE SIX QUALITIES OF SUPERKNOWLEDGES, AND THE PATHS OF VISION AND OF MEDITATION. It is said.

1B1B Commentary

1B1B1 Instructions about the supported attainments

1B1B1A Instructions about the entity of attaining

As for the attainment of the fine divisions of *bodhicitta* which were explained, the precept regarding (such) attainment is: “without passing beyond the conventional and ultimate truths, one should engage without perceiving (distinctions),^[135] (as) distinct from the *śrāvakas* and so forth.”

1B1B1B Instructions about the referents of that (attainment)

1B2 The divisions

1B2A The truth of suffering

Concerning (the first truth of) suffering: “both the emptiness of resultant form and so forth and *prajñāpāramitā* (which directly realizes that) are identical in the nature of suchness”.

1B2B The truth of the origin of suffering

Concerning (the second truth of) origination: “as emptiness and causal form and so forth are not different, form and so forth do not have the qualities of origination, cessation, thorough affliction or complete purity”.

1B2C The truth of the cessation of suffering

(There is instruction) concerning (the third truth of) cessation in (statements such as) “emptiness is free from arising and cessation, thorough affliction and complete purity, decrease and increase, and so forth,” (and statements starting from) “form does not exist,” “ignorance has neither arising nor cessation,” to “Buddha doesn’t exist, nor does enlightenment exist.”

1B2D The truth of the path

(Instructions) about (the fourth truth of the) path (are such statements as): “the perfections of generosity and so forth, oneself or inner emptiness and so forth, outer emptiness and so forth, and the extremes of prior and posterior, are (all) established as neither mutually possessed nor not possessed.”

These statements give the precept about the truths.

2B2C1A2B1B1B2 Instructions about the supports of attaining

2A The divisions

2A1 The Buddha jewel

Since Buddha and enlightenment have just the same nature, the non-perceiving overall omniscience (which is) the defining characteristic of what makes a Buddha is described as: “knowing the equality of the referent object and that (subject) which refers (to it) without fixing on form and so forth,” and

2A2 The Dharma jewel

As for Dharma: since the three omnisciences include all bases, remedies, and aspects, it is said: “all phenomena which are included have no intrinsic

^[136] nature,” and

2A3 The *Sangha* jewel

As for the Sangha: except for arhats who are classified along with the Buddha jewel, through particulars of experts and neophytes there are seven great beings; counting *pratyeka-buddhas* makes eight. Classifying the irreversible Ārya bodhisattva students by deficient faculty and so forth gives a full twenty. The precept about the three jewels is taught by (the phrase) “enter into non-production.”

2B2C1A2B1B1B3 Instructions about the distinguishing features of attaining

3A Eliminating hostile states

3A1 How to preserve attainment

Since some will become strongly attached to bodily pleasure and so forth in practicing joyous effort and acting earnestly in accordance with what was explained, “the body and so forth are unreal” teaches the precept of non-attachment.

3A2 How to increase attainment

Since timid people will become upset if they practice for a long time without attaining their desires, the precept about lack of fatigue is taught as “non-attachment to (all phenomena from) form and so forth through perfect complete enlightenment.”

3A3 Not falling into the lesser vehicle

Since one’s mind will become discouraged if one must receive instructions about the meaning of each separate path from the Buddhas who reside in the ten directions and so forth, the precept concerning the full acceptance of the path teaches that “phenomena are not intrinsically produced.”

3B Attaining distinguished paths

3B1 The five eyes as the causes of independent attainment

The 1) flesh eye, 2) divine eye, arisen from maturation, 3) eye of wisdom, 4) Dharma eye, and 5) Buddha eye, respectively: 1) ascertain things individually, 2) (see) the transmigration and birth of sentient beings, 3) do not conceptualize any phenomenon, 4) recognize all Ārya persons, and 5) are completely enlightened regarding all aspects of all phenomena. Teaching that these (eyes) are established as identical in suchness is the precept about the five eyes.

3B2 Instructions about the six superknowledges as the causes of rapid complete attainment

The superknowledges of 1) performing miracles, 2) divine ear, 3) telepathy,

4) remembering previous states (of existence), 5) divine eye, arisen from formative influence,^[140] and 6) knowing the extinction of contaminations, (respectively) 1) shake the earth and so forth, 2) hear faint and other sounds in any of the world realms, 3) fully know others' minds as having attachment and so forth, 4) remember many former lives of oneself and others, 5) see all (visible) forms, and 6) eliminate delusions and cognitive obscurations. The precept about the six superknowledges is taught as “one realizes them as pacified from the beginning.”^[141]

3C Removing the seeds of that which is to be abandoned

3C1 Remedies of intellectual objects of abandonment

The path of vision consists of sixteen instants included by the four truths (with) the natures of dharma-patience, dharma-knowledge, subsequent patience, and subsequent knowledge.^[142] The yogi, realizing that all phenomena lack (inherent) natures, meditates on (those sixteen instants) as remedies of what is to be abandoned by that (path of vision) without grasping any phenomenon, like a magician.^[143] This is the precept about the path of vision.

3C2 Remedies for innate (objects of abandonment)

3C2A The nature of the path: the object to be meditated upon^[144]

The compounded (true path)^[144] and the uncompounded (true cessation)^[145] are simply identical, and one cannot see any difference between them. Referring to (that which is) not different from what was brought forth by the path of vision which was explained, (the paths of) vision and meditation are not different, and the definition of the path of meditation is not established.

3C2B Rejecting disputes

However, it is (established) by the *dharmatā* of dependent arising. The precept about the path of meditation is: “meditate on the remedies of what is to be abandoned by that (path of meditation).”

2B2C1A2B1B1C Summarized meaning

These are taught in the section on precepts: 1) not perceiving any aspect of attaining whatsoever in *bodhicitta* and *prajñāpāramitā* which is the nature of the dharmas entailed by those (precepts), 2) the four holy truths which are the referents (of the precepts), 3) the three refuges which are their support, 4) non-attachment which causes special progress, 5) utter lack of fatigue which causes irreversible progress, 6) completely upholding the path which prevents progress by other vehicles, 7) the five eyes which cause independent progress, 8) the six superknowledges which cause perfect omniscience, and (9-10) some of the final causes: the paths of seeing the truth and meditation. By just these ten types of

precepts all purposes will be fulfilled.

1B2 Explaining *Sangha* jewel in detail

1B2B The divisions

1B2B1 The text continues

In order to clarify the section on the *Sangha* jewel, there are two additional stanzas-

1B2B2 Root text

23–24. THERE ARE TWENTY (CATEGORIES): THOSE WITH DULL AND SHARP FACULTIES, THOSE WHO HAVE ATTAINED FAITH AND VISION, THOSE WHO ARE BORN FROM FAMILY TO FAMILY, THOSE BORN WITH ONE INTERVAL, THOSE WHO GO TO AKANIṢṬHA, WITH EFFORT AND EFFORTLESSLY, THREE WHO LEAP, THOSE WHO GO TO THE UPPER LIMIT OF THE WORLD, THOSE WHO DESTROY *KLEŚAS* OF THE FORM (REALM), THOSE WHO PACIFY VISUAL PHENOMENA,^[146] THOSE WHO DISPLAY A BODY,^[147] AND THE RHINOCEROS. It is said.

1B2B3 Commentary

(1,2) Depending on the 16 instants of the path of vision which include path-omniscience which will be explained, followers of faith and of Dharma approach the first result in two ways. 3) Next are the Stream-enterers. (4,5) Next are two types: those born family to family as gods and as men. 6) Next are those of dull and sharp faculties who approach the second result by vision and by faith. 7) Next are the once-returners. 8) Next are those with one more interval. 9) Next, as before, those who approach the third result by vision and by faith. Next are four types of non-returners who are said to attain *nirvāṇa* (after dying in this realm) 10) in the intermediate state, 11) upon rebirth (in the form realm), 12) with effort, and 13) without effort (following rebirth in the form realm). Next are three more who will reach the limit of *Akaniṣṭha* by 14) leaping, 15) half-leaping, and 16) transmigration through all states (of existence). Next are two who will reach the limit of the peak of existence, separated from attachment to the form (realm) by 17) pacification of visual dharmas and 18) manifesting the body. 19) Next are those who approach the fruit of being an *arhat*. 20) Last are the *pratyeka-buddhas*. (These are) the twenty.

2B2C1A2B2 How to produce the wisdom arising from meditation on emptiness by meditating on the subject of the precepts

2B The divisions

2B1 Demonstrating in brief

2B1A The text continues

Since the *nirvedha-bhāgīya* arise when beginners attain such precepts, the *nirvedha-bhāgīya* (are explained):

2B1B Root text

25–26. THE SLIGHT, MEDIUM, AND GREAT HEAT AND SO FORTH OF THE BODHISATTVA AND THE PROTECTOR ARE DISTINGUISHED FROM THAT OF THE ŚRĀVAKAS AND RHINOCEROSES BY MEANS OF THEIR REFERENT, ASPECT, CAUSE, ASSISTANCE, AND THEIR MODE OF CONNECTION WITH THE FOUR KINDS OF CONCEPTS. It is said.

2B1C Commentary

2B1C1 Proving they are distinguished from the inferior path of preparation

2B1C1A How they are distinguished

The four *nirvedha-bhāgīya* which are harmonious with realizing the four truths attain the acme of the hearing and so forth of the bodhisattvas after (completing) the roots of virtue of the nature of faith and so forth which are conducive to liberation. (First is) the root of virtue called “transformed into heat” which arises from mundane meditation, after that, (the second:) “becomes the peak,” after that (the third) “becomes tolerance,” and after that (the fourth) “transforms to supreme dharma”. The “heat” and so forth (of the bodhisattvas) is superior to that of the *śrāvakas* and so forth (in the following ways:) generating “small” and so forth successively or by distinctions of individuals having dull faculties and so forth in relation to (different) bodhisattvas, (there are) slight, medium, and great (degrees). These will be explained. The nature of the special referent (in the verse) perceives the properties of the four truths. By the remedies for viewing phenomena (as truly existent), one produces an aspect lacking strong attachment. These (four degrees) cause the realization of all the three vehicles. One obtains assistance from the skillful techniques of the virtuous friend. There are four types of concepts of subject and object which are abandoned by (the paths of) vision and meditation, in connection with a method which will be explained.

2B1C1B The reason for that

The roots of virtue of the “transformed into heat” and so forth (of the *śrāvakas* and *pratyeka-buddhas* are described) in the tradition as “1) perceiving the four truths which are essentially defined as ‘suitable as form’ and so forth; 2) in-

volved in the aspects of impermanence and so forth which cure the view of a self; 3) for the sake of realizing only their own vehicle; 4) lack assistance; and 5) arise without the four types of concepts”.

2B1C2 Twelve modes of perception summarized as four

2A Actual

The bodhisattvas’ *nirvedha-bhāgīya* perceive properties of the four truths as they really are through the force of skillful technique: by means of cause for some, by means of effect for others, by means of nature for others, and by means of the aspects of *Dharmatā* for others.

2B Perceiving by means of other aspects

As before, they always perceive the four truths with other aspects as well.

2C The reason for not actually showing that here

Wishing to mention only (the aspects of) liberation, I do not elaborate.

2D Rejecting disputes

Since this a different arrangement, arguments based on other vehicles should not be mentioned at all.

2B2C1A2B2B2 Explaining extensively

2B2A Explaining the three former characteristics

2B2A1 Joining the general boundaries

(Anticipating) the question, “What are the distinctions of referent and aspect?”^[152] –the referents and aspects are explained by seven more verses.^[151]

2B2A2 Explaining them individually

2A The distinct referents, aspects, and causes of heat

2A1 Root text

27–28ab. THE REFERENTS ARE IMPERMANENCE AND SO FORTH, BASED ON THE TRUTHS.^[153] THE ASPECTS CEASE TENDENCIES AND SO FORTH, (AND THEY) CAUSE THE ATTAINMENT OF ALL THREE VEHICLES. (FURTHER REFERENTS AND ASPECTS ARE) ACCUMULATION AND DISPERSAL OF FORM AND SO FORTH,^[154] STATIONARY AND TRANSIENT,^[155] IMPUTATIONS AND INEXPRESSIBLE. Thus.

2A2 Commentary

2A2A Explanation

The referents of the slight are the sixteen aspects of impermanence and so forth, based on the four truths of suffering and so forth. Its aspects are the cessation of attachment to and perception of the truths of suffering and so forth. That all (the *nirvedha-bhāgīyas*) such as heat and so forth are also the real causes of

attaining the realizations of all three vehicles should be kept in mind. The referent of the medium is not perceiving and not seeing establishment or destruction of form and so forth by attention to faith and to thusness, according to enumerations. The aspect is the absence of characteristics which join similar and dissimilar continuities due to the non-existence of names. The referent of the great is all dharmas, “from form to Buddha,” symbolic dharmas which are conventional. The aspect is the utter inexpressibility of dharmas such as virtue.

2A2B Summary

Being a foretaste of the fire of non-conceptual gnosis,^[156] transformed to heat has three types of referents and aspects.

2B Peak

2B1 Root text

28cd-30. ^[157] THEY DO NOT ABIDE IN FORM AND SO FORTH, WHICH HAVE NO ESSENTIAL NATURE. THEY SHARE THE SAME NATURE. WITHOUT ABIDING IN THEIR IMPERMANENCE AND SO FORTH THEY ARE ESSENTIALLY EMPTY, AND THEY SHARE THE SAME NATURE. WITHOUT APPREHENDING ANY DHARMA, AND NOT SEEING SIGNS IN THEM, WISDOM INVESTIGATES WITHOUT APPREHENDING ANYTHING. It is said.

2B2 Commentary

2B2A Explanation^[158]

The referent of the slight is form and so forth which are devoid of any self nature. Thus, one does not abide in form and so forth due to emptiness of self nature. The aspect is that ultimately all phenomena of form and so forth and emptiness are essentially the same. Therefore “they do not abide in form and so forth as permanent, impermanent, and so forth since there is no impermanence and so forth in emptiness.” The referent of the medium is that since impermanence and so forth and emptiness have no essential nature by the nature of *Dharmadhātu*, impermanence and so forth and emptiness share one (and the same) essential nature. The aspect is not taking form and so forth as mine, by refuting (the existence of) their nature. The referent of the great is not seeing signs of blue and so forth in those forms and so forth due to (their) lack of a nature. The aspect is definitely realizing that all things have no basis since wisdom properly discerns dharmas.

2B2B Summary

Thus the peak of variable roots of virtue has three types of referents and

aspects.

2C Tolerance

2C1 Root text

31–32ab. FORM AND SO FORTH HAVE NO NATURE. THAT NON-EXISTENCE IS THEIR NATURE. THEY DO NOT ARISE OR GO FORTH. THEY ARE PURE. THEY ARE SIGNLESS. THEY ARE NOT COGNIZED OR BELIEVED WITHOUT RELYING ON THEIR SIGNS. It is said.

2C2 Commentary

2C2A Explanation

The referent of the slight is that form and so forth have no nature, since the nature of characteristics and the characteristics of nature are identical in emptiness. The aspect is form and so forth (have the) nature (of) mere non-things in front of the observer. The referent of the medium is that arising does not exist nor does *nirvāṇa* since there form and so forth do not arise by self-nature. The aspect is that aspects (of) body and so forth (are) always completely pure just from realizing the self-nature of all dharmas. The referent of the great is the signlessness of all phenomena since specific and general characteristics are unacceptable. The aspect is not believing by attention to belief, and not knowing completely by attention to thusness, since (dharmas are) not naturally the basis of signs of form and so forth.

2C2B Summary

By thus enduring great dharmas without going wrong, transformed to tolerance has three types of referents and aspects.

2D Supreme dharma

2D1 Root text

2D1A Explanation of the particular referents and aspects of supreme dharma

2D1B General summary

32cd–33. (REFERENTS AND ASPECTS ARE:) SAMĀDHI AND ITS ACTIVITY, PREDICTION AND EXTINGUISHING PRIDE, THE THREE SHARE THE SAME NATURE, AND SAMĀDHI DOES NOT CONCEPTUALIZE. THESE ARE THE SLIGHT, MEDIUM, AND GREAT OF THE NIRVEDHA-BHĀGĪYA. It is said.

2D2 Commentary

2D2A Explanation

The referent of the slight is to meditate on the non-arising of all dharmas

and on the *samādhi* of going heroically and so forth. The aspect is to enter the activity of *samādhi* in all world realms spontaneously, according to fortune,^[161] by the power of one's prayers, merit, gnosis, and the *Dharmadhātu*. The medium referent is that the Buddhas say, 'This is *Dharmatā*' to yogis who have properly entered *samādhi*. The aspect is the absence of thoughts such as, 'I will concentrate,' since all conceptualizations are unacceptable when realizing the intrinsic nature of the bodhisattvas' *samādhi*. The referent of the great is that the three meanings of the *samādhi*, the bodhisattva, and *prajñāpāramitā* share the same nature due to *Dharmatā*. The aspect is the holy technique of the non-conceptual *samādhi* since all dharmas are non-existent.

2D2B Summary

Being thus the highest of all ordinary dharmas,^[162] supreme dharma has three types of referents and aspects.

2B2C1A2B2B2A3 Rejecting disputes about the manner of expression

3A Disputes

Although special referents and aspects should be mentioned by stating (both) their substrate^[163] and properties,^[164] they are always mentioned by stating (only) their properties except for "REFERENTS ARE IMPERMANENCE AND SO FORTH, DEPENDING ON THE TRUTHS"^[165].

3B Replies

3B1 It correct to exclude the four truths without directly expressing their reliance on substrates

Because the tradition says, "there is no special meaning in these, except for rejecting and accepting other distinctions"^[166].

3B2 Although not stated directly, they are implied

Although stated differently when made into poetry, because opposition to attachment and so forth will (cause a) separation from establishment and refutation in thusness, the activities of the referent and aspect are included only in the truths of suffering and so forth. The later ones should also be known like that.

2B2C1A2B2B2B The characteristics of concepts

2B2B2 The divisions

2A Joining the general boundaries

An additional verse also clarifies the meaning of "CONNECTION WITH THE FOUR KINDS OF CONCEPTS."^[167]

2B Explaining them individually

2B1 Illustration

2B1A Explaining the concepts of objects

2B1A1 Root text

34. CONCEPTS OF OBJECTS (ARE) OF TWO KINDS CONCERNING BASES AND REMEDIES. BY PARTICULARS (OF) CONFUSION, AGGREGATES AND SO FORTH, THEY ARE EACH OF NINE TYPES. It is said.

2B1A2 Commentary

There are two kinds of concepts of objects relying on the fully deluded and on the remedies. By classifying the ignorance and complete purity of the aggregates and so forth, (there are) nine types (of each).^[168]

2B1B Explaining the concepts of subjects

2B1B1 Root text

35. SUBJECTS (ARE) ALSO TWO-FOLD, SUBSTANTIAL AND IMPUTED. (THEY ARE FURTHER DIVIDED INTO THOSE) BASED ON INDEPENDENT SELF AND SO FORTH, AGGREGATES, NATURE AND SO FORTH, IN THAT WAY. Thus.

2B1B2 Commentary

Concepts of subjects are also of two kinds, perceiving substantially existing persons and nominally existing beings. There are nine types of each, perceiving an independent self and the aggregates and so forth.^[169]

2B2 Explanation

2B2A The text continues

Their condensed meaning is-

2B2B Individual meanings

2B2B1 Concepts of objects

1A Concepts of fully deluded objects

Concepts of objects relying on a fully deluded basis (are:) 1) ignorance, 2) the aggregates of form and so forth, 3) attachment to name and form, 4) clinging to the two extremes, 5) not knowing full delusion and complete purity, 6) not staying on the Ārya path, 7) the referent, 8) the self and so forth, 9) completely pure production and so forth, and

1B Concepts of objects relying on the remedies

Concepts of objects relying on the remedies are the meanings of (the first six): 1) the aggregates, 2) coming into being,^[170] 3) lineage, 4) production, 5) emptiness, 6) *pāramitā*, 7) the paths of vision, 8) meditation, and 9) no more learning, and

2 Concepts of subjects

2A Concepts of substantial subjects

Concepts of subjects relying on substantially existing persons are selves which are: 1) independent, 2) single, 3) cause, 4) seers and so forth, 5) fully deluded, 6) separated from attachment, 7) (on the paths of) vision, 8) meditation, and 9) based on accomplishment, and

2B Concepts of nominal subjects

Concepts of subjects relying on nominally existing persons (are:) 1) the aggregates, 2) *āyatana*s, 3) *dhātus*, 4) *pratītya-samutpāda*,^[171] 5) complete purity, 6) paths of vision, 7) meditation, 8) distinction, and 9) no more learning.

2B2C1A2B2B2B2C Summarized meaning

According to the enumeration, all four *nirvedha-bhāgīya* have four such conceptions.^[172]

2B2C1A2B2B2C Explaining assistance

2B2C1 The text continues by showing the purpose of other arrangements

Connecting harmoniously with the verse^[173] when assistance was taught earlier and explaining “that which was explained will become distinguished by the force of that,” there is another verse at the end.

2 Root text

36. (ONE IS) ALWAYS ASSISTED (BY) MIND NOT DEPRESSED AND SO FORTH, SHOWING NON-INHERENT EXISTENCE AND SO FORTH, AND RENOUNCING (WHAT IS) HOSTILE TO THAT. It is said.

3 Commentary

The virtuous friend (provides) assistance 1) (so that one’s) mind is not depressed or afraid due to skillful technique, 2) showing that all things are selfless and so forth, in accordance with the intent, 3) without hostile dharmas (such as) miserliness and so forth.

2B2C1A2C Explaining accomplishment according to the aim of the instructions

1A2C1 Bases of accomplishment

1B The divisions

1B1 Divisions of lineage

1B1A The text continues

As for actual accomplishment, giving rise to the *nirvedha-bhāgīyas* which were explained and the paths of vision and so forth will provide a basis.

1B1B Root text

37–38. LINEAGE SHOULD BE KNOWN AS THE BASIS OF (THE FOL-

LOWING:;) THE SIX DHARMAS OF REALIZATION, REMEDIES, ABANDONMENT, FULLY USING THEM,^[174] WISDOM AND MERCY, NOT SHARED WITH STUDENTS, A SERIES OF (ACTIONS FOR) THE BENEFIT OF OTHERS, AND ATTAINING GNOSIS EFFORTLESSLY. It is said.

1B1C Commentary

1B1C1 Explanation

1A Individual natures

(1, 2, 3, 4) At first for a short time, the ordinary *nirvedha-bhāgīyas*. (5, 6) Next, the extraordinary paths of vision and meditation. (7, 8) Next, by the force of producing those, remedies and hostile states (respectively) arise and cease simultaneously, like throwing out a thief and bolting the door. 9) Next, abandoning concepts of their arising and cessation without perceiving them. 10) Next, by the force of previous prayers and skillful techniques, (such as) generosity and so forth, wisdom and technique which abide in neither *samsāra* nor *nirvāṇa*. 11) Next, producing those dharmas which are not shared with the *śrāvakas* and so forth. 12) Next, in accordance with one's intention, a series of (actions for) the welfare of others, characterized by establishing (them) in the paths of the three vehicles, deliberately explaining (the Dharma) and so forth. 13) Next, since the gnosis arises which will benefit others spontaneously, signless as long as *samsāra* exists.

1B The order

This is the order.

1C Definite enumeration

Also by these, the benefit of all beings will be perfected.

2 Summary

By distinctions of varying circumstances of the dharmas of accomplishment (there are) thirteen kinds of bodhisattvas. Lineage is taught as simply the nature of *Dharmadhātu*, which will be the basis for the dharmas which were explained.

2B2C1A2C1B2 Rejecting disputes

1B2A Dispute

1B2A1 Former commentaries

1A Expressing the assertion

(Someone may) create doubts for foolish beings who think, "If the *Dharmadhātu*, the cause for the realization of the Āryan dharmas, is the naturally abiding lineage of the dharmas of the supreme Buddhas and bodhisattvas who have

that as their self nature,”

1B Positing the consequence

“Then in that case, since that (*Dharmadhātu*) abides generally, it is not only (for) bodhisattvas.” (To eliminate such doubts, there is) an additional verse.

2 Root text

**39ab. SEPARATE LINEAGES ARE NOT PROPER, BECAUSE DHARMA-
MADHĀTU HAS NO DISTINCTIONS.** It is said.

2B2C1A2C1B2B Replies

1B2B1 The implied reply

1B Interpretation

Just as (we) perceive the stages of realization of the *śrāvaka* vehicle and so forth, we similarly impute conventional names to (different) lineages in presenting *Dharmadhātu* as the nature of a cause because (it) acts to realize the Āryan dharmas.

2 The actual reply

2A The text continues

Although there is such an answer, to make it easy there is another reply in ordinary language.^[175]

2B Root text

**39cd. THE DIVISIONS ARE DECLARED BY DISTINGUISHING THE
SUPPORTED DHARMAS.** It is said.

2C Commentary

For example, bases such as jars which are made from the same clay and baked in the same flames, differ as containers of honey, sugar, and so forth. Likewise, the dharmas which are supported – (the paths) to be realized included in the three vehicles – are described as different.

2B2C1A2C2 Referents

2A The text continues

If asked, “What are the referents of the previously explained bases of accomplishment?” -

2B Root text

2B1 Interpretation

**40–41. THE REFERENTS ARE ALL DHARMAS. THEY ARE VIRTUOUS
AND SO FORTH, MUNDANE REALIZATIONS AND THOSE DESCRIBED
AS SUPRAMUNDANE, CONTAMINATED AND UNCONTAMINATED
DHARMAS, COMPOUNDED AND UNCOMPOUNDED, DHARMAS**

SHARED WITH STUDENTS AND THOSE EXCLUSIVE TO THE SAGE.^[177] It is said.

2C Commentary

2C1 Shown in general

At first for a short time, (there is a) general (division into) virtuous, nonvirtuous, and indeterminate, (for example) respectively monastic (dharma), killing and so forth, and indeterminate bodily actions and so forth.

2C2 Explained individually

Next, the remaining, “MUNDANE” and so forth, are divided into four pairs in order: 4) the five aggregates common to all immature beings, 5) the four *dhyānas*^[178] common to all Ārya beings, 6) the five aggregates which are the basis of clinging to existence and which are not remedies of the view of a self,^[179] 7) the four applications of mindfulness (which are) remedies of that view,^[180] 8) the realms of desire and so forth, which are subject to causes and conditions, 9) thusness, which does not rely on causes, 10) the four *dhyānas* which arise in the continua of all Ārya beings, and 11) the underlying ten powers which arise in the continua of fully perfected Buddhas.

2C3 Shown to perceive the eleven referents in order

Perceiving the gradual realization of all dharmas such as those, there are accordingly eleven types of referents.

2B2C1A2C3 Motivation

3A The text continues

(To) the question, “What is the motivation^[181] for accomplishing such referents?” motivation (is explained next).

3B Root text

42. THE MOTIVATION OF THE SELF-ARISEN SHOULD BE KNOWN AS THREE KINDS OF GREATNESS: INTENTION TO ELEVATE SENTIENT BEINGS, ABANDONMENT, AND REALIZATION ARE THE THREE. It is said.

3C Commentary

Bodhisattvas will become Buddhas by fully realizing overall omniscience in all ways, influenced by 1) greatness of intention to elevate all sentient beings to the highest state possible for sentient beings, 2) greatness of abandonment, and 3) greatness of realization. Due to such (influence they) set about such accomplishment. Having (these) three greatneses, the motivation should be known as three.

4 The nature of accomplishment

4A General presentation of accomplishment

4A1 Divided into two by how they are shown

4A1A Question

Having thus mentioned the basis of accomplishment and so forth, if asked, “What is the self-nature of that?” -

4A1B Reply

Objects of the three omnisciences are all generally based on virtuous dharmas, and as for the four *abhisamayās*, thoroughly and directly realizing all aspects and so forth, actions based on each *abhisamaya* and the six *pāramitās* are accomplishments.

4A2 Divided into four examples

4A2B Their differences

In that way, the characteristics which accomplish the natures of the paths of preparation, vision, meditation, and distinction are armor, setting out, accumulation, and transcendence.

4B Explaining their individual natures

4B1 The extensive thought: accomplishment of armor

4B1A The text continues

Among them, the first, accomplishment of armor, is stated as the nature of perseverance.

4B1B Root text, explaining the accomplishment of armor

43. ACCOMPLISHMENT OF ARMOR IS EXPLAINED AS SIX TIMES SIX, BY THE SIXFOLD COMBINATION OF EACH OF (THE PĀRAMITĀS OF) GENEROSITY AND SO FORTH. Thus.

4B1C Commentary

4B1C1 Divisions

1) Acting generously such as generosity (in the teaching) of Dharma, 2) abandoning the attitude of *śrāvakas* and so forth, 3) tolerating offensive talk from others, 4) producing aspiration, and 5) one-pointedness unmixed with other vehicles, and 6) dedicating to supreme perfect complete enlightenment, are actions of armor which respectively 1) do not perceive objects to be given and so forth, and similarly 2) safeguard morality, 3) perfect tolerance, 4) practice perseverance, 5) accomplish *dhyāna*, and 6) meditate on wisdom.

4B1C2 Summary

Thus, when each of the *pāramitās* of generosity and so forth combine with

gen-erosity and so forth, although with six sets of six there are indeed thirty-six types, because of resemblances of generosity and so forth, accomplishment of armor is of six types.

PART TWO

4B2 The extensive application: accomplishment of setting out

4B2A The text continues

Since one will set out after wearing such armor, second (is) the accomplishment of setting out.

4B2B Root text

44–45. ACCOMPLISHMENT OF SETTING OUT IN (THE FOLLOWING) SHOULD BE KNOWN AS ASCENDING THE MAHĀYĀNA: *DHYĀNA*, FORMLESS, GENEROSITY AND SO FORTH, PATH, LOVE AND SO FORTH, LACKING PERCEPTION, COMPLETE PURITY (OF) THE THREE *MAṆḌALAS*, MOTIVATION, SIX SUPERKNOWLEDGES, AND THE METHOD OF OVERALL OMNISCIENCE. It is said.

4B2C Commentary

4B2C1 Individual meanings

The nine types of accomplishment of setting out are: 1) the *dhyānas* and formless absorptions,^[184] 2) the six *pāramitās* of generosity and so forth, 3) the paths of vision, meditation, no more learning, and distinction, 4) the four immeasurables, 5) without perception, 6) purity of the three *maṇḍalas* in all things, 7) motivation, 8) the six superknowledges, and 9) the characteristic of perfectly abiding in overall omniscience. They lead to all Mahāyāna dharmas.

4B3 Accomplishment of the two extensive accumulations

4B3A Shown in general

4B3A1 The text continues

Since accumulations arise when one sets out like that, third (is) accomplishment of accumulations.

4B3A2 Root text

46–47. THE SERIES OF ACCOMPLISHMENT OF THE ACCUMULATIONS SHOULD BE KNOWN AS: MERCY, THE SIX-GENEROSITY AND SO FORTH, QUIESCENCE AND PENETRATIVE INSIGHT, THE PATH WHICH UNIFIES (THEM), THAT WHICH IS SKILLFUL TECHNIQUE, GNOSIS, MERIT, PATH, *DHĀRAṆĪ*,^[185] THE TEN STAGES, AND REMEDIES. It is said.

4B3A3 Commentary

3A Individual natures

These are the accumulations: 1) great compassion, 2) generosity, 3) morality, 4) tolerance, 5) perseverance, 6) *dhyaṇa*, 7) wisdom, 8) quiescence, 9) penetrative insight, 10) the path which unifies (them), 11) skillful technique, 12) gnosis, 13) merit, 14) the paths of seeing and so forth, 15) *dhāraṇīs* of words and so forth, 16) the (bodhisattva) stages, and 17) the remedies.

3B Why they are accumulations

These, compassion and so forth, (have) the nature of perfect accomplishment, because not perceiving them, not transcending conventional reality, and accomplishing the entire purpose of the Mahāyāna gives rise to great enlightenment.

3C Definite enumeration

Accomplishment of accumulations has seventeen types.

2B2C1A2C4B3B Explaining three accumulations in particular

4B3B1 The accumulation of gnosis

1A Twenty emptinesses by dividing what is negated

The accumulation of gnosis (consists of) 20 particular types of emptiness: 1) internal, 2) external, 3) both, 4) empty, 5) the great, 6) the ultimate, 7) compounded, 8) uncompounded, 9) absolute, 10) without beginning or end, 11) non-repudiation, 12) self-nature, 13) all dharmas, 14) definitions, 15) non-perception, 16) nature of non-things, 17) things, 18) non-things, 19) intrinsic nature, and 20) nature of others.^[186] Said here: “Internal and external, both, empty things, directions, *nirvāṇa*’s path, arisal from conditions and the other, beyond extremes, without beginning or repudiation, inherence, all dharmas, arising of dharmas and so forth, the past and so forth, having and the nature of the other, space and what is called ‘empty’ and the nature of other dharmas: since they’re all inherently empty, emptiness is stated as twenty.”

2 The accumulation of stages

2B The divisions

2B1 Joining the general boundaries

There are 23 additional verses which teach those dharmas which will become the complete trainings of each stage of the accumulation of stages.

2B2 Their individual natures

2B2A The nine causal stages

2B2A1 The first stage

1A Root text

48–50. THE FIRST STAGE WILL BE ATTAINED BY TEN TYPES OF COMPLETE TRAINING: INTENTION, USEFUL THINGS, IMPARTIAL TOWARD SENTIENT BEINGS, GIVING AWAY, SERVICE TO A FRIEND, SEEKING THE REFERENT OF THE TRUE DHARMA, ALWAYS INTENDING TRANSCENDENCE, LONGING FOR THE BODY OF A BUDDHA, TEACHING DHARMA, AND TRUTHFUL SPEECH (ARE) STATED TO BE THE TEN. COMPLETE TRAINING DOES PERCEIVE THEIR INHERENT NATURE.^[187] Thus.

1B Commentary

The ten dharmas in order have the characteristics of: 1) honest intentions regarding all bases, 2) useful for the purposes of oneself and others, 3) one attitude toward all sentient beings, 4) renouncing all possessions, 5) pleasing the virtuous friend, 6) desiring the referent of the true Dharma which belongs to (all) the three vehicles, 7) intense dissatisfaction with staying at home, 8) desiring the body of a supreme Buddha, 9) thoroughly teaching the true Dharma, and 10) speaking truly. They should be produced by all means. Those complete trainings which are distinctively characterized by the special cause of complete training – not perceiving inherent nature – will attain the first stage: the Extremely Joyous.

2 The second stage

2A Root text

51. (FOR THE SECOND STAGE, THERE ARE EIGHT:) MORALITY, GRATITUDE, TOLERANCE, REJOICING, GREAT COMPASSION, RESPECT, OBEDIENCE TO THE GURU, AND THE EIGHTH: TO PERSEVERE IN GENEROSITY AND SO FORTH. Thus.

2B Commentary

Eight types of distinctive complete trainings will attain the second stage: the Stainless. Those (eight) complete trainings are: 1) the morality of virtuous dharmas, altruistic actions and of restraint, 2) to remember services performed by others, 3) to be tolerant of injuries done by others and so forth, 4) to not regret accomplishing virtuous dharmas, 5) love for all beings, 6) to bow to the abbot and so forth, 7) to accomplish the dharmas taught by the virtuous friend, and 8) to delight in the six *pāramitās* of generosity and so forth.

3 The third stage

3A Root text

52–53ab. (THERE ARE) FIVE ESSENTIAL TYPES (FOR THE THIRD:)

INSATIABLY LISTENING, GENEROSITY (IN TEACHING) DHARMA WITHOUT SEEKING MATERIAL (REWARDS)^[190], THOROUGHLY PURIFYING A BUDDHA FIELD, INDEFATIGABLE (WHILE) IN SAṂSĀRA, WHAT ARE CALLED SHAME AND EMBARRASSMENT, AND HUMILITY.
Thus.

3B Commentary

Five types of complete trainings which do not see (any) nature will realize the third stage: the Luminous. Those complete trainings are: 1) insatiable when listening to the true Dharma, 2) teaching the true Dharma without regard for gain and so forth, 3) thoroughly purifying one's own basis and the supported Buddha field, 4) indefatigable when seeing sentient beings who were helped be disagreeable and so forth, and 5) avoiding vicious dharmas by depending upon oneself and others.

4 The fourth stage

4A Root text

53cd–54. (TRAININGS FOR THE FOURTH STAGE ARE:) DWELLING IN A FOREST, FEW DESIRES, CONTENTMENT, DEVOTION TO STRICT ASCETICISM^[191], NOT ABANDONING TRAINING, CONTEMPT FOR SENSUAL PLEASURE, RELEASED^[192], RENOUNCING ALL POSSESSIONS, UNDISCOURAGED, AND WITHOUT EXPECTATIONS.^[193] Thus.

4B Commentary

One will ascend to the fourth stage with ten types of complete trainings: the Radiant. They are: 1) dwelling in a wilderness, 2) without strong desire for what one does not have, 3) without striving for more of what one does have, 4) self control (through) ascetic qualities such as begging alms and so forth, 5) not abandoning the accepted trainings even (at the cost of) one's life and so forth, 6) despising the qualities of sensual pleasure by regarding (them) as miserable^[194], 7) having *nirvāṇa* as one's goal, as is appropriate for trainees, 8) renouncing all possessions, 9) not discouraged when performing virtuous actions, and 10) without regard for any thing.

5 The fifth stage

5A Root text

55–56. WHEN THESE TEN ARE ABANDONED, THE FIFTH STAGE WILL BE PERFECTLY ATTAINED: INTIMACY, JEALOUSY OF FAMILIES, CROWDED PLACES, PRAISING ONESELF AND BELITTLING OTHERS, TEN PATHS OF VICIOUS ACTIONS, CONCEIT, ARROGANCE,

DELUSION, DOUBT, AND CONSENT TO IMPURITY. Thus.

5B Commentary

One completely abandons ten dharmas with characteristics of: 1) associating with the ordained and so forth for the sake of gain and so forth, 2) not telling (others) about lay devotees,^[195] 3) inhabited places with large populations, 4) praising oneself, 5) criticizing others, 6) the ten paths of vicious actions, 7) not bowing to others from pride in (one's own) learning^[196] and so forth, 8) insisting on mistaking virtue and vice, 9) inferior ideas such as mistaken views and so forth, and 10) turning toward delusions such as attachment and so forth. The ten types of complete trainings indicated by implication – the opposite dharmas – will attain the fifth stage: the Difficult to Overcome.

6 The sixth stage

6A Root text

57–58. THE SIXTH STAGE IS PERFECTLY ATTAINED BY COMPLETING GENEROSITY, MORALITY, TOLERANCE, PERSEVERANCE, DHYĀNA, AND WISDOM, ABANDONING THOUGHTS OF ENVY ABOUT STUDENTS AND RHINOCEROSES AND (THOUGHTS OF) FEAR, FEELING UNDISMAYED WHEN BEGGED FROM, WITHOUT UNHAPPINESS EVEN WHEN ALL POSSESSIONS ARE RENOUNCED, AND NOT ABANDONING BEGGARS EVEN THOUGH POOR (ONESELF). Thus.

6B Commentary

Twelve complete trainings of: (1–6) fully completing the six *pāramitās*, abandoning thoughts of 7) desire toward *śrāvakas* and 8) *pratyeka-buddhas*, 9) fear of insubstantiality,^[197] 10) dismay when solicited by beggars, 11) unwillingness to renounce all possessions voluntarily, and 12) abandoning beggars although destitute (oneself), as before, will fully realize the sixth stage: Approaching.

7 The seventh stage

7A The twenty objects of abandonment

7A1 Root text

59–61. THE SEVENTH STAGE IS ATTAINED BY COMPLETELY CUTTING OFF THESE TWENTY FAULTS: GRASPING AT A SELF, SENTIENT BEINGS, LIFE, PERSONS, NIHILISM, ETERNALISM, SIGNS, CAUSES, SKANDHAS, DHĀTUS, ĀYATANAS, RESIDING IN AND LONGING FOR THE THREE REALMS, DEPRESSION, INSISTENCE ON VIEWING THE THREE JEWELS AND MORALITY, ARGUING ABOUT EMPTINESS AND CONTRADICTING IT. Thus.

7A2 Commentary

Avoiding twenty faults, abandoning the grasping for 1) self, 2) sentient beings, 3) life, 4) persons, 5) nihilism, 6) eternalism, 7) signs, 8) causes, 9) *skandhas*, 10) *dhātus*, 11) *āyatanas*, 12) residing in and 13) longing for the three realms, 14) depression, insistence on viewing 15) Buddha, 16) Dharma, 17) *Sangha*, and 18) morality, 19) arguing about emptiness and 20) expressing contradictions, the twenty types of complete training indicated by implication – the reverse dharmas – will realize the seventh stage: the Gone Far.

7B Depending on twenty remedies

7B1 The text continues

In order to teach the dharmas which are implied -

7B2 Root text

62–65. THE TWENTY (REMEDIES ARE): KNOWING THE THREE DOORS OF LIBERATION, COMPLETE PURITY OF THE THREE MAN-DALAS, COMPASSION, HUMILITY, KNOWING THE EQUALITY OF DHARMAS AND ONE PRINCIPLE, KNOWING NON-PRODUCTION, TOLERANCE, TEACHING ALL DHARMAS TOGETHER,^[199] DESTROYING CONCEPTS, ABANDONING OPINIONS,^[200] VIEWS AND DELUSIONS, MEDITATION ON QUIESCENCE, SKILL IN PENETRATIVE INSIGHT, TRAINING THE MIND, COMPLETELY UNIMPEDED GNOSIS, WITHOUT A BASIS FOR ATTACHMENT, GOING IMPARTIALLY TO OTHER REALMS WHEREVER ONE WISHES, AND SHOWING ONE'S NATURE EVERYWHERE. Thus it is said.

7B3 Commentary

These twenty types of complete training: knowing the three doors of liberation perfectly: 1) emptiness, 2) signlessness, and 3) wishlessness, and 4) regarding the paths of ten virtuous actions, not perceiving an object to be killed, a killer, or killing and so forth, 5) compassion referring to all beings, 6) not perceiving things, 7) realizing the equality of all dharmas, 8) realizing the unity of the Mahāyāna, 9) fully realizing non-production, 10) bearing in mind the tolerance of realizing the profound Dharma, 11) thoroughly teaching all objects of knowledge by the Mahāyāna method, 12) cutting off all concepts, 13) without concepts which grasp at signs, rejecting the five (mistaken) beliefs in a real personality and so forth,^[201] abandoning delusions such as attachment and so forth, 14) quiescent meditation, 15) enacting wisdom with a skillful technique, 16) pacifying the mind, 17) unimpeded gnosis regarding form and so forth, 18) not being a

locus of attachment, 19) going to all Buddha realms simultaneously, just as one wishes, and 20) showing one's body everywhere in accordance with the trainees, as before, will realize the seventh stage.

8 The eighth stage

8A Root text

66–67. ACTIONS (ON THE EIGHTH STAGE) ARE EXPLAINED AS THESE EIGHT: KNOWING ALL SENTIENT BEINGS' MINDS, PLAYING WITH THE SUPERKNOWLEDGES, CREATING AN EXCELLENT BUD-DHA FIELD, SERVING BUDDHA FOR THE SAKE OF INVESTIGATION, KNOWING THE SENSE FACULTIES, PURIFYING A CONQUEROR'S REALM, ABIDING LIKE AN ILLUSION AND TAKING REBIRTH AT WILL. Thus.

8B Commentary

Eight dharmas of complete training: 1) knowing the mental behavior of all sentient beings just as it is, 2) playing in mundane realms with the superknow-ledge of magic, 3) completely transforming the basis of the Buddha field into the nature of gold and so forth, 4) pleasing the Buddha by fully investigating the Dharma in all ways, 5) generating divine sight, 6) completely purifying sentient beings who are the basis of the Buddha field, 7) abiding in everything as an illu-sion, and 8) taking on a predetermined rebirth from seeing benefit for all sen-tient beings, as before, will attain the eighth stage: the Immovable.

9 The ninth stage

9A Root text

68–69. (THE NINTH STAGE CONSISTS OF THE) FULFILLMENT OF: INFINITE PRAYERS, KNOWLEDGE OF THE LANGUAGES OF GODS AND SO FORTH, CONFIDENCE LIKE A RIVER, SUPREME ENTRY INTO A WOMB, FAMILY, LINEAGE, CLAN, RETINUE, CIRCUM-STANCES OF BIRTH, RENUNCIATION, BODHI TREE, AND QUALITIES. Thus.

9B Commentary

Twelve types of complete trainings which are characterized by fulfillment of: 1) infinite prayers, 2) knowledge of the languages of all sentient beings, such as the gods and so forth, 3) inexhaustible confidence like a river, 4) entering a womb praised by all beings, 5) living as a king and so forth, 6) descended from the sun and so forth, 7) having kinsmen, such as mother and so forth, 8) an inde-pendent retinue, 9) a birth applauded by Indra and so forth, 10) requests by the

Buddhas and so forth to renounce (the world), 11) a fig tree and so forth which is like a wish-granting jewel, and 12) fulfilling all qualities which are the nature of Buddha and *Buddhadharma*, as before, the distinctive actions of (these) complete trainings will produce the ninth stage: the Good Intellect.

2B2C1A2C4B3B2B2B The tenth stage: the effect stage

2B1 The text continues

Having shown those complete trainings of the causal stages, the characteristics of the tenth stage as the stage of the effect will summarize all the stages without explaining them.

2B2 Root text

70. HAVING PASSED BEYOND THE NINE STAGES, THE GNOSIS BY WHICH HE ABIDES ON THE BUDDHA STAGE SHOULD BE KNOWN AS THE TENTH BODHISATTVA STAGE. It is said.

2B3 Commentary

2B3A Explaining the nine stages which are to be passed

The six: 1) the lineage of the *śrāvakas* and so forth, 2) those who enter the first result, 3) stream-enterers, 4) once-returners, 5) non-returners, 6) *arhats* themselves, and intending to present the three systems, 7) the three remaining enterers are included, and 8) *pratyeka-buddhas*, are, respectively, the stage of 1) lineage, 2) the eighth, 3) vision, 4) restraint, 5) separated from attachment, 6) realizing completion, 7) *śrāvakas*, and 8) *pratyeka-buddhas*; and 9) the nine types of bodhisattva stages which were explained are only one.^[205]

2B3B Explaining the tenth stage passed beyond those

Because (this statement) comes up: “having passed beyond these nine stages, one should describe the bodhisattva on the tenth stage as a mere Buddha - he is not a perfect Buddha^[206]”, abiding on that Buddha stage by understanding prayer should be known as the tenth bodhisattva stage.

2B2C1A2C4B3B3 Explaining the accumulation of remedies in particular

3B3A The text continues

An additional verse about the accumulation of remedies –

3B3B Root text

71. THERE ARE EIGHT TYPES OF REMEDIES ON THE PATHS OF VISION AND FAMILIARIZATION,^[207] AND THEY PACIFY CONCEPTS OF SUBJECTS AND OBJECTS. It is said.

3B3C Commentary

There are two concepts of objects: based on 1) fully deluded properties and

2) remedies, and two concepts of subjects: based on 1) substantial persons and 2) nominal beings. Since they are abandoned one by one on the paths of vision and meditation relying on aspects of both realities, eight types of remedies are distinguished in the context of only (those) two paths in order to pacify the eight concepts of subjects and objects by classifying the hostile states which are manifested.

2B2C1A2C4B4 The accomplishment of transcendence produces overall omniscience

4B4A The text continues

Since (there is) transcendence when collecting such accumulations, the fourth (is) the accomplishment of transcendence –

4B4B Root text

72–73. THE ACCOMPLISHMENT OF TRANSCENDENCE SHOULD BE KNOWN BY THESE EIGHT ESSENTIAL TYPES: MOTIVATION, EQUALITY, HELPING SENTIENT BEINGS, EFFORTLESS, TRANSCENDENCE BEYOND EXTREMES, TRANSCENDENCE WHICH IS CHARACTERISTIC OF ATTAINMENT, OVERALL OMNISCIENCE, AND TRANSCENDENCE WHICH IS THE RANGE OF THE PATH. It is said.

4B4C Commentary

Accomplishment of transcendence is of eight types: 1) the motivation which was explained, 2) the equality of all dharmas, 3) helping sentient beings, 4) spontaneous, through doing everything without signs, 5) distinguished in the context of the nature which is separated from eternalism and nihilism, 6) attaining all purposes of the three vehicles, 7) overall omniscience, which was explained, and 8) its distinguished path. As there are no other Āryan dharmas distinguished from these sorts of bases which will transcend, transcendence without perceiving anything is of eight types.

2B2C1A3 Finishing the chapter

The commentary of the first chapter of the Treatise of Oral Instructions of *Prajñāpāramitā* called the Ornament of *Abhisamayās*.

CHAPTER TWO

PATH-OMNISCIENCE

2B2C1B Explaining path-omniscience which leads to overall omniscience

1B1 The text continues by giving the commentary

Since there is no realization of overall omniscience without fully understanding path-omniscience,^[208] path-omniscience –

1B2 Showing that path-omniscience is indicated by eleven features

1B2A The divisions of path-omniscience

1B2A1 Root text

1. (PATH-OMNISCIENCE CONSISTS OF) ECLIPSING THE GODS BY LIGHT TO MAKE (THEM) SUITABLE, DEFINITE OBJECT, PERVA-SION, INHERENT NATURE, AND ITS ACTIVITY. It is said.^[209]

1B2A2 Commentary

2A The support separate from hindrances

In order to make (them) suitable to produce the path-omniscience, the natural lights of the *Tathāgata* eclipse the matured lights of the gods and so forth. That is done to teach that “realizations arise only in continua which have overcome pride”. Therefore the basis is expressed implicitly.

2B Simultaneously acting condition

Furthermore, since it is just the production of *bodhicitta*, the object is different in each case.^[210]

2C Showing that lineage pervades it

Since “it is not characteristic to present the three vehicles with an ulterior motive,”^[211] comes from the tradition, all beings ultimately have supreme perfect complete enlightenment. Therefore, those who are separated from attachment and other yogis as well will attain Buddhahood. Hence path-omniscience is pervaded by being an object of meditation (for all).

2D Its inherent nature

2D1 Interpretation

Since producing *bodhicitta* means setting out to benefit sentient beings for as long as *saṃsāra* (exists), its inherent nature is to not totally abandon delusions.

2E Function

Next, actions which have such an inherent nature do not manifest the limit of reality, and they gather sentient beings who are dispersed and so forth with

wisdom and skillful techniques.

2B2C1B2B The inherent nature of path-omniscience

2B1 Knowing the inherent nature of the path of the *śrāvakas*

2B1A The nature of path-omniscience

2B1A1 The text continues

Having thus stated the basis and so forth, as all paths must be completed under the heading of path-omniscience, (we start with) the path of the *śrāvakas*.

2B1A2 Root text

2. THIS PATH OF THE ŚRĀVAKAS SHOULD BE KNOWN IN THE MANNER OF PATH-OMNISCIENCE WITHOUT PERCEIVING THE ASPECTS OF THE FOUR HOLY TRUTHS. It is said.

2B1A3 Commentary

1A3A The path which is to be known

1A3A1 Aspects of the truths of suffering and origination

1A3A1A Their individual aspects

3A1A1 Suffering

In order (from the beginning, the first is) the truth of suffering. (The *śrāvaka* path) pacifies the characteristics of these four aspects: 1) impermanence, 2) suffering, 3) empty, and 4) selfless, and

3A1A2 Origin

The natures of 1) cause, 2) origination, 3) production, and 4) condition of the truth of origin, and the aspects of 1) disease, 2) excrescence, 3) irritant, and 4) misfortune, and

3A1B Their common aspects

Since it is said that “practice is due to aversion, to become indifferent to attachment and cessation,”^[212] the characteristics of aversion of the individual truths of suffering and origination have the aspects of dharmas which are 1) other and 2) subject to destruction, and the natures of objects of indifference; aspects of 3) movement and 4) destruction, and the inherent nature of cessation; and the aspects of 5) fear, 6) plague,^[213] and 7) violence.

3A2 Aspects of the truth of cessation

The truth of cessation has the aspects of (being): 1) empty, 2) signless, 3) wishless, and 4) without accomplishment, and the inherent nature of cessation is characterized as 1) isolated, and 2) transcendent, with the aspects of 1) selflessness, 2) peace, and 3) excellence.

3A3 Aspects of the truth of the path

The aspects of the truth of the path are: 1) path, 2) method, 3) accomplishment, and 4) transcendent.

3B How it is known

In the case of path-omniscience, the bodhisattvas should know the path of the *śrāvakas* in just that way, without perceiving inherent natures.

2B2C1B2B1B The cause of path-omniscience: the *nirvedha-bhāgīya*

2B1B1 The text continues

Since understanding the four truths is preceded by realizing the *nirvedha-bhāgīya*, having mentioned the path, the *nirvedha-bhāgīya*.

2B1B2 Root text

3-5. REGARDING THE PATH (OF) THE ĀRYA ŚRĀVAKAS : HEAT (IS) BECAUSE FORM AND SO FORTH (ARE) EMPTY AND BECAUSE (THEY ARE) INSEPARABLE FROM EMPTINESS; PEAK IS PROPERLY STATED BY NOT PERCEIVING THEM;^[214] TOLERANCE BECAUSE ABIDING IN THEM AS IF THEY WERE PERMANENT AND SO FORTH IS DENIED; AND SUPREME DHARMA IS EXPLAINED BY TEACHING IN DETAIL THAT ONE SETS OUT ON THE TEN STAGES WITHOUT ABIDING (ON THEM). IF “WHY” IS ASKED, (IT IS) BECAUSE THE BUDDHA IN HIS WISDOM^[215] DOES NOT SEE ANY DHARMAS. It is said.

2B1B3 Commentary

The *nirvedha-bhāgīya* are said to arise as the referents of truths respectively: “1) because the *skandhas* of form and so forth are empty by their inherent nature, different sorts of emptinesses do not exist,^[216] 2) as before, without perceiving form and so forth, 3) similarly, abidance in perception is denied since form and so forth are neither permanent nor impermanent.”^[217] 4) Why? The Tathāgata, having (attained) complete Buddhahood in enlightenment, does not see (any) dharmas since the aspects which were taught extensively do not abide in the Extremely Joyous stage and so forth. This is the sufficient reason of non-perception by the embodiment of valid cognition.^[218]

2B2C1B2B2 Knowing the nature of the path of the self-conqueror

2B2B The divisions

2B2B1 The distinction of support

2B2B1A Actual characteristics

2B2B1A1 The text continues

Following the path of the *śrāvakas*, it is indeed proper to mention the path of the *pratyeka-buddhas*; but how are they distinguished from the *śrāvakas*, and

what makes their path different? In order to answer (such) qualms, there is some presentation of (their) differences.

1A2 Root text

6. SELF-ARISEN DUE TO SELF-REALIZATION, NOT REQUIRING INSTRUCTION FROM OTHERS (AND) GNOSIS LIKE A RHINOCEROS (ARE) CLEAR EXPRESSIONS OF THE PROFUNDITY (OF THE PATH OF THE *PRATYEKA-BUDDHAS*). It is said.

1A3 Commentary

1A3A Difference of progressing on the path

From the scriptures: “the *śrāvakas*, depending on instruction from others, will realize their own enlightenment. Others also will spread virtue having been taught the verbal Dharma.”^[219] The *pratyeka-buddhas*, from their prior efforts at listening and so forth, will realize their own enlightenment by themselves without relying on being taught by others. “Therefore, it is not necessary for them to be taught by Buddha and so forth” is one difference.

1A3B Difference of teaching the Dharma

When an audience understands the mental skill of the speaker from (his) verbal Dharma teaching, those (*pratyeka-buddhas*) will spread the ten virtues and so forth by teaching the Dharma without words by the force of their own gnosis and so forth. Therefore, their gnosis which is unrealized is the second difference.^[220]

1B Rejecting disputes

1B1 The text continues

To answer qualms which wonder how to teach the Dharma without words,

1B2 Root text

7. FOR ANYONE WISHING TO HEAR ANYTHING, SUCH A THING WILL APPEAR TO THEM EVEN WITHOUT WORDS. It is said.

1B3 Commentary

Words are not spoken without investigation or analysis – hence verbalization is a distraction. Furthermore, since it disturbs the continuum, a bodhisattva prays to be able to teach the Dharma without words after becoming a Buddha. Therefore, also in the case of *pratyeka-buddhas*, similar to Buddhas, by the force of prayers and so forth just the (right) subject and aspect will appear in the consciousness of one who desires to listen to some subject in any aspect even without words. This is called “teaching the Dharma without words.” The meaning of the term “to teach the Dharma” is this: “to produce and increase the Dharma which is expressed like this in the consciousness of the listener.”^[221]

2B2C1B2B2B2 How one knows the path

2B2A The text continues

Having mentioned such differences, since their path differs in being only (slightly) superior, (we explain) the path of the normal *pratyeka-buddhas*.

2B2B Root text

2B2B1 Interpretation

8. THE RHINOCEROS-LIKE PATH IS COMPLETELY SUMMARIZED BY ABANDONING IMAGINARY OBJECTS WITHOUT ABANDONING SUBJECTS AND KNOWING ITS BASIS. It is said.

2B2C Commentary

This is the path of the *pratyeka-buddhas*. Bodhisattvas should know that meditating only on the truths which were explained, and meditating precisely on relativity, respectively 1) abandons and 2) does not abandon concepts of the meaning of objects and subjects; and 3) (they should) realize the distinctive Dharma which is the basis of the *pratyeka-buddha's* vehicle. It is not (necessary) to know all its aspects.

2B3 Explaining its cause: the *nirvedha-bhāgīya*

2B3A The text continues

Since the path which was explained arises when the *nirveda-bhāgīya* is attained, (there is a verse on) the *nirvedha-bhāgīya*.

2B3B Root text

9–10. THE ASPECT WHICH SHOWS THAT NOMINAL (EXISTENCE) AND DHARMAṬĀ ARE NON-CONTRADICTIONARY IS TRANSFORMED TO HEAT. TRANSFORMED TO THE PEAK IS DISTINGUISHED BY NON-DECREASE AND SO FORTH OF FORM AND SO FORTH. NOT GRASPING FORM AND SO FORTH DUE TO INNER EMPTINESS AND SO FORTH IS TOLERANCE. FORM AND SO FORTH WITH THE ASPECT OF NON-PRODUCTION AND SO FORTH IS SUPREME DHARMA. It is said.

2B3C Commentary

The *nirvedha-bhāgīya* will arise with these aspects as the referents of the four truths respectively: 1) “teaching that nominally (existent) conventional dharmas, such as form and so forth, do not contradict *Dharmatā*, 2) training to (realize) the ultimate non-existence of the decrease and increase and so forth of form and so forth, 3) not grasping form and so forth because of internal and external emptinesses, due to emptiness by nature, and 4) (realizing) the non-existence of production and cessation with respect to form and so forth.”

2B2C1B2B3 Explaining the nature of the path-omniscience of bodhisattvas

2B3A Joining the general boundaries

After the path of the *pratyeka-buddhas* is the path of the bodhisattvas.

2B3B Individual natures

2B3B1 The path of vision

2B3B1B The divisions

3B1B1 Briefly showing the moments

3B1B1A Root text

11. FOUR PARTS: THE INSTANTS OF TOLERANCE AND KNOWLEDGE REGARDING EACH OF THE TRUTHS^[222] EXPLAIN THE PATH OF VISION AND ITS ADVANTAGES^[223] IN (THE CONTEXT OF) PATH-OMNISCIENCE.

It is said.

3B1B1B Commentary

In the case of path-omniscience, bodhisattvas should meditate on 1) tolerance of dharma knowledge, 2) dharma-knowledge, 3) tolerance of subsequent knowledge, and 4) subsequent knowledge. These four instants of tolerance and knowledge are connected with each of the truths of suffering and so forth, (and) have qualities of (both) this world and the world to come.^[224] (This is) called “the great advantage of the path of vision.”

3B1B2 Explaining extensively how to meditate on the aspects

3B1B2A The text continues

If asked, “What sort of aspects should be meditated on?”

3B1B2B Root text

12–16. THE INSTANTS OF PATH-OMNISCIENCE (ARE DESCRIBED AS): 1) THUSNESS AND BUDDHA MUTUALLY DO NOT ALLOW SPECIFICATION DUE TO THE NON-EXISTENCE OF SUPPORTER AND SUPPORTED, 2) GREAT, AND 3) INVALID, 4) IMMEASURABLE, 5) WITHOUT EXTREMES, 6) ASCERTAINMENT OF FORM AND SO FORTH EXISTING THERE AS BUDDHAHOOD, 7) NON-ACCEPTANCE, NON-REJECTION, AND SO FORTH, 8) LOVE AND SO FORTH, 9) EMPTINESS, 10) ATTAINING BUDDHAHOOD, 11) ACQUIRING ALL (KINDS OF) COMPLETE PURITY, 12) REMOVING ALL ANXIETY AND SICKNESS, 13) PACIFYING THE GRASPING FOR *NIRVĀṆA*, 14) PROTECTED AND SO FORTH BY THE BUDDHAS, 15) ABIDING ONESELF IN THE MANNER OF OVERALL OMNISCIENCE, NOT KILLING AND SO FORTH LEADS (OTHER) SENTIENT BEINGS (TO THAT), AND 16) GENEROSITY

AND SO FORTH DEDICATED TO COMPLETE ENLIGHTENMENT. It is said.

3B1B2C Commentary

1B2C1 Extensive explanation

1B2C1A The aspects of (the truth of) suffering

These are the aspects of the truth of suffering: 1) ultimately, properties of supporter and supported do not exist regarding thusness and Buddha so one cannot accept them as different^[225] (phenomena), 2) greatness of form and so forth by the nature of the *Dharmadhātu*, 3) similarly, valid cognition of them does not exist, and 4) as before, they are immeasurable, as space is immeasurable.

1B2C1B The aspects of (the truth of) origin

These are the aspects of the truth of origin: 1) since there is no nature in form and so forth, the extremes of eternalism and nihilism and so forth do not exist, 2) abiding in *prajñāpāramitā* and ascertaining form and so forth as the *Tathāgata* himself with the nature of the *Dharmadhātu*, 3) similarly, remaining there and meditating without acceptance or rejection and so forth on all dhar-^[226]mas, and 4) meditating on the four immeasurables which are the preliminaries of natureless faith.^[227]

1B2C1C The aspects of the truth of cessation

These are the aspects of the truth of cessation: 1) emptiness by inherent nature is the innate nature of form and so forth, 2) attaining the state of a *Tathāgata* (as) the result of roots of virtue equal to the *Dharmadhātu*, 3) the remedies are all included in *prajñāpāramitā*, and 4) pacifying internal and external misfortune by that (*prajñāpāramitā*).

1B2C1D The aspects of the truth of the path

These are the aspects of the truth of the path: 1) pacifying craving for form and so forth and *nirvāṇa* by meditating on the absence of inherent nature, 2) the Buddhas will protect, guard, and hide (one who is) engaged in wisdom and skillful technique, 3) by strongly desiring Buddhahood oneself and abiding in (accordance with) overall omniscience, such as abandoning killing and so forth, establishing others in (such practices), and 4) desiring to make generosity and so forth inexhaustible, one dedicates (them) to perfect enlightenment.

1B2C2 Summarized meaning

Those are the instants of path-omniscience.

1B3 Refuting the claim that the aspects were not taught

1B3A The claim

Someone says, “The section which was supposed to explain the meaning of the verses here did not explain the meaning of the aspects. It gave (only) a simple explanation of the 16 instants of the path of vision. And in the verses about the *nirvedha-bhāgīya* and so forth as well, what was and was not explained should be seen in that (same) way.”

1B3B Refutation

Others say, “Because those (verses) did not teach the stages of meditation and so forth, they did not teach the stages of *abhisamaya* at all.^[228] Furthermore, how do you interpret the verses ‘referent and aspect’ and so forth?^[229]”^[230]

2B2C1B2B3B2 The path of meditation

3B2A Joining the general boundaries

Following the path of vision, the topic is the path of meditation.

2B2C1B2B3B2B Explaining them individually

3B2B1 Activity of the path of meditation

3B2B1A The text continues

Its activity is (stated) briefly for the progress of trainees who are headed for the result and since there are (only) a few topics.

3B2B1B Root text

17. (ITS ACTIVITY CONSISTS OF:) THOROUGH CONTROL, BOWING TO ALL, VICTORY OVER DELUSIONS, NOT BEING AFFECTED BY INJURIES, ENLIGHTENMENT, AND WORSHIPPING THE BASIS. It is said.^[231]

3B2B1C Commentary

The six types of activities (of the path of meditation) are: 1) to make the mind completely self-disciplined, 2) to bow to all beings such as the virtuous friend and so forth, 3) to overcome attachment and so forth, 4) not (in) the range of other’s violence,^[232] 5) to accomplish perfect complete enlightenment, and 6) to provide a foundation for worship.

3B2B2 The path of meditation which has those activities

3B2B2A The text continues

After the (six types of) activity is the path of meditation. It has two aspects, specified as being and not being contaminated.

3B2B2B Their individual natures

3B2B2B1 The contaminated path of meditation

3B2B2B1A The text continues by dividing

The contaminated path of meditation consists of what are called “attitudes

of faith, dedication, and rejoicing.”

3B2B2B1B Explaining them individually

2B1B1 Faith

2B1B1A Actual

2B1B1A1 The text continues

The first (part of the contaminated) path of meditation (is characterized by) “the attitude of faith.”

2B1B1A2 Root text

18–19. FAITH IS KNOWN AS HAVING THREE-FOLD (MENTAL CONTENT): FOR SELF-INTEREST, FOR MUTUAL INTEREST, AND FOR OTHER-INTEREST. FURTHER, EACH IS CLAIMED AS SLIGHT, MEDIUM, AND GREAT. UPON FURTHER DIVISION INTO THREE (EACH): SLIGHT OF THE SLIGHT AND SO FORTH, TWENTY-SEVEN ASPECTS ARE-STATED. It is said.

2B1B1A3 Commentary

Although it is the basis for virtuous dharmas which are realized according to (one’s) intention, the objectives of faith are one’s own, mutual, and others’ benefit. In terms of being a path of meditation, these three are not immediately apparent. Also each of those three types is specified as slight and so forth. Furthermore, each (of those three specifications) are divided into a further three types: slight of the slight and so forth individually. Thus with three sets of nine, (there are) twenty-seven types of faith (– oriented contaminated path of meditation).

2B1B1B Beneficial qualities

2B1B1B1 The text continues

There are praises, justifications, and recommendations because Buddhas and others praise and so forth such faith in order to make a bodhisattva who meditates on that enthusiastic.

2B1B1B2 Root text

20. IN CASES OF FAITH IN *PRAJÑĀPĀRAMITĀ*, TO PRAISE, JUSTIFY, AND COMMEND ARE STATED TO HAVE THREE SETS OF NINE. It is said.

2B1B1B3 Commentary

The first, second, and third stages of attitudes of faith in *prajñāpāramitā* whose character is a dharma which is realized in accordance with (the degree of) faith, become higher and higher in each of nine occasions. Those nine forms

(each apply to) the three stages called praises, justifications, and commendations becoming more and more delighted in order. Thus these praises and so forth have the characteristic of understanding things just as they truly are. They do not have the nature of insincere flattery.

2B1B2 Dedication

2B1B2A The text continues

Since there will be dedication of such faith, the second is called “the attitude of dedication.”

2B1B2B Root text

21–23. ITS SUPREME ACTIVITY IS DISTINCTIVE DEDICATION. IT HAS THE ASPECT OF NON-PERCEPTION, (AND) A NON-MISTAKEN CHARACTERISTIC. (IT IS) ISOLATED, AND HAS A RANGE WHICH RECALLS THE INHERENT NATURE OF BUDDHA’S ACCUMULATION OF MERIT. DEDICATION HAS TECHNIQUE, IS SIGNLESS, APPROVED BY THE BUDDHA, NOT INCLUDED IN THE THREE REALMS, AND ANOTHER (WHOSE) NATURE GIVES RISE TO THREE TYPES OF GREAT MERIT: SLIGHT, MEDIUM, AND GREAT. It is said.

2B1B2C Commentary

(Dedication means:) 1) having the special faith which was explained, 2) lacking perception, 3) unmistaken, 4) isolated, 5) recalling the inherent nature of the *Tathāgata*’s accumulation of roots of virtue, 6) possessing skillful technique, 7) signless, 8) authorized by the Buddha, 9) not included in the three realms, 10) slight, 11) medium, and 12) great, giving rise to great merit. The attitudes given such names refer to: 1) supreme enlightenment, 2) the *skandhas* of morality and so forth, 3) the mind which dedicates, 4) the properties of having a self and so forth, 5) the virtues of the Buddhas of the three times, 6) generosity, 7) signs, 8) all paths, 9) the realms of desire and so forth, 10) the paths of the ten virtuous actions, 11) stream-enterers and so forth, and 12) abiding in supreme enlightenment, respectively, without perceiving them. Having the nature and activity of a cause which teaches the path to sentient beings who are to be trained by the three vehicles, they make (these) twelve types of dedication to supreme perfect complete enlightenment for the inexhaustible benefit of all sentient beings.

2B1B3 Rejoicing

2B1B3A The text continues

Since the properties which are well dedicated should be increased, the third is called “the attitude of rejoicing.”

2B1B3B Root text

24. REJOICING IN THE ROOTS OF VIRTUE WITH TECHNIQUE AND NON-PERCEPTION, ARE THE (PATH OF) MEDITATION WITH THE ATTITUDE OF REJOICING. It is said.

2B1B3C Commentary

There should be rejoicing with a joyful mind referring to conventional roots of virtue and techniques without perceiving (them) ultimately.

2B1C Summary

To summarize: an attitude of faith produces merit like lumps of gold from a mine; an attitude of dedication makes the limbs of perfect complete enlightenment like a goldsmith (makes) ornaments; and an attitude of rejoicing will equalize the merits of oneself and others.

2B2 The uncontaminated path of meditation

2B2A The text continues by dividing

After the contaminated, the path of meditation without contamination is also of two types.

2B2B Their individual natures

2B2B1 Path of meditation of attainment

2B2B1A The text continues

First is the path of meditation with the characteristic of attainment.

2B1B Root text

25. (IT IS DIVIDED INTO:) ITS NATURE AND SUPREMACY, NOT ACCOMPLISHING ANYTHING, BESTOWAL (OF) DHARMAS WITHOUT PERCEIVING (THEM, AND) THE GREAT PURPOSE. It is said.

2B1C Commentary

1) It has the nature of seeing form and so forth unmistakably. 2) It is supreme (since) others will not attain Buddhahood. 3) It does not accomplish anything (because one) endeavors to realize the distinctive birthlessness of all dharmas. 4) It is bestowal without perceiving dharmas (since) a path which has such a nature and so forth arises in the continuum of a yogi. 5) It has a great purpose by producing the great purpose (which is) Buddhahood.

2B2 Utterly pure path of meditation

2B2A Differences of causes

2B2A1 The text continues

Next, dispelling doubts about the causes of the production and non-production of this (utterly pure path of meditation), which will be attained by

upholding some and forsaking others, second (is) the characteristics of the utterly pure (path of meditation).

2B2A2 Root text

26–27. SERVING BUDDHA, GENEROSITY AND SO FORTH, AND SKILLFUL TECHNIQUE ARE THE CAUSES OF FAITH HERE. THE CAUSES OF BEING BEREFT OF DHARMA ARE THE BLESSING OF MĀRA, NO FAITH IN THE PROFOUND DHARMA, ATTACHMENT TO THE SKANDHAS, AND BEING TAKEN HOLD OF BY A BAD FRIEND. It is said.

2B2A3 Commentary

It is produced by: 1) pleasing the Buddhas, 2) fulfilling the *pāramitās* of generosity and so forth, and 3) skill in quiescence. It is prevented by: 1) mischief caused by Māra, 2) lacking faith in the profound Dharma, 3) grasping at things, and 4) befriending vicious companions.

2B2B Objects

2B2B1 The text continues

Having thus explained the causes of attaining and not attaining (it), now for complete purity in general.

2B2B2 Root text

28. THE PURITY OF THE RESULT (IS) THE PURITY OF FORM AND SO FORTH. WHY? SINCE THE TWO ARE NOT DIFFERENT, ARE NOT SEPARATE, (IT IS) CALLED PURITY. It is said.

2B2B3 Commentary

The result of the ascetic methods of an Ārya person is completely pure due to separation from all hostile states and is the complete purity (of) form and so forth. The complete purity of that result and of form and so forth is distinctive because it is not attached and so forth to form and so forth as a self. Why is their complete purity not separate, not different? Their specific and general characteristics are not different. Therefore complete purity is stated in that way.

2B2C Effect

2B2C1 The text continues

Having mentioned complete purity in general, (next are its) specifics.

2B2C2 Root text

29. THE PURITY OF STUDENTS, RHINOCEROSSES, AND SONS OF THE CONQUEROR (RESULTS FROM) FORSAKING DELUSIONS, OBJECTS OF KNOWLEDGE, AND THE THREE PATHS. (THE PURITY OF) BUD-

DHA IS ENDLESS IN EVERY RESPECT. It is said.

2B2C3 Commentary

The purities of 1) the *śrāvakas*, 2) *pratyeka-buddhas*, and 3) bodhisattvas result from abandoning 1) the delusions of attachment and so forth, 2) those and one part of the cognitive obscurations, the concepts of objective things, and 3) the three obscurations of the paths of the three vehicles, respectively. By completely abandoning delusions, cognitive obscurations, and their latencies, the infinite complete purity which comes from the *Dharmadhātu* is stated to be (that) of the supreme Buddha.

2B2D Different natures

2B2D1 Being or not being infinitely completely pure

2B2D1A Question

In addition to mentioning complete purity in the case of path-omniscience, (it also mentions) the complete purity of the Buddhas and *śrāvakas* and so forth. If asked, “How do you explain endless and the other (characteristics)?”

2B2D1B Reply

2B2D1B1 Root text

30. ON THE NINE STAGES, REMEDIES OF THE GREAT OF THE GREAT AND SO FORTH STAINS ARE THE PURITIES (OF) THE SLIGHT OF THE SLIGHT AND SO FORTH PATHS. It is said.

2B2D1B2 Commentary

On the nine stages (i.e.,) the desire realm, the (four) *dhyānas*, and the (four) formless absorptions, the natures of the remedies of the nine types of the great of the great and so forth hostile states (are) respectively the nine types of the slight of the slight and so forth paths. Because they completely purify all types and the other, they are called endless complete purity and the other.

2B2D2 Accomplishing the infinite complete purity of Buddha

2B2D2A The text continues

If asked, “What is the endless?”

2B2D2B Root text

31. BY REJECTING AN OBJECTION TO THAT, THE PATH IS STATED TO BE THE REMEDY OF THE THREE REALMS BY THE EQUALITY OF WHAT MEASURES AND WHAT IS MEASURED. It is said.

2B2D2C Commentary

The objection is that: “The great of the great and so forth remedies are suit-

able for the small of the small and so forth discordant states.”^[238] It is rejected with the example of a washerperson’s effort for a long time to clean a subtle stain in a cloth. What is taught (about) the endless path of meditation is the same because not perceiving consciousness and the objects of knowledge with the aspects of the three realms is the very nature of all remedies. Thus the complete purity of the Buddha is presented as endless.

2B2C1B3 Finishing the chapter

The commentary of the second chapter of a Treatise of Oral Instructions of the *Prajñāpāramitā* called The Ornament of *Abhisamayas*.

CHAPTER THREE

THE KNOWLEDGE OF BASES

2B2C1C Explaining the knowledge of bases

1C1 The text continues by giving the commentary

Since there is no full understanding of the path without fully knowing all bases, (next we explain) omniscience.

1C2 Explaining the text of the chapter

1C2A The nature of the knowledge of bases

1C2A1 Explaining the close and distant paths

1C2A1A The reasoning of close and distant paths

1C2A1A1 Root text

1. NOT ON THE EXTREME OF THIS SHORE (OR) THE FURTHER SHORE, (AND) NOT ABIDING BETWEEN THEM, IT IS STATED AS *PRAJÑĀPĀRAMITĀ* BY KNOWING THE EQUALITY OF THE (THREE) TIMES. It is said.

1A2 Commentary

1A2A The path which refutes the extremes of existence and peace

Through realizing the equality of the dharmas of the three times in their aspect of non-production, *prajñāpāramitā* is said to be close to the Buddhas and bodhisattvas. Not abiding on the extreme of this shore (or) *saṃsāra* or the extreme of the further shore (or) *nirvāṇa*, characterized as eternalism and nihilism, due to wisdom and compassion respectively, nor between them, it does not abide in (either) existence or peace.

1A2B The paths of the *śrāvakas* and *pratyeka-buddhas* are implied to be otherwise

Since the opposite is taught in the case of omniscience, the *śrāvakas* and so forth don't have the knowledge of the equality of the three times, and (they) are far away from perfect *prajñāpāramitā*. The *prajñāpāramitā* which is realized by them lacks wisdom and compassion by perceiving things and non-things. Thus they abide in *saṃsāra* and *nirvāṇa*.

2B2C1C2A1B Proving that

2A1B1 Dispute

(Someone) may say "Because the tradition says that 'Whatever is relativity, that is itself asserted to be empty,'^[239] the knowledge of the equality of the three

times is simply the realization of bases. Furthermore, doesn't that exist for all? If so, how do *śrāvakas* and bodhisattvas become distant and otherwise from the perfect *prajñāpāramitā*?"

2A1B2 Reply

2A1B2A Root text

2. THAT IS DISTANT SINCE IT IS NOT THE TECHNIQUE (AND IT) PERCEIVES SIGNS. BY SKILLFUL TECHNIQUE, THAT IS EXPLAINED AS CLOSE TO PERFECTION. It is said.

2A1B2B Commentary

With regard to illusions created by a magician, (there is) attachment (to them) as (real) things by not knowing their intrinsic nature. They do not appear to lack a nature. Similarly, being separated from the skillful technique of a virtuous friend and so forth, and realizing things with signs, the *śrāvakas* and so forth do not have the gnosis of equality, being ignorant of the nature of things. Therefore, the mother of the conquerors is far away from them. The bodhisattvas, having served the virtuous friend perfectly for a long time, have correct teachings. Through the skillful technique which produces the knowledges (arisen from) hearing and so forth which are based on the two realities, they clear away the mistaken signs of attachment to things. Fully knowing the dharmas of form and so forth is itself to fully know their equality. Therefore, they are close to this perfection.

2A1B2C Summary

(They are) far away by lacking technique, and close due to (proper) technique.

2B2C1C2A1C The divisions of hostile states and remedies

2A1C1 Things to be abandoned and remedies of grasping at signs regarding the basis and path

2A1C1A Things to be abandoned

2A1C1A1 The text continues

Thus, the accomplishment which is far away from the mother of the *śrāvakas* and so forth is a hostile state.

2A1C1A2 Root text

3. HOSTILE STATES (ARE): THE IDEAS OF ATTAINMENT CONCERNING THE EMPTINESS OF THE SKANDHAS OF FORM AND SO FORTH, THE DHARMAS INCLUDED IN THE THREE TIMES, AND THE WINGS OF ENLIGHTENMENT WHICH ARE GENEROSITY AND SO FORTH. It is

said.

2A1C1A3 Commentary

Hostile states perceive dharmas of the three times such as form and so forth as things which are both contaminated and uncontaminated, they view the self which is designated by others as empty, and they conceive of the attainment of the subsidiaries of enlightenment such as generosity and so forth. Although they are remedies,^[241] they should be abandoned due to (their) mistaken involvement.

2A1C1B Remedies

1C1B1 The text continues

Their opposites are the antidotes of the bodhisattvas.

1C1B2 Root text

4abc. (THEIR REMEDIES ARE:) NOT GRASPING GENEROSITY AND SO FORTH AS MINE, URGING OTHERS TO (DO) THAT, CEASING THE LIMITS OF ATTACHMENT, AND SUBTLE ATTACHMENT TO THE CONQUERORS AND SO FORTH. It is said.

1C1B3 Commentary

By completely purifying the three *maṇḍalas* oneself, and realizing the selflessness of generosity and so forth, (one) urges others (to do the same). Since they should be accepted due to (their) perfect involvement which puts an end to all remaining accumulations of attachment, they are remedies in all ways.

1C2 Things to be abandoned and remedies of grasping at signs in results

1C2A Nature of grasping at signs in results

1C2A1 Root text^[242]

4d. (SUBTLE ATTACHMENT TO THE CONQUERORS AND SO FORTH.)

1C2A2 Commentary

Although prostration and so forth to the *Tathāgatas* and so forth is indeed a remedy since it causes the accumulation of merit, it (can also) be a hostile state with the nature of subtle attachment. It is not (a remedy) in all ways.

PART THREE

1C2B The remedies

1C2B1 Reason for being a hostile state

1C2B1A Question

Further, if asked, “How is subtle attachment a hostile state?”

1C2B1B Reply

1C2B1B1 Root text

5ab. THE PATH OF DHARMA IS PROFOUND SINCE IT IS ISOLATED BY ITS ESSENTIAL NATURE. It is said.

1C2B1B2 Commentary

Why? Since (all) classes of dharmas are empty by nature, they themselves are profound. Therefore, even perceiving the *Tathāgata* is a hostile state.

1C2B2 Remedies which abandon

1C2B2A Question

If asked, “Well then, how (is it) abandoned?”

1C2B2B Reply

1C2B2B1 Root text

5cd. (ONE) ABANDONS ATTACHMENT BY KNOWING THE SINGLE ESSENTIAL NATURE OF (ALL) DHARMAS. It is taught.

1C2B2B2 Commentary

All dharmas (such as) form and so forth have only one essential nature. That is, “(they) lack an inherent nature.” One abandons attachment by fully understanding the unity and equality of knowledge and objects of knowledge.

1C2C Supplementary topics

1C2C1 Reasoning of the profound

1C2C1A Question

Further, if asked, “How is the inherent nature of dharmas profound?”

1C2C1B Reply

1C2C1B1 Root text

6ab. IT IS EXPLAINED AS DIFFICULT TO UNDERSTAND DUE TO CEASING SEEING AND SO FORTH.^[243] It is said.

1C2C1B2 Commentary

Its nature is described as difficult to understand since one clears away all the objects of consciousness. Therefore, that itself is profound.

1C2C2 Reasoning of the difficult to understand

1C2C2A Question

Further, if asked, “What is that (which is) difficult to understand like?”

1C2C2B Reply

1C2C2B1 Root text

6cd. IT IS STATED TO BE INCONCEIVABLE BY NOT COGNIZING FORM AND SO FORTH. It is said.

1C2C2B2 Commentary

It is difficult to understand since the inherent natures of (all dharmas, from)

form and so forth through the aspects of the special Buddha dharmas are not comprehended. Thus it is said to surpass conception.

1C3 Final summary

1C3A The text continues

Having thus expressed the hostile states and so forth, (there is) a final summary.

1C3B Root text

7. ALL DISTINCTIONS OF REMEDY AND HOSTILE STATE ARE EXPLAINED IN THIS WAY IN THE SYSTEM OF OMNISCIENCE. It is said.

1C3C Commentary

The distinctions of the hostile states and remedies of the *śrāvakas* and bodhisattvas should be known since they have been explained just as they are in the context of omniscience.

2B2C1C2A2 Application of the knowledge of bases

2A2A Divisions

2A2A1 The text continues

Having thus stated the hostile states and so forth, if asked, “What is the application^[244] which develops those?”^[245] (next is) application.

2A2A2 Root text

8–10ab. THE APPLICATION CEASES ACTIVITY REGARDING FORM AND SO FORTH, THEIR IMPERMANENCE AND SO FORTH, THEIR NON-COMPLETION AND COMPLETION, NON-ATTACHMENT TO THEM, UNCHANGING, LACK OF AN AGENT, AND THE APPLICATION OF THE THREE KINDS OF DIFFICULT ACTS. THERE ARE (ALSO THREE) RESULTS (WHICH ARE) ATTAINED ACCORDING TO CIRCUMSTANCE^[246], INDEPENDENT OF OTHERS, MAKE KNOWN THE SEVEN TYPES OF APPEARANCE. It is said.

2A2A3 Commentary

2A2A3A Shown directly

There are ten kinds of bodhisattva applications which reject the full knowledge of the activities of: 1) all phenomena (such as) form and so forth, 2) their impermanence and emptiness and so forth, 3) their individual non-completion and completion, 4) non-attachment, 5) not becoming otherwise, 6) lacking an agent, 7) the difficulty of the motivation, the application, and the activity, which are respectively the essences of the three omnisciences, 8) non-emptiness by attaining the result according to circumstances, 9) not progressing conditioned

by others, and seven appearances to consciousness: 10a) complete transformation, b) collected together, c) contradictory, d) conditions, e) not transferring, f) without a basis, and g) not being agents.

2A2A3B Applications of *śrāvakas* and *pratyeka-buddhas* are implied

Having shown (the bodhisattvas' applications) in that way, the applications of the *śrāvakas* and so forth are implied as their opposites.

2A2B Nature

2A2B1 The text continues

As it is necessary to meditate on the applications as equal, equality follows the applications.

2A2B2 Root text

10cd. EQUALITY (IS) OF FOUR TYPES WITHOUT THOUGHTS OF FORM AND SO FORTH. It is said.

2A2B3 Commentary

Equality is entirely free from perceiving thoughts of 1) attachment to form and so forth, 2) the marks of blue and so forth, 3) mental constructions, and 4) realizations, since the applications are equal.

2A3 The results of meditating on the applications

2A3A The instants shown in brief

2A3A1 The text continues

As it is necessary to meditate on the path of vision after realizing the equality of all the applications, (next is) the path of vision.

3A2 Root text

11. THE PATH OF VISION IN THE CASE OF OMNISCIENCE HAS THE ESSENCE OF MOMENTS OF DHARMA KNOWLEDGE, SUBSEQUENT KNOWLEDGE, TOLERANCE, (AND) KNOWLEDGE REGARDING THE TRUTHS OF SUFFERING AND SO FORTH. It is said.

3A3 Commentary

(The moments are) the patience of dharma knowledge and dharma knowledge, the patience of subsequent knowledge and subsequent knowledge regarding each truth. Thus, the essence of sixteen instants is the path of vision in the context of omniscience.

3B Extensive explanation of the aspects

3B1 Question

If asked, "What are the aspects of the truths?"

3B2 Reply

3B2A Root text

12–15. THE INSTANTS OF OMNISCIENCE ARE: FORM IS NEITHER PERMANENT NOR IMPERMANENT, BEYOND EXTREMES, PURIFIED, NOT PRODUCED OR STOPPED AND SO FORTH, LIKE SPACE, WITHOUT COVERING,^[255] LIBERATED FROM ACQUISITION, INEXPRESSIBLE BY NATURE, AND THEREFORE THIS MEANING CANNOT BE CONVEYED TO OTHERS BY WORDS, ACTION WITHOUT PERCEPTION, ABSOLUTELY PURE, DISEASES DO NOT ARISE, LOWER REBIRTHS^[256] ARE STOPPED, NON-CONCEPTUALIZATION IN REGARD TO MANIFESTING THE RESULT, NOT CONNECTED WITH SIGNS, AND PRODUCING NO CONSCIOUSNESS OF EITHER THINGS OR NAMES.^[257] It is said.

3B2B Commentary

3B2B1 Path of vision shown directly

3B2B1A Explained individually

3B2B1A1 The aspects of the tolerance and knowledge of (the truth of) suffering

The aspects of the truth of suffering are that form and so forth are: 1) neither permanent nor impermanent because (they) lack natures, 2) separate from the extremes of eternalism and nihilism by being separate from suffering and non-suffering, 3) completely pure by being separate from empty and non-empty, and 4) lacking both full delusion and complete purity as the nature of self or selfless is neither produced nor ceased, and so forth.

3B2B1A2 The aspects of the tolerance and knowledge of (the truth of) origin

(The aspects of) the truth of origin are: 1) like space because of the irrelevance of cause and non-cause,^[258] 2) without delusions and impurities by lacking origin and non-origin,^[259] 3) free from acquisition since not related to production and non-production, and 4) inexpressible by inherent nature due to complete freedom from conditions and non-conditions.

3B2B1A3 The aspects of the tolerance and knowledge of (the truth of) cessation

(The aspects of) the truth of cessation are: 1) unrelated to cessation and non-cessation so the meaning of the truth of cessation cannot be conveyed to the continua of others verbally, 2) actions without perceiving the non-existence of peace and non-peace, 3) beyond the two extremes and completely pure being

separate from excellence^[260] and non-excellence, and 4) without diseases because^[261] salvation and non-salvation also do not exist.

3B2B1A4 The aspects of the tolerance and knowledge of (the truth of) the path

(The aspects of) the truth of the path: 1) stop lower rebirths due to separation from path and non-path, 2) do not conceptualize the technique with the aim of manifesting the result by non-involvement with proper and improper, 3) do not contact the marks of any dharma by freedom from accomplishment and non-accomplishment, and 4) without the arising of consciousness regarding either the object of knowledge or the word since neither transcendent nor non-transcendent characteristics of the natures of the topic and language exist.

3B2B1B Summary

Those instants of omniscience with such aspects are the path of vision of the bodhisattvas.

3B2B2 The implied path of vision

The path of vision of the *śrāvakas* is the opposite, with the aspects of impermanence and so forth.

3B2B3 Reason for not teaching the path of meditation

3B2B3A Interpretation

Bodhisattvas should fully know the *śrāvaka* path in omniscience, but since it should not be manifested, the (*śrāvaka*) path of meditation is not taught.

2B2C1C2B Final summary of the three omnisciences

2B1 The text continues

Having thus taught extensively, a final summary of the three omnisciences summarizes every meaning.

2B2 Root text

16. THUS, THERE IS THIS AND THIS AND ALSO THIS. THESE THREE TYPES CONCLUDE THE TEACHING OF THE THREE CHAPTERS. It is said.

2B3 Commentary

In the manner just explained, THIS overall omniscience AND THIS path-omniscience AND THIS omniscience, (these) three types complete the (first) three chapters.

2B2C1C3 Finishing the chapter

The commentary of the third chapter of a Treatise of Oral Instructions on *Prajñāpāramitā* called The Ornament of *Abhisamayas*.

CHAPTER FOUR

COMPLETE REALIZATION OF THE ASPECTS

2B2C2 Extensive explanation of the four applications

2B2C2A The strengthening causes and effects

2B2C2A1 All aspects of causes which strengthen

2A1A Joining the boundary by giving the relation

Since one meditates on the three omnisciences which include the knowledge of bases, paths, and all aspects for the sake of fully understanding and mastering them, one will fully realize all aspects.

2A1B Explaining the text of the chapter

2A1B1 General presentation of the instantaneous realization of the aspects

2A1B1A Nature of the instantaneous realization of the aspects

2A1B1A1 Knowing the remedies of all the hostile states

1A1A Shown in brief

1A1A1 Root text

1. THE PARTICULARS OF THE KNOWLEDGE OF BASES ARE CALLED ASPECTS. THERE ARE SAID TO BE THREE TYPES, BECAUSE THE OMNISCIENTS ARE THREE TYPES. It is said.

1A1A2 Commentary

The natures of the dharmas which cure hostile states (such as) grasping (the *skandhas*) as permanent and so forth are the varieties of gnosis which perceive impermanence and forth, which are presented as the aspects. That is the mark. Furthermore, there are said to be just three types, by the three omnisciences.

1A1B Extensive explanation

1A1B1 Aspects of the knowledge of bases

1A1B1A The text continues

Having taught the aspects in general, now in particular.

1A1B1B Root text

2. (THERE ARE) FOUR FOR EACH TRUTH (EXCEPT PATH). FOR THE PATH FIFTEEN ARE REMEMBERED, FROM THE ASPECT OF THE UNSHAKEABLE. It is said.

1A1B1C Commentary

1A1B1C1 Aspects of the first three truths

(These) twelve aspects are respectively the characteristics of impermanence and so forth of the three truths of suffering and so forth in the chapter on omniscience: 1) non-existent, 2) not produced, 3) isolated, 4) not oppressed, 5) not abiding, 6) space, 7) inexpressible, 8) nameless, 9) without progress, 10) not appropriated, 11) inexhaustible, and 12) not produced.^[262]

1A1B1C2 Aspects of the truth of the path

1A1B1C2A Divisions of the truth of path shown briefly

One uncontaminated path cures the delusory obscurations, and since *pratyeka-buddhas* are also included in (the chapter on) omniscience, there are two remedies of the cognitive obscurations: the contaminated path of meditation and the uncontaminated, (making) three types of path.

1A1B1C2B Extensive explanation

1A1B1C2B1 Dividing the remedies of delusory obscurations into four

For the first, the four aspects of 1) non-agent, 2) non-knowledge, 3) non-transference, and 4) non-training are respectively the characteristics of path and so forth.

1A1B1C2B2 Contaminated remedies of cognitive obscurations

For the second, the five aspects of 1) dream, 2) echo, 3) replica, 4) mirage, and 5) illusion are respectively the characteristics of 1) naturelessness, 2) not produced, 3) not stopped, 4) pacified from the beginning, and 5) *nirvāṇa* by inherent nature, (which) will cure general cognitive obscurations.

1A1B1C2B3 Uncontaminated remedies of cognitive obscurations

For the third, the six aspects of 1) not fully deluded, 2) not completely pure, 3) not covered, 4) without mental construction, 5) without pride, and 6) unshakable are respectively the remedies assigned to the cognitive obscurations which conceptualize: 1) full delusion, 2) complete purity, 3) the latencies of delusions, 4) mental constructions of form and so forth, 5) one's own understanding, and 6) loss.

1A1B1C2C Summary

Thus, (there are) fifteen aspects regarding the truth of the path

1A1B1C3 Summary of the enumeration

In general there are twenty-seven aspects of omniscience.

1A1B2 Aspects of path-omniscience.

1A1B2A The text continues

Next are the aspects of path-omniscience.

1A1B2B Root text

3. EIGHT, SEVEN, FIVE, AND SIXTEEN ARE PROCLAIMED REGARDING CAUSE, PATH, SUFFERING, AND CESSATION, RESPECTIVELY. It is said.

1A1B2C Commentary

1A1B2C1 Shown in general

It is implied that the truths of origin and path are causes depending on full delusion and the other side, and the truths of suffering and cessation are (their) results. One should bear in mind the “eight aspects” and so forth regarding the truths of origin, path, suffering, and cessation, as they are counted (above).

1A1B2C2 Explained individually

1A1B2C2A Showing the remedies and abandonments of the truth of origin

Among the aspects of: 1) separate from attachment, 2) not abiding, 3) pacified, 4) non-attachment, 5) non-hatred, 6) non-confusion, 7) non-delusion and 8) non-existence of (self-existent) sentient beings respectively, those which are cause (are): 1) desire, 2) attachment, 3) joy; those which are origination (are): 4) attachment, 5) hatred, and 6) confusion; that which is production (is): 7) imagination; and that which is condition (is): 8) attachment to sentient beings. Three and three and one and one (of the former group) will be their remedies. Thus there are eight aspects of the truth of the cause.

1A1B2C2B Shown by means of promising the truth of the path

The aspects of: 1) limitless, 2) not connected with the two extremes, 3) not different, 4) not taken as the best, 5) not measurable, and 7) non-attachment are respectively: 1) the path which gives the opportunity (for liberation) to all sentient beings, 2) how it gives that opportunity to all sentient beings, 3) that which is standard, 4) how it is standard, 5) that which is accomplishment, 6) how it is accomplishment, and 7) that which is transcendence. Their natures (are): two, two, two, and one. Thus there are seven aspects of the truth of the path.

1A1B2C2C Explained by means of the specific and general characteristics of suffering

Aspects of: 1) impermanence, 2) suffering, 3) empty, 4) selfless, and 5) the fifth, the nature of the aspect which lacks a characteristic, are the five aspects of the truth of suffering.

1A1B2C2D Explained by the beneficial qualities of cessation

2C2D1 Aspects of cessation

The nature of the aspects of cessation which stop things which are: 1) internal, 2) external, and 3) both, are the three aspects of emptiness of: 1) internal, 2) external, and 3) both, and

2C2D2 Aspects of peace

The nature of the aspects of peace which stop attachment to: 1) the emptiness of the nominal self, 2) the inanimate world,^[266] 3) the ultimate, 4) compounded, 5) non-compounded, 6) the extremes of eternalism and nihilism, 7) *samsāra* (which is) without beginning or end, and 8) dharmas of realization without rejection, are the eight aspects of emptiness of: 1) empty, 2) great, 3) ultimate, 4) compounded, 5) uncompounded, 6) absolute, 7) without beginning or end, and 8) non-repudiation, and

2C2D3 Aspect of excellence

The aspect of excellence stops the agent which is imagined by others (which is) the aspect of inherent emptiness and

2C2D4 Aspects of transcendence

The aspects of transcendence stop: 1) mistaken imputations of an essence to objects, 2) characteristics, and 3) mistakes regarding time, which are the three aspects of the emptiness of: 1) all dharmas, 2) definitions, and 3) non-perception; and 4) just the aspect of transcendence, and 5) one aspect of the emptiness of the nature of non-things. Thus, there are sixteen aspects of the truth of cessation.

2C3 General summary

In general, (there) are thirty-six aspects of path-omniscience.

2B2C2A1B1A1B3 Aspects of overall omniscience

1B3A Shown briefly

1B3A1 The text continues

Next are the aspects of overall omniscience.

1B3A2 Root text

4-5. FROM THE FOUNDATIONS OF MINDFULNESS TO THE ASPECTS OF BUDDHAHOOD, THERE ARE THIRTY-SEVEN, THIRTY-FOUR, (AND) THIRTY-NINE WITH RESPECT TO THE TRUTH OF THE PATH, DIVIDED AMONG THE THREE OMNISCIENCES, FOR THE STUDENTS, BODHISATTVAS, AND THE BUDDHAS RESPECTIVELY. It is said.

1B3AA3 Commentary

According to the enumeration, there are thirty-seven aspects for the *śrāvakas*,

thirty-four for bodhisattvas, and thirty-nine for Buddhas. All Ārya persons are included in overall omniscience, since the path includes the three omnisciences. The aspects range from the foundations of mindfulness to the aspects of Buddha.^[267]

1B3B Extensive explanation

1B3B1 Aspects of knowledge of bases for the *śrāvakas*

1B3B1A Explained individually

1B3B1A1 Foundations of mindfulness

Starting with omniscience, there are four aspects of foundations of mindfulness of body, sensation, mind, and dharma examining their specific and general characteristics by which the path which conceptualizes things enters the four truths.

1B3B1A2 Four perfect abandonments

Next, perseverance in comprehension results in the four aspects of perfect abandonment^[268] which persevere in perfectly: 1) abandoning 2) not producing, 3) increasing, and 4) producing produced and non-produced vice and virtue respectively, in the path which comes from effort.^[269]

1B3B1A3 The four aspects of elements of supernatural power

Since perseverance makes the mind capable, four aspects of elements of supernatural power are conditions for abandoning (defects in) *samādhi*: 1) desire, 2) perseverance, 3) mind, and 4) analysis, in the path of complete training in *samādhi*.^[270]^[271]

1B3B1A4 Five aspects of sense faculties

Since the applications of heat and peak arise (after) completely training the mind, there are five aspects of sense faculties of: 1) faith, 2) perseverance, 3) mindfulness, 4) *samādhi*, and 5) wisdom with the natures of heat and peak in the path of application to *abhisamaya*.

1B3B1A5 The aspects of strengths

Since tolerance and supreme dharma arise (after) attaining heat and so forth, there are five aspects of powers of: 1) faith, 2) perseverance, 3) mindfulness, 4) *samādhi*, and 5) wisdom with the natures of tolerance and supreme dharma in the path which is joined with *abhisamaya*.

1B3B1A6 The aspects of subsidiaries of enlightenment

Since the path of seeing the truth arises (after) realizing the four (degrees of) heat and so forth, there are seven aspects of subsidiaries of perfect enlightenment:^[272] 1) mindfulness, 2) analysis of dharma, 3) perseverance, 4) joy, 5) pliancy,^[273] 6) *samādhi*, and 7) equanimity, in the path of *abhisamaya*.

1B3B1A7 Divisions of the Ārya path

As the path of meditation arises (after) completely understanding the vision of the truth, there are eight aspects of the eight-limbed holy path: perfect 1) view, 2) thought, 3) speech, 4) activity, 5) livelihood, 6) exercise, 7) mindfulness, and 8) *samādhi*, in the path of completely pure transcendence.

1B3B1B Summary

Thus, there are thirty-seven aspects based on the path of omniscience for students.

1B3B2 Aspects of path-omniscience for bodhisattvas

1B3B2A Explained individually

1B3B2A1 The path of remedies

The path of remedies in path-omniscience (comprises): 1) remedies produced by opinions, 2) remedies of concepts of their signs, and 3) remedies of longing for the three realms. Their natures are, respectively: 1) the nature of the aspects of empty and selfless is the first door of liberation, 2) the nature of the aspects of the truths of cessation and the path is the second, and 3) the nature of the aspects of impermanence, suffering, and the truth of origin is the third. These are the three aspects of the three doors of liberation.

1B3B2A2 Paths of emanation

Two complete liberations in the path of emanation: being 1) not free from and 2) free from discrimination of form, one views internal and external forms respectively 1) with form and 2) without form. These two liberations cure emanated obscurations, and one abides with a body after manifesting and fulfilling the attractive door of complete liberation, regarding the emanation of attractive and unattractive form as remedies for the delusions of pleasure and displeasure respectively. These are the three aspects of complete liberation.

1B3B2A3 Paths abiding in bliss in visual phenomena

The path which abides in bliss in visible dharmas has the inherent nature of a path which abides in accordance with liberation, and it has four aspects of the four formless absorptions and one aspect with the inherent nature of a path which abides in peace which ceases thought and sensation. Thus (there are) five aspects.

1B3B2A4 Supramundane paths

The supramundane path has the aspects of the four *dhyānas* and the formless and cessational absorptions, (making) nine.

1B3B2A5 Paths of abandonment

The path of abandonment has four aspects of the uninterrupted path without delusions included in the four truths.

1B3B2A6 Paths of Buddhas

The path of Buddhahood has ten aspects (of) the *pāramitās* of generosity and so forth.

1B3B2B Summary

There are 34 aspects based on the path of path-omniscience for the bodhisattvas.

1B3B3 Aspects of the special overall omniscience

1B3B3A Shown briefly

The aspects of overall omniscience are a unique path because it is unsurpassed.

1B3B3B Extensive explanation

1B3B3B1 Divisions of qualities

1B3B3B1A The ten strengths

Ten aspects of the strength of gnosis (concerning): 1) possibilities and impossibilities,^[275] 2) ripening of karma, 3) varieties of faith, 4) the many mundane elements, 5) superior and inferior sense faculties, 6) paths which go everywhere, 7) full delusion and complete purity, 8) memory of former lives, 9) death and rebirth, and 10) exhaustion of contaminations.

3B1B The four fearlessnesses

Four aspects of fearlessness: 1) oneself saying “I am Buddha,” 2) stating that attachment and so forth cause obstruction, 3) fully teaching that the paths of omniscience and so forth are transcendent, and 4) claiming that one’s own contaminations are exhausted, since there is no opponent.

3B1C Four kinds of analytical knowledge

Four aspects of analytical knowledge^[276] regarding the objects of: 1) enumerations, 2) characteristics of dharmas, 3) human languages, and 4) distinctions of dharmas, (which know) 1) dharmas, 2) meaning, 3) etymology, and 4) insight respectively.

3B1D Eighteen special Buddha dharmas

Six aspects without 1) mistakes, 2) chatter,^[277] 3) forgetfulness, 4) distraction, 5) thoughts of distinction, 6) inconsiderate equanimity, and six aspects of constant 7) desire, 8) perseverance, 9) mindfulness, 10) *samādhi*, 11) wisdom, and 12) liberation, and three aspects of 13) bodily, 14) verbal, and 15) mental actions being preceded and followed by gnosis, and three aspects of unimpeded,

unobstructed gnosis regarding the arising of the 16) past, 17) future, and 18) present. These are the eighteen aspects of special Buddha dharmas.

3B2 Nature

Three aspects of Buddhahood: the thusness explained by all Buddhas,

3B3 Support

The self-arisen which controls all dharmas, and

3B4 Motivation

Complete perfect enlightenment in all aspects.

3C Summary

There are thirty-nine aspects based on the path of the Buddhas' overall omniscience.

2B2C2A1B1A1C Summary

1A1C1 Summary of the nature

The aspects of omniscience are uncontaminated and contaminated, by the varieties of the *śrāvakas* and bodhisattvas respectively. The aspects of path-omniscience are only contaminated, because bodhisattvas have not abandoned delusions completely. The aspects of the path of overall omniscience are only uncontaminated, because perfectly enlightened Buddhas control all dharmas through having completely abandoned delusory and cognitive obscurations and their imprints.

1A1C2 Summary of the enumeration

If the aspects are combined, there are one hundred and seventy-three.

1A2 Identifying the applications which actually destroy true grasping

1A2A The support for collecting roots of virtue

1A2A1 The text continues

Those aspects must be meditated on with special applications, which cannot be explained without (also explaining) those who apply (them). Those who apply them (are) vessels who listen and so forth.

1A2A2 Root text

6-7. VESSELS WHO WILL LISTEN TO THIS HAVE SERVED THE BUDDHAS, PRODUCED ROOTS OF VIRTUE TOWARD THEM, (AND) ARE PROTECTED BY VIRTUOUS FRIENDS. THE HOLY ARE CONSIDERED TO BE VESSELS FOR COMPREHENDING AND RETAINING IT AND SO FORTH BECAUSE THEY HAVE HONORED THE BUDDHAS, QUESTIONED (THEM), AND BEHAVED WITH

GENEROSITY, MORALITY, AND SO FORTH. It is said.

1A2A3 Commentary

The Buddhas and so forth consider (them) to be vessels who, having planted and trained roots of virtue in general toward the Buddhas who have arisen in the past and present, pleased the *Tathāgatas* by bodily veneration and so forth, questioned the doubtful topics, practiced the ten *pārāmitās*, generosity and so forth, and been blessed by the virtuous friends, (are worthy to): 1) listen to these mother scriptures which are characterized by the aspects sequentially, 2) comprehend them, 3) not forget the meaning, and 4) pay proper attention.

1A2B The actual applications

1A2B1 The text continues

Having thus shown those who apply, (next are) the applications.^[280]

1A2B2 Root text

8-11. (APPLICATIONS) WITHOUT ABIDING IN FORM AND SO FORTH, STOPPING APPLICATION TO THAT, WHOSE SUCHNESS IS PROFOUND, ARE DIFFICULT TO FATHOM, ARE IMMEASURABLE, ARE REALIZED (WITH) GREAT DIFFICULTY (OVER) A LONG TIME, OF PREDICTION, IRREVERSIBILITY AND TRANSCENDENCE, WITHOUT INTERRUPTION, CLOSE TO ENLIGHTENMENT, SWIFT, BENEFIT OF OTHERS, WITHOUT INCREASE OR DECREASE, DO NOT SEE DHARMAS OR NON-DHARMAS AND SO FORTH, DO NOT SEE INCONCEIVABLE FORM AND SO FORTH OR THE MARKS OF THOSE FORMS AND SO FORTH WHOSE NATURES ARE NOT CONCEPTUALIZED, BESTOW THE PRECIOUS RESULT, ARE PURE, AND LIMITED. It is said.^[281]

1A2B3 Commentary

The twenty applications (comprise) realizations of: 1) not abiding in form and so forth because they are natureless, 2) non-application, 3) form and so forth are themselves profound because of the nature of thusness, 4) are difficult to fathom, and 5) immeasurable; corresponding to five applications: 1) not abiding in form and so forth, 2) not applying, 3) profound, 4) difficult to fathom, and 5) immeasurable; and the fifteen aspects: 6) afraid and 7) unafraid of *prajñāpāramitā*, 8) grasping perfectly, 9) abandoning dharmas which interrupt, 10) always meditating on the Dharma, 11) the basis of new uncontaminated dharmas, 12) accomplishing the resultant *Dharmakāya*, 13) turning the wheel of Dharma, 14) not seeing increase nor decrease, 15) not perceiving the desire realm, 16)

without opinions regarding the inconceivable aspects of form and so forth, 17) not conceiving of form, its marks, or its nature, 18) seeing the first result, 19) completely pure form, and 20) not rejecting striving for years. Those with such accomplishments will respectively: 6) become a perfect Buddha with great difficulty after a long time, 7) attain prediction, 8) become irreversible, 9) transcend, 10) be uninterrupted, 11) be close to perfect complete enlightenment, 12) swiftly become completely enlightened, 13) benefit others, 14) not have increase or decrease, 15) not perceive dharmas and non-dharmas and forth, 16) stop the inconceivable aspects of form and so forth, 17) not conceive the properties of form and so forth, 18) bestow the precious result, 19) be completely pure, and 20) limited.^[282]

2B2C2A1B1B Qualities and faults of meditating on the applications

1B1B1 Qualities

1B1B1A The text continues

After applications (are) their qualities, because familiarization with the applications is preceded by seeing their qualities.

1B1B1B Root text

12ab. (THERE ARE) FOURTEEN TYPES OF QUALITIES: ESCAPING FROM MĀRA'S POWER AND SO FORTH. It is said.

1B1B1C Commentary

Qualities which: 1) resist *Māra*'s power, 2) the Buddhas pay attention to and know, 3) are directly perceivable by the Buddhas, 4) are close to perfect enlightenment, 5) have greatness of purpose and so forth, 6) analyze the country, 7) fulfill all uncontaminated qualities, 8) are a speaker, 9) are not separated, 10) produce uncommon roots of virtue, 11) accomplish the intended aims accordingly, 12) acquire the exalted result, 13) help sentient beings, and 14) definitely attain; are respectively: 1) blessed by the Buddhas, 2) noticed, 3) seen by gnosis, 4) close, 5) greatly advantageous, 6) effective, 7) able to fulfill the remedial dharmas, 8) able to talk about overall omniscience, 9) befriended, 10) sources of exalted joy, 11) delighted by words which promise that, 12) strong desires for profound dharmas, 13) helpful to sentient beings, and 14) able to find the entire *prajñāpāramitā*. Since such non-mistaken applications will be attained with pleasure, there are fourteen qualities.

1B1B2 Hindrances

1B1B2A The text continues

Next, since some things are also abandoned, if asked, "What are some faults

which interrupt the applications which apply the objects of meditation?" The faults which will interrupt them are stated.

1B1B2B Root text

12cd. FAULTS SHOULD BE RECOGNIZED AS SIX WITH FOUR SETS OF TEN. It is said.

1B1B2C Commentary

1B2C1 Explained individually

1B2C1A Twenty contradictory conditions dependent on oneself

The first set of ten are: 1) attainment with great difficulty, 2) sudden self-confidence, 3) bodily depravity, 4) mental depravity, 5) recitations which are made improperly and so forth, 6) having reasons for turning away, 7) harming desire for the cause, 8) harming enjoyment of the excellent taste, 9) harming full loyalty to the supreme vehicle, and 10) harming the constant motivation. The second set of ten are: 11) harming the relation of cause and effect, 12) harming the supreme, 13) having self-confidence which conceives objects in many aspects, 14) attached to writing the letters, 15) attached to non-existent things, 16) attached to the letters, 17) attached to non-letters, 18) interested in places and so forth, 19) relishing gain, honor, and verses (of praise), and 20) seeking skillful technique outside the path.

1B2C1B Twenty-three incomplete conditions dependent upon either oneself or others

1B2C1B1 Dependent upon the master

The third set of ten is for those who are listeners and explainers, former and latter, (who) respectively: 1) are harmed by aspiration and indolence, 2) are harmed by difference of desired places, 3) are harmed by small and non-small desires, 4) have and lack the qualities of training, 5) have virtuous and non-virtuous characters, 6) give away and are miserly, 7) are generous and do not accept (gifts), 8) understand by a condensed statement and by detailed explanations, 9) know the dharma of the *sūtras* and so forth well and poorly, 10) have and lack the six *pāramitās*. The fourth set of ten (has) four (more) in the same way (who): 11) have skillful and non-skillful technique, 12) obtain and do not obtain *dhāraṇīs*, 13) wish and do not wish to write the letters, 14) are separated and not separated from lustful desires.

1B2C1B2 Dependent upon oneself

Two more: 15) avoiding inferior rebirths, and 16) pleased by good rebirths.

1B2C1B3 Dependent upon both

And those who are explainers and listeners, former and latter respectively (who): 17) delight in solitude and in company, 18) do not give an opportunity and desire a connection, 19) desire only a few material possessions and do not wish to donate them, and 20) go where there will and will not be an obstruction^[290] to life. Also three more, (who): 21) go and do not go where there is famine, 22) go and do not go where there is trouble from thieves and so forth, and 23) are displeased by noticing families.^[291]

1B2C1C Three contradictory conditions dependent upon others

Three more: 24) *Māra* tries to separate (people from the Dharma), 25) brings about a counterfeit, and 26) is envious of an improper object.

1B2C2 Summary

There are forty-six faults (in all).

2B2C2A1B1C Characteristics of the applications

1B1C2 The divisions

1B1C2A Joining the general boundaries

The applications should be meditated on by accepting and rejecting the qualities and the faults respectively. Since they are preceded by knowing the characteristics, after the faults (are) the characteristics of those (applications).

1B1C2B Explaining them individually

1B1C2B1 Shown briefly

1B1C2B1A Root text

13. WHATEVER INDICATES SHOULD BE KNOWN AS A CHARACTERISTIC. (THEY ARE OF) THREE TYPES: KNOWLEDGE, VARIETY, AND ACTIVITY. WHAT IS CHARACTERIZED IS THE NATURE. It is said.

1B1C2B1B Commentary

The characteristics should be known as four types since they indicate the applications by fixing (their) activity: 1) knowledge, 2) variety, and 3) activity; and since they are indicated by fixing their karma: 4) the characteristic of nature.

1B1C2B2 Extensive explanation

2B2A Characteristics of knowledge

2B2A1 Characteristics of the application of the knowledge of bases

2B2A1A The text continues – general and particular

Now the characteristics of knowledge are divided by the divisions of the

three omnisciences. Starting from omniscience:

2B2A1B Root text

14–17. IN THE CASE OF OMNISCIENCE, THE CHARACTERISTICS OF KNOWLEDGE INCLUDE: ARISING OF THE *TATHĀGATA*, THE WORLD IS ESSENTIALLY INDESTRUCTIBLE, (KNOWING) THE MENTAL ACTIVITY OF SENTIENT BEINGS, WHICH (IS) COLLECTED AND DISPERSED, THE INEXHAUSTIBLE ASPECT, PASSIONATE AND SO FORTH, EXALTED, BECOME GREAT, IMMEASURABLE, CONSCIOUSNESS IS NOT SHOWN, MIND (IS) IMPERCEPTIBLE, THOUGHTS OF OPENING^[292] AND SO FORTH, AND DIFFERENT FROM THAT, THOSE KNOWN AS THE ASPECT OF THUSNESS, AND THE REALIZATION OF THUSNESS BY THE *MUNI* TAUGHT TO OTHERS. It is said.

2B2A1C Commentary

These sixteen varieties of the aspects of knowledge indicate the applications of omniscience as they are: 1) the arising of the *Tathāgata*, 2) the world is not destroyed, 3) the mental activity of sentient beings, 4) collected thoughts, 5) distracted thoughts, 6) the aspect of inexhaustible thought, 7) minds with attachment and so forth, 8) minds separated from attachment included by the phrase “and so forth,”^[293] 9) exalted mind, 10) mind which has become great, 11) immeasurable mind, 12) mind is not shown, 13) mind is imperceptible, 14) thoughts of opening and so forth, 15) opening and so forth with the aspect of thusness, and 16) the realization of thusness by the *Tathāgata* (which is) designated and taught to others. These are the characteristics of knowledge included by omniscience.

2B2A2 Characteristics of the application of path-omniscience

2B2A2A The text continues

Next is path-omniscience.

2B2A2B Root text

18–19. IN THE CASE OF PATH-OMNISCIENCE THE CHARACTERISTICS OF KNOWLEDGE ARE STATED AS: EMPTINESS, TOGETHER WITH SIGNLESS, COMPLETE REJECTION OF PLANS, WITHOUT PRODUCTION OR CESSATION AND SO FORTH, *DHARMATĀ* (IS) COMPLETELY UNDISTURBED, UNCOMPOUNDED, NOT CONCEPTUALIZED, ANALYZED, AND WITHOUT CHARACTERISTICS. It is said.

2B2A2C Commentary

These sixteen different aspects of knowledge indicate the applications of path-omniscience as they are: 1) empty, 2) signless, 3) wishless, 4) not produced, 5) not stopped, and included by the phrase “and so forth,”^[294] the six: 6) without full delusion, 7) without complete purity, 8) without properties, 9) nature, 10) without basis, 11) the characteristic of space, and 12) *Dharmatā* completely undisturbed, 13) uncompounded, 14) not conceptualized, 15) analyzed, and 16) without characteristics. These are the characteristics of knowledge included by path-omniscience.

2B2A3 Characteristics of the applications of overall omniscience

2B2A3A The text continues

Next is overall omniscience.

2B2A3B Root text

20–22. (THIS) EXPLAINS THE CHARACTERISTICS OF KNOWLEDGE IN THE RANGE OF OVERALL OMNISCIENCE: ABIDING THROUGH DEPENDING UPON JUST THAT DHARMA, IT IS TO BE RESPECTED, VENERATED, HONORED, WORSHIPPED, WITHOUT ACTIVITY,^[295] ALL PERVASIVE KNOWLEDGE, DEMONSTRATES THE UNSEEN, THE ASPECT OF EMPTINESS OF THE WORLD, REVEALING, MAKING KNOWN, MANIFESTING, TEACHING THE INCONCEIVABLE, PACIFICATION, CESSATION OF THE WORLD, AND THOUGHT. It is said.

2B2A3C Commentary

These sixteen varieties of knowledge indicate the applications of overall omniscience as they are: 1) the *Tathāgata* abides relying on that very dharma, 2) is to be respected, 3) venerated, 4) honored, 5) worshipped, 6) without activity, 7) goes everywhere, 8) shows things which cannot be seen, 9) the aspect of the world, 10) revealing the world as emptiness, 11) to make the emptiness of the world known, 12) to display the world, 13) to show (what is) inconceivable, 14) to show pacification, 15) stopping the world, and 16) stopping thought. These are the characteristics of knowledge included by overall omniscience.

2B2B The characteristics of variety

2B2B1 The text continues

Those nine verses have mentioned the general nature of the characteristics of knowledge. Since the varieties which are determined by (those) aspects of knowledge should be known, following the characteristics of knowledge (are) the

characteristics of variety with an additional verse

2B2B2 Shown briefly

2B2B2A Root text

23. THE CHARACTERISTIC VARIETIES ARE EXPLAINED BY THE SIXTEEN MOMENTS WHOSE DOMAIN IS THE TRUTHS, AND ARE DISTINGUISHED BY THE VARIETIES OF INCONCEIVABLE AND SO FORTH. It is said.

2B2B2B Commentary

The sixteen characteristics of tolerance and knowledge of dharma and subsequent knowledge whose domain is the truths of suffering and so forth which are distinguished by the varieties of inconceivable, and so forth, indicate the applications of path-omniscience and so forth, (and they) are the characteristics of variety.

2B2B3 Extensive explanation

2B2B3A The text continues

If asked, “What are the varieties of inconceivable and forth?” there are three additional verses.

2B2B3B Root text

24–26. THE DISTINCTIONS (BY) WHICH (THIS) DISTINGUISHED PATH IS DISTINGUISHED FROM OTHERS SHOULD BE KNOWN AS SIXTEEN ESSENCES: INCONCEIVABLE, UNEQUALLED, TRANSCENDING MEASUREMENT AND ENUMERATION, INCLUDING EVERY HOLY (QUALITY), TO BE KNOWN BY THE WISE, UNCOMMON KNOWLEDGE, QUICK KNOWLEDGE, NOT DIMINISHED OR INCREASED, ACCOMPLISHMENT, ^[296] ATTAINMENT, SUPPORT, HAVING A BASIS, COMPLETE, ASSISTANCE, (AND) WITHOUT RELISHING. It is said.

2B2B3C Commentary

2B2B3C1 Extensive explanation

The sixteen essences: 1) are inconceivable by the force of the wisdom which is well acquired by the perfectly enlightened Buddhas and so forth, 2) are unequalled, 3) transcend measurement, 4) transcend enumeration, 5) include all holy persons, 6) are to be known by the wise, 7) fully know properties which are not the domain of the *śrāvakas* and so forth, 8) are very quick knowledge, (i.e.,) intuition which relies on one’s own system, 9) have the nature of non-decrease and non-increase (regarding) all dharmas which depend upon the conventional

and ultimate realities, 10) accomplish the six *pāramitās* of generosity and so forth through completely purifying the three *maṇḍalas*, 11) fulfill merit and gnosis achieved over many aeons by perfect application, 12) perceive all dharmas without conceiving (them), 13) are the nature of the *Dharmadhātu*, the support of a bodhisattva, 14) are the accumulation of causes which fulfill the *pāramitās* of prayer and so forth, 15) are assisted by the techniques of the virtuous friend, and 16) do not relish attachment. They are respectively the distinctions of the instants of the truths of suffering and so forth, by which the two path-omnisciences of the bodhisattvas and so forth, being distinguished paths, are distinguished from the paths of the *śrāvakas* and so forth.

2B2B3C2 Why the objects distinguished from those are not shown directly

Therefore, their (paths) are explained because (they are) easy to understand from the characteristics of producing attachment and so forth, which are other than the aforesaid distinctions.

2B2C Characteristics of activity

2B2C1 The text continues

If asked, “What is the activity of those which are set apart by the characteristics of variety?” the characteristics of activity (are taught) with additional verses.

2B2C2 Root text

27–28. THESE ARE THE CHARACTERISTICS OF ACTIVITY: BENEFIT, HAPPINESS, PROTECTION, A REFUGE FOR HUMANS,^[297] RESTING PLACE,^[298] ISLAND, KNOWN AS A LEADER,^[299] EFFORTLESS, NOT MANIFESTING THE RESULTS OF THE THREE VEHICLES, (AND) FINALLY, THE ACTIVITY OF SUPPORT.^[300] It is said.

2B2C3 Commentary

There are three activities of omniscience of benefit and so forth, with the aim of providing: 1) future benefit, 2) happiness in this life, and 3) the non-matured *Dharmatā* which is without suffering. Then there are seven activities of path-omniscience of refuge and so forth with the aim of providing (the following) at exactly the right time: 1) perpetual benefit, 2) the opposite of the cause of suffering, 3) realizing the equality of *saṃsāra* and *nirvāṇa*, 4) the nature of a support which benefits oneself and others, 5) helping others, 6) effortlessly benefitting sentient beings, and 7) not manifesting the transcendent result of the three vehicles. Concerning overall omniscience, there is one activity of support

with the aim of providing instruction (about) the dharmas of overall omniscience. Thus, the aspects of activity are the characteristics of activity, since they indicate the applications of the three omnisciences as they are.

2B2D Characteristics of nature

2B2D1 The text continues

If asked, “What are the natures which are taught by the characteristics of activity?” the characteristics of nature (are taught) with three more verses.

2B2D2 Root text

29–31. THE SIXTEEN ESSENTIAL NATURES ARE ACCEPTED AS THE FOURTH CHARACTERISTIC SINCE (THEY) ARE INTENDED AS CHARACTERISTICS. (THEY ARE:) SEPARATE (FROM) DELUSIONS, SIGNS, MARKS, HOSTILE STATES AND REMEDIES, DIFFICULT, EXCLUSIVE, MOTIVATED, NOT PERCEIVING,^[301] PREVENT ATTACHMENT, KNOWN AS REFERENTS,^[302] CONTRARY, UNOBSTRUCTED, BASELESS, MOTIONLESS, UNBORN, AND NOT REFERRING TO THUSNESS. It is said.

2B2D3 Commentary

2B2D3A Explained individually

(There are) four natures of omniscience which are isolated by emptiness: 1) delusions such as attachment and so forth, 2) bodily depravity (which is) its sign, 3) its marks, improper attitude and so forth, and 4) the hostile states and (their) remedies: attachment, non-attachment and so forth. (There are) five natures of path-omniscience: 1) difficult for sentient beings who are not ultimately existent to enter *nirvāṇa*, 2) exclusive, with the characteristic of not falling into other vehicles, 3) the supreme motivation which should be achieved over a long time, 4) not perceiving meditation, what is meditated, and one who meditates, and 5) preventing attachment to all things. (There are) seven natures of overall omniscience: 1) referring to a variety of things included by omniscience and path-omniscience, 2) opposed to grasping the existence of the world and so forth by teaching the opposite, 3) knowing that form and so forth are unobstructed, 4) baseless without perceiving objects of knowledge or knowledge, 5) motionless due to thusness, 6) unborn by the naturelessness of form and so forth, and 7) not perceiving the thusness of the three natures (of) things, non-things, and so forth.

2B2D3B Summarized meaning

The fourth is accepted as the characteristic of nature since the sixteen

natures indicate the applications of the three omnisciences with their characteristics just as they are.

2C Summarizing the enumeration in general

Thus in general, if added together, there are ninety-one characteristics.

2B2C2A1B2 How they are produced in one's continuum, beginning from the aids to liberation

1B2A Identifying the trainees of the Ornament by explaining the beginning of the path to become a Buddha over three countless aeons

1B2A1 General characteristics of the path

1B2A1A The text continues

Since only those who have the roots of virtue of the aids to liberation will fully know the previously explained applications, (next are) the aids to liberation.^[303]

1B2A1B Root text

32. SKILL IN PERFECT ACCOMPLISHMENT (OF THE) SIGNLESS, GREAT GENEROSITY AND SO FORTH ARE REGARDED AS AIDS TO LIBERATION IN THIS REALIZATION OF ALL ASPECTS. It is said.

1B2A1C Commentary

Skill in producing in one's own continuum (qualities ranging) from the *pāramitās* of generosity and so forth up to overall omniscience with the aspect of knowledge which perceives (them as) signless, is regarded as the aid to liberation in this (context of) realizing all aspects.

1B2A2 Identification of trainees who are skilled in that by summarizing the five bindings of the path

1B2A2A The text continues

If asked, "What is that skill?" it is shown by more verses.

1B2A2B Root text

2A2B1 The measure of skill in the bindings of the general path

2A2B1A Shown through mind-production: the door of entry to the Mahāyāna

2A2B1A1 The special Mahāyāna refuge

2A2B1A2 The actual meaning

2A2B1B How to train in the activities

2A2B1B1 Training in the general activities

2A2B1B2 Training in the final

2A2B1B2A The *pāramitā* of *dhyāna*

2A2B1B2B The *pāramitā* of wisdom

2A2B2 Identification of trainees of the Ornament who are skilled in that

33–34. (THERE ARE) FIVE TYPES: FAITH BASED ON BUDDHA AND SO FORTH, PERSEVERANCE IN THE DOMAIN OF GENEROSITY AND SO FORTH, MINDFULNESS WHICH FULFILLS THE INTENTION, NON-CONCEPTUAL *SAMĀDHI*, AND WISDOM WHICH KNOWS ALL DHARMA IN ALL WAYS. COMPLETE ENLIGHTENMENT IS ACCEPTED AS EASY TO REALIZE BY THE SHARP, DIFFICULT TO REALIZE BY THE DULL. It is said.

2A2C Commentary

2A2C1 Differences of skill in the five objects

Distinctive 1) faith, 2) perseverance, 3) mindfulness, 4) *samādhi*, and 5) wisdom, are not the nature of the sense powers. Respectively they are skilled in five kinds of objects: 1) Buddha, 2) generosity, 3) fulfillment of intention, 4) non-conceptual, and 5) complete knowledge of all dharmas in all aspects.

2A2C2 How those of sharp and dull faculties progress on the path

Although (they are) indeed like that, not all attain supreme enlightenment, since the *Dharmatā* is like this: supreme perfect enlightenment is easy to realize by the sharp who have great faith and so forth. It is difficult to realize for the dull.

2A2C3 Implied meaning

It is implied that the medium realize the enlightenment of *pratyeka-buddhas* and the dull realize the enlightenment of *śrāvakas*.

2B How to produce the path which ripens the continuum

2B1 Actual meaning

2B1A The text continues

Since the *nirvedha-bhāgīya* arise for one who is able to produce the aids to liberation, (they are now explained).

2B1B Root text

35–37. THE REFERENTS OF HEAT ARE HERE RECOMMENDED TO BE ALL SENTIENT BEINGS. THE ASPECTS ARE EXPLAINED AS TEN: EVEN-MINDED AND SO FORTH. THE PEAK (IS) ONESELF TURNING AWAY FROM EVIL, ABIDING IN GENEROSITY AND SO FORTH, URGING OTHERS TO (PRACTICE) THEM, PRAISING (THEM), AND CONFORMING. TOLERANCE IS TO KNOW THE TRUTHS BASED ON

SELF AND OTHERS,^[304] AND SUPREME DHARMA SHOULD BE KNOWN AS MATURING SENTIENT BEINGS AND SO FORTH. It is said.

2B1C Commentary

2B1C1 Explained individually

2B1C1A Heat

Heat during the complete realization of all aspects perceives sentient beings with five mental aspects of: 1) equality, 2) love, 3) benefit, 4) non-anger, and 5) non-injury, and five more mental aspects of: 6) mother and father, 7) brother and sister, 8) son and daughter, 9) friend and companion, and 10) relative and kinsman.

2B1C1B Peak

Briefly, by rejecting and accepting vice and virtue respectively, with the essences of ceasing and remaining, there are two aspects which involve others in ceasing vice and remaining virtuous, and two (more) aspects praising others who behave like that themselves, and conforming (to such behavior). Perceiving sentient beings with these “infinite aspects” by analyzing dharma is the peak.

2B1C1C Tolerance

Perceiving the truths of suffering and so forth which are the basis of (the division into) self and other is tolerance. Referents and aspects are divided on the basis of self and other with the aspects of involvement, praise, and conformity, as in the peak.

2B1C1D Supreme dharma

Perceiving sentient beings based on (the distinction of) self and other with the aspects of maturation, liberation, and so forth, as before, is supreme dharma.

2B1C2 Summary

These are the *nirvedha-bhāgīya*.

2B2 Negating mistakes concerning the order of the six *abhisamayas*

2B2B Presenting the proper position

Dividing meditation on all aspects, paths, and bases, sequentially into the three *abhisamayas* (of) overall omniscience and so forth, the realization of the worldly *nirvedha-bhāgīya* precedes the supramundane paths of seeing and meditation. The uncontaminated gnosis of all aspects which is included in the distinguished path will be produced in the (three) degrees of slight, medium, and great in the three *abhisamayas* of the complete realization of all aspects and so forth, distinguished as the occasions of higher and higher meditation. To avoid producing (them) all at once, they are called the *nirvedha-bhāgīya* and so forth.

2C How to produce the distinguished *abhisamayas* in one's continuum based on that

2C1 Explaining the signs of irreversibility from supreme enlightenment

2C1B The divisions

2C1B1 Shown briefly

2C1B1A Joining the general boundaries

As the previously explained *nirvedha-bhāgīya* arise in the irreversible bodhisattva *sangha*, the characteristics of the irreversible bodhisattva *sangha* (are stated).

2C1B1B Root text

38. THOSE BODHISATTVAS WHO ABIDE (ON STAGES) FROM THE SUBSIDIARIES OF INSIGHT TO THE PATHS OF VISION AND FAMILIARIZATION ARE HERE THE IRREVERSIBLE ASSEMBLY. It is said.

2C1B1C Commentary

Heroes who abide in the four *nirvedha-bhāgīya*, the path of vision, and the path of meditation, which will be explained, with the manner of realizing this and that, constitute the *sangha* of irreversible student bodhisattvas.

PART FOUR

2B2C2A1B2C1B2 Explaining extensively

1B2A Signs of irreversibility of the path of preparation

1B2A1 Shown briefly

1B2A1A The text continues

If asked, “What are their special characteristics?” starting with characteristics of those who abide in the *nirvedha-bhāgīya*, there is one additional verse.

1B2A1B Root text

39. (THERE ARE) TWENTY CHARACTERISTICS OF IRREVERSIBILITY OF THOSE WHO ABIDE ON THE SUBSIDIARIES OF INSIGHT, STATED (AS) THE MARKS OF TURNING AWAY AND SO FORTH FROM FORM AND SO FORTH. It is said.

1B2A1C Commentary

The characteristics of those abiding in the *nirvedha-bhāgīya* have twenty aspects, turning away from form and so forth and non-doubt and so forth.

1B2A2 Explaining extensively

1B2A2A The text continues

Further, if asked, “What are those characteristics of irreversibility and so forth?” they are taught with six more verses.

1B2A2B Root text

40–45. THOSE WHO ABIDE ON HEAT, PEAK, TOLERANCE, AND SUPREME DHARMA ARE IRREVERSIBLE FROM COMPLETE ENLIGHTENMENT WITH THESE TWENTY MARKS: TURNING AWAY FROM FORM AND SO FORTH, EXHAUSTING DOUBT AND UNFAVORABLE CONDITIONS,^[305] ONESELF ABIDING IN VIRTUE AND INVOLVING OTHERS IN THAT, GENEROSITY AND SO FORTH BASED ON OTHERS, WITHOUT HESITATION^[306] ABOUT EVEN THE PROFOUND MEANING, LOVING BODY AND SO FORTH, NOT ASSOCIATED WITH THE FIVE-FOLD OBSCURATIONS,^[307] DESTROYING ALL PROPENSITIES, MINDFUL AND ALERT, ROBES AND SO FORTH ARE CLEAN, WORMS DO NOT ARISE IN THE BODY, MIND NOT CROOKED,^[308] ACCEPTING THE TRAININGS, NOT MISERLY AND SO FORTH, PROGRESSING TOWARD TRUE *DHARMATĀ*, SEEKING HELL FOR THE BENEFIT OF OTHERS, CANNOT BE LED BY OTHERS, REALIZING THE *MĀRA* WHO TEACHES OTHER PATHS AS “*MĀRA*,” AND ACTIVITY WHICH PLEASES THE BUDDHAS. It is said.

1B2A2C Commentary

Bodhisattvas who abide on heat, peak, tolerance, and supreme dharma respectively with these twenty signs should be known as being irreversible from supreme enlightenment: 1) turning away from dharmas of form and so forth due to (their) naturelessness, 2) exhausting doubt through attaining faith from having understood, 3) having fulfilled prayers one exhausts eight unfavorable conditions, namely: birth a) with mistaken views, b) in hells, c) as a hungry ghost, d) as an animal, e) not hearing Buddha’s speech, f) in a barbaric country, g) with incomplete sense faculties, being stupid and mute, and h) as a long-lived god, 4) involving oneself and others with virtuous dharmas through compassion, 5) dedicated to generosity and so forth which have other sentient beings as their objects through exchanging self and others, 6) not hesitating regarding the profound meaning through completely realizing dharmas, 7) loving bodily, physical, and verbal actions by engaging in the benefit of others, 8) not associated with the five hindrances:^[309] a) lust, b) malice, c) sleep and lethargy, d) frivolity and regret, and e) doubt, by fulfilling the application, 9) destroying all (evil) propen-

sities by cultivating the remedies, 10) mindful and alert with constant equipoise, and 11) robes and so forth clean and usable with constantly^[310] pure behavior – eleven aspects (for heat), and 12) the eighty thousand^[311] families of worms do not arise in the body by roots of virtue which have risen above the world, 13) mind not crooked by purifying the roots of virtue, 14) undertaking the ascetic qualities of wearing rags from the rubbish and so forth through disregard for gain and honor and so forth, 15) without miserliness, wickedness and such contrary (qualities) by special practice of generosity and so forth, 16) progressing with the *prajñāpāramitā* which does not contradict *Dharmatā* by collecting all dharmas, 17) desiring hell for the sake of others by making the world one’s own – six aspects (for peak), and 18) cannot be led by others by the *dharmatā* of confidence in the realizations, and 19) to realize the *Māra* who teaches a counterfeit path as *Māra* by skill in knowing the techniques of Buddhahood – the aforesaid two aspects (for tolerance), and 20) pleasing Buddha in all (one’s) behavior by purifying the three *maṇḍalas* – the aforesaid one aspect (for supreme dharma).

2B2C2A1B2C1B2B Signs of irreversibility of the path of vision

1B2B1 Shown briefly

1B2B1A The text continues

After the characteristics of the *nirvedha-bhāgīya*, the characteristics of irreversibility of the path of vision are stated with one additional verse.

1B2B1B Root text

46. SIXTEEN INSTANTS OF TOLERANCE AND KNOWLEDGE ARE THE CHARACTERISTICS OF THE IRREVERSIBLE BODHISATTVAS ON THE PATH OF VISION. It is said.

1B2B1C Commentary

The sixteen instants of tolerance and knowledge of dharma and subsequent knowledge of the truths of suffering and so forth, are the characteristics of irreversibility of the bodhisattvas abiding on the path of vision.

1B2B2 Explaining extensively

1B2B2A The text continues

If asked, “What kind of aspects of the instants are the characteristics?” they are stated by five additional verses.

1B2B2B Root text

47–51. THESE SIXTEEN INSTANTS ARE THE SIGNS OF IRREVERSIBILITY OF THE STEADFAST WHO ABIDE ON THE PATH OF VISION: RETREATING FROM THOUGHTS OF FORM AND SO FORTH, STABLE

MIND, TURNING AWAY FROM LESSER VEHICLES, COMPLETELY EXHAUSTING THE SUBSIDIARIES OF THE *DHYĀNAS* AND SO FORTH,^[313] LIGHTNESS OF BODY AND MIND, SKILLFUL TECHNIQUE IN USING DESIRE,^[314] ALWAYS CHASTE, LIVELIHOOD COMPLETELY PURE, PREVENTING ABIDANCE IN ATTACHMENT AND ADDICTION^[315] CONCERNING *SKANDHAS* AND SO FORTH, HINDRANCES, ACCUMULATIONS, STRUGGLING WITH THE SENSE FACULTIES AND SO FORTH, AND MISERLINESS AND SO FORTH, NOT PERCEIVING EVEN AN ATOM OF DHARMAS,^[316] SURE OF ONE'S OWN STAGE, ABIDING ON THE THREE STAGES, AND RENOUNCING LIFE FOR THE SAKE OF DHARMA. It is said.

1B2B2C Commentary

1B2B2C1 Explaining extensively

1B2B2C1A Aspects of the truth suffering

The four aspects of suffering are: 1) retreating from the perception of dharmas of form and so forth by the emptiness of inherent characteristics, 2) stability of the mind of supreme enlightenment by blessings from Buddha and so forth, 3) turning (one's) mind away from the vehicles of the *śrāvakas* and *pratyeka-buddhas* by practicing the special Mahāyāna dharmas, and 4) perfectly and completely exhausting the subsidiaries of birth in the *dhyānas* and formless absorptions by the power of analyzing dharmas.

1B2B2C1B Aspects of the instants of the truth of origin

The four aspects of origin are: 5) light body and mind by separation from vice, 6) enjoying desire without attachment by the force of skillful techniques of training sentient beings, 7) always chaste by seeing the shortcomings of objects, and 8) necessities of life are perfectly (and) completely pure by the *dharmatā* of a good person.

1B2B2C1C Aspects of the instants of the truth of cessation

The four aspects of the truth of cessation are: 9) not attached or addicted to the *skandhas*, entrances, and elements by abiding in emptiness, thus preventing abidance in attachment and addiction, 10) as before, preventing abidance in attachment and addiction to dharmas which interrupt the realizations by eliminating their hostile states, 11) as before, preventing abidance in talk of attachment and addiction to generosity and so forth, (which are) the accumulations of enlightenment, by fully knowing the faults of concepts, and 12) as before, preventing abidance in attachment and addiction to struggling with lust and so forth^[317]

based on the sense faculties by abandoning subjects and objects.

1B2B2C1D Aspects of the instants of the truth of the path

The four aspects of the path are: 13) preventing abidance of attachment and addiction to miserliness and so forth by realizing the varieties of generosity and so forth, 14) the dharmas of realization do not perceive even an atom since all dharmas are the nature of the three doors of liberation, 15) abiding with certainty in one's three stages as they are the essences of the three omnisciences by attaining complete confidence, and 16) forsaking (one's) life for the sake of the dharmas of overall omniscience and so forth by heading in (only) one direction.

1B2B2C2 Eliminating qualms

Thus, these instants of tolerance and knowledge include the sixteen aspects. Their perfect attainment comprises a pure mundane subsequent mind with an aspect of non-attachment to subjects and objects as results of a similar character to producing thoughts which retreat from form and so forth. They are the characteristics of irreversible bodhisattvas who abide on the path of vision. They are stated figuratively in order to suggest that the convention of yogis is completely similar to these realizations except for the power of the intention to train sentient beings; otherwise, how would the instants which are known personally in the continuum of a yogi be characteristics which produce confidence in others?

1B2C Signs of irreversibility of the path of meditation

1B2C1 Explaining the Mahāyāna path of meditation extensively

1B2C1A Varieties of the path of meditation

1B2C1A1 The text continues

Next are the characteristics of those who abide on the path of meditation, but because the tradition says that “without apprehending the varieties, there is no awareness of that which varies”^[318] (we) begin with the varieties of the path of meditation.

1B2C1A2 Root text

52. THE PATH OF MEDITATION IS PROFOUND SINCE EMPTINESS AND SO FORTH ARE PROFOUND. THAT PROFUNDITY IS FREE FROM THE EXTREMES OF SUPERIMPOSITION AND REPUDIATION.^[319] It is said.

1B2C1A3 Commentary

Since form does not exist in emptiness and so forth, and form is not other than emptiness and so forth, which are respectively free from the extremes of superimposition and repudiation regarding emptiness and so forth, that (freedom) is profound since it is emptiness and, by having profundity, the path of meditation

is (also) profound.

1B2C1B The basis of variety of the path of meditation

1B2C1B1 The text continues

Having thus taught the variety, there is the basis of that variety.

1B2C1B2 Root text

53. THE PATH OF MEDITATION REPEATEDLY CONSIDERS, ASSESSES, AND CONTEMPLATES (WHAT WAS REALIZED) ON THE SUBSIDIARIES OF INSIGHT, THE PATH OF VISION, AND THE PATH OF MEDITATION. It is said.

1B2C1B3 Commentary

The continuous path of meditation repeatedly considers, assesses, and contemplates the meanings which were beheld on the three (paths)—the subsidiaries of insight and so forth—with the wisdoms arisen from the applied, fundamental, and subsequent *samādhis*, respectively.

1B2C1C Divisions of the path of meditation

1B2C1C1 Actual divisions

1B2C1C1A Question

If asked, “How many kinds are there?”

1B2C1C1B Reply

1B2C1C1B1 Root text

54. BEING CONTINUOUS, IT IS STATED AS NINEFOLD WITH THE KINDS OF SLIGHT, MEDIUM, AND GREAT, DIVIDED INTO SLIGHT OF THE SLIGHT AND SO FORTH. It is said.

1B2C1CB2 Commentary

Because it is said that “concepts are the bodhisattva’s delusions,”^[320] with the example “very great darkness is dispelled by small illumination and the small is dispelled by the great,”^[321] due to the distinctions of each concept (as) great, medium, and slight with particulars of great, medium, and slight, their remedies also are each slight, medium, and great with particulars of slight, medium, and great. These nine kinds arise as a continuity in the nine stages of the desire realm and so forth from divisions of the remedies of concepts in order and are ultimately characterized by emptiness. (They constitute) the path of meditation.

1B2C1C2 Rejecting disputes

1B2C1C2A About definite enumeration

1B2C1C2A1 Dispute

If asked, “Why are there (only) nine aspects and not many other aspects,

since here and there in the mother of the conquerors it says that countless, incomprehensible and immeasurable merits of all kinds are produced?”

1B2C1C2A2 Reply

2A2A Root text

55. TEACHINGS ÓF COUNTLESS AND SO FORTH ARE NOT ULTIMATELY ADEQUATE. THE *MUNI* STATED THEM CONVENTIONALLY AS SIMILAR TO THE CAUSE OF MERCY. It is said.

2A2B Commentary

2A2B1 The sign is not ultimately established

Ultimately, the natures expressed in words teaching: countless, incomprehensible and immeasurable, rely on contraries applied to one object, (i.e.) the path of meditation, which has those stated characteristics, and are not fit to be considered separately produced natures.

2A2B2 The pervasion is not established conventionally

Conventionally, those natures of the stated dharmas teach the production of great results to childish beings as (they are) explained and taught, and are stated by the *Tathāgata* to be similar to the *Dharmadhātu*, with the nature of non-referential compassion.^[323] It does not follow that there are many.

2B Rejecting disputes about activity

2B1 A dispute relying on the ultimate

2B1A Dispute

2B1A1 The text continues

Now to answer qualms from beings of inferior intelligence who think, “Isn’t it the case that cultivation cannot be perfected with the characteristic of emptiness? Therefore, (it need) not (be) done at all.”

2B1A2 Root text

56. DECREASE AND INCREASE ARE NOT SUITABLE FOR INEXPRESSIBLE THINGS. WHAT DIMINISHES AND WHAT GAINS BY THE PATH WHICH IS CALLED MEDITATION? It is said.

2B1A3 Commentary

(To the objection) that, “The property of the path (of meditation) is said to be the inherent nature of *Dharmatā*, which is actually inexpressible as itself, another, both, and neither, through naturelessness, and thus, since meditation cannot be perfected, the hostile states and the remedies do not go away or arise respectively. In that case, what nature of the hostile states is forsaken by the path called meditation? What complete purity will be gained? Since it is not

made (clear) at all, it is doubtful.”

2B1B Reply

2B1B1 The text continues

It is not like that. (It is) like this:

2B1B2 Root text

57. EXACTLY LIKE ENLIGHTENMENT, THIS ACCOMPLISHES THE DESIRED PURPOSE. *BODHI* (HAS) THE CHARACTERISTIC OF THUSNESS, WHICH IS ALSO CONSIDERED AS THE CHARACTERISTIC OF THAT (PATH OF MEDITATION). It is said.

2B1B3 Commentary

2B1B3A Conventionally, the pervasion is not established

2B1B3A1 Proving the example

Just as enlightenment, with the characteristic of incomparable thusness, the essence of non-conceptual gnosis, and the Buddha with the inherent nature of *Dharmakāya* and so forth, accomplish their desired purposes by mere mastery, in just that same way producing a mind which appears as the special purpose in accordance with the merits and gnosis of the trainees

2B1B3A2 Applying the meaning

actualizes the path by removing adventitious stains with meditation. This (path), also characterized by thusness, conventionally accomplishes its desired purpose.

2B1B3B Accepted ultimately

Ultimately there is no fault in the way of refuting decrease and increase, since non-application is the application at that time.

2B2 Conventional disputes

2B2A Dispute

2B2A1 The text continues

Now to answer a qualm such as, “That may be, but purposeful action^[324] is unsuitable even conventionally.”

2B2A2 Root text

58ab. MIND IS NOT CONNECTED TO ENLIGHTENMENT BY THE FORMER OR LATTER.^[325] It is said.

2B2A3 Commentary

(To the objection) that: “Because all objects of overall omniscience and so forth, which accomplish the enlightenment of a Buddha, do not appear in each mind whether former or latter, none of those (minds) are connected to enlighten-

ment. Also, many minds which appear to accomplish the desired purpose do not arise simultaneously, because it is impossible, since (the scriptures) say, ‘Sentient beings are each a continuum of consciousness.’^[326] (Dharmas from) the foundations of mindfulness and so forth to the eighteen unique Buddha dharmas, whose inherent natures will be realized succesively to accomplish the supreme enlightenment of a Buddha, also will not arise in former or latter minds, since as soon as one arises the former immediately disintegrates and thus there is no mutual relation. Therefore, how is there purposeful action by producing a mind which appears as the special purpose?”

2B2B Reply

2B2B1 The text continues

That is not correct.

2B2B2 Root text

58cd. PROFOUND DHARMATĀ HAS EIGHT ASPECTS, AS IN THE EXAMPLE OF A LAMP. It is said.

2B2B3 Commentary

2B2B3A Actual reply

2B2B3A1 Proving the example

2B2B3A1A Not burning without reliance

2B2B3A1A1 The first instant does not burn without reliance

As in the first instant of contact of the flame and wick,^[327] (the two) are mutually conditioned due to simultaneous contact, no distinction arises. Without the second instant the characteristics of cause and effect—what burns and what is burned—do not exist.

2B2B3A1A2 The second instant does not burn without reliance

Similarly, although in the second instant a distinction of flame and wick arises, without the first instant there will be the fault of permanent existence and so forth. Thus the characteristics of cause and effect, what burns and what is burned, do not exist even conventionally.

2B2B3A1B Having relied, to burn

For that reason, the nature of relativity is sheer conditionality,^[328] with the power of connecting cause and effect arbitrarily without analysis. Relying on the first distinct instant of mutual contact, if there is a second distinct instant and so forth which has a special ability in addition to that, then despite disintegrating

causelessly, what burns and what is burned exist by referring to simultaneous production and destruction, which are respectively cause and effect.

2B2B3A2 Applying the example to the meaning

Therefore, the wick is not burned by the first instant without relying upon the second instant of the flame, nor is the wick burned by the second instant without relying upon the first instant of the flame. Thus the reasoning of the example of a lamp further teaches the application of both former and latter instants to one object. The former instant, depending on a former consciousness, appears as a certain quantity of accomplishing enlightenment, and produces a latter consciousness which appears as the distinctive holy meaning separate from the meaning which appeared to that (former instant, and is) thus connected to attaining enlightenment.

2B2B3B The way that also indicates others

Those eight aspects of profound *Dharmatā* should also be kept in mind with the example which was just mentioned.

2B2C2A1B2C1B2C2 Explaining the different signs of irreversibility

2C2A The text continues

If asked, “In what objects are those eight profound aspects the characteristics of the irreversible bodhisattvas who abide on the path of meditation?”

2C2B Root text

59. (THERE IS) PROFUNDITY REGARDING PRODUCTION, CESSATION, THUSNESS, WHAT IS KNOWN, KNOWLEDGE, ACTIVITY, NON-DUALITY, AND SKILLFUL TECHNIQUE. It is said.

2C2C Commentary

2C2C1 The profound nature

(The eight are:) 1) the distinctive holy meaning realized through meditation is produced without either former or latter instants, or (their) naturelessness: relativity. 2) All things arise inherently natureless, but still are destroyed conventionally: cessation. 3) Although familiar with thusness in all situations, not actualizing that: thusness. 4) Practicing many kinds of generosity and so forth concerning all dharmas whose inherent nature is thusness: what is known. 5) Seeing is not seeing by the nature of thusness: knowing. 6) Activity is always non-activity by *Dharmatā* : activity. 7) Always acting with a non-dual nature: non-dual. 8) Not attaining Buddhahood which is the result of fulfilling all accumulations: skillful technique.

2C2C2 The way its realization is a sign

Profundity is due to accomplishing mutually contradictory meanings by way of attaining the inconceivable liberation.

2B2C2A1B2C1B3 Summary

That is the assembly of irreversible students and their characteristics.^[330]

2C2 Explaining the special paths which achieve the three holy bodies

2C2A The cause of *Dharmakāya* : the application of the equality of *saṃsāra* and *nirvāṇa*

2C2A1 The text continues

Having attained the dharmas of the assembly of students, effort (is necessary) in order to attain Buddhahood. The way of attaining Buddhahood is the equality of *saṃsāra* and *nirvāṇa*.

2C2A2 Root text

2C2A2A Actual meaning

2C2A2B Rejecting arguments

60. NOT CONCEIVING ANY DHARMA AS EXISTENCE AND PEACE BECAUSE THEY ARE DREAMLIKE. THE REPLY TO CRITICISM OF THE NON-EXISTENCE OF KARMA AND SO FORTH IS STATED (IN THE SCRIPTURE). It is said.

2C2A3 Commentary

2C2A3A Actual meaning

By realizing that *saṃsāra* and complete purity—hostile states and remedies—are like dreams with the nature of reflections, one does not think of *saṃsāra* and *nirvāṇa* as different, which is equality.

2C2A3B Rejecting disputes

2C2A3B1 Disputes

There may be criticism (such as): “If they are just like dreams, then the ten vices and generosity and so forth do not exist, so won’t being awake be like sleeping?”

2C2A3B2 Reply

3B2A Indefinite pervasion

3B2A1 Giving an example of indefinite pervasion which is accepted by the *śrāvakas* themselves

3B2A1A They accept that the object to be killed and the killer are not established for an ultimate mind

The answer is: in the system of (those who) propound (the reality of) exter-

nal objects, there is causeless destruction due to momentariness, due to the axiom that: “The various worlds arise from karma.”^[331] Ultimately there is no killing, killer, or victim, nor is there non-killing; there is no one who is robbed, no robbery, and no robber, nor is there non-robbery.

3B2A1B Yet they accept their establishment as objects of a conventional mind

In the aforesaid position, producing something which contradicts the continuum of behavior, presents murder and such vices with a superficial attitude^[332] such as clinging to a killer and so forth.

3B2A2 That is similar to the Mādhyamikas

Similarly, although things are like dreams, there is attachment to things and their corresponding meanings without breaking all mistaken bonds. Such replies^[333] are stated here and there with other examples. They should be recognized.

3B2B The example is not established

3B2B1 For Mādhyamika

Furthermore, because “dream mind is weakened by sleep, therefore effects are not the same,”^[334] the example is not established.

3B2B2 For proponents of objects

There is virtuous and vicious behavior in dreams as well. When one wakes up, if one rejoices that “Oh! It was done, it was well done!” by nourishing attachment with a subsequent mind, that (type of behavior) is also nourished.

3C The meaning is proved

Since the example is not established, *samsāra* and *nirvāṇa* are equal.

2B2C2A1B2C2B The cause of *sambhoga-kāya* : application of a pure field

2C2B1 The text continues

Since by meditating on the equality of (those) two, one will become a Buddha in one’s own Buddha field, next is the completely pure Buddha field.

2C2B2 Root text

61. THE WORLD OF SENTIENT BEINGS IS IMPURE AND SO IS THE INANIMATE WORLD. A BUDDHA REALM IS PURIFIED BY ATTAINING THEIR PURITY. It is said.

2C2B3 Commentary

There are impurities of hunger and thirst, and stones and thorns and so forth respectively in the world of sentient beings and the inanimate world which are the two types of Buddha fields. Their remedies produce the purity of the divine pleasures and sections of the ground made of gold and so forth. Such complete

purity is the completely pure Buddha field.

2C2C The cause of *nirmāṇa-kāya* : the application of skillful technique

2C2C1 The text continues

Having achieved the complete purity of one's own Buddha field, it is necessary to perform the deeds of a Buddha as they are appropriate with skillful technique, and so (the next topic is) skillful technique.

2C2C2 Root text

62–63. THE OBJECT AND ITS APPLICATIONS (CONSTITUTE) TEN TYPES OF SKILLFUL TECHNIQUE: SURPASSING HOSTILITIES, NOT ABIDING, ACCORDING TO POWER, UNCOMMON CHARACTERISTIC, NON-ATTACHMENT, NOT PERCEIVING,^[335] SIGNS AND PRAYERS EXHAUSTED, ITS SIGNS, AND IMMEASURABLE.^[336] It is said.

2C2C3 Commentary

The application which knows the proper and improper time to manifest (these) ten kinds of objects of *prajñāpāramitā* (is) skillful technique: 1) surpassing the divine *Māras* and so forth by perfectly surpassing impeding dharmas, 2) abiding without abidance by meditating on the equality of all dharmas, 3) propelled by the power of previous altruism by accomplishing prayer, 4) uncommon due to familiarization with all difficult activities, 5) not grasping any dharma by the completely pure white dharmas, 6) not perceiving (any dharma) by the emptiness door of liberation, 7) signless by the signlessness door of liberation, 8) wishless by the wishlessness door of liberation, 9) the sign of irreversibility by expressing the irreversible dharmas as previously requested, and 10) immeasurable with the knowledge of all objects.

2B2C2A1C Finishing the chapter

The commentary of the fourth chapter of the Treatise of Oral Instructions of the *Prajñāpāramitā* called the Ornament of *Abhisamayās*.

CHAPTER FIVE

PEAK REALIZATION

2B2C2A2 Peak realization: the result which is strengthened

2A2A The text continues

The attainment of fully realizing all aspects is a realization which attains the limit of excellence. The *abhisamaya* of the peak is preceded by stating the signs and so forth for ease of realization

2A2B Explaining the text of the chapter

2A2B1 Peak realization of the path of preparation

2A2B1A Individual natures

2A2B1A1 Peak realization of heat

2A2B1A1A Root text

1. THERE ARE SAID TO BE TWELVE SIGNS OF YOGA WHICH HAS ATTAINED THE PEAK: TO LOOK UPON ALL DHARMAS AS DREAMS EVEN IN DREAMS, AND SO FORTH. It is said.

1A1B Commentary

These twelve types are the special signs when one attains the peak *abhisamaya*: 1) regarding all dharmas as like dreams and so forth even while dreaming because of thorough familiarization, 2) not producing thoughts of longing for the stages of the *śrāvakas* and so forth, 3) seeing the *Tathāgata* and so forth, 4) observing Buddha's magical miracles, 5) resolving to teach the holy Dharma, 6) mindful of abandoning lower rebirths in one's own Buddha field from having seen sentient beings in the hells and so forth, 7) endowed with the blessing of truth which quenches burning cities and so forth, 8) fulfillment of truthful speech which drives away demons and so forth, 9) serving the heroic virtuous friend with one's own superknowledge, 10) training in all kinds of *prajñāpāramitā*, 11) without any sort of attachment, and 12) approaching the enlightenment of a Buddha.

1A2 Peak realization of peak

1A2A The text continues

If asked, "What kinds of increase are indicated by such signs?" (the next is) increase.

1A2B Root text

2. SIXTEEN ESSENCES OF INCREASE MAKE ASSORTED ANALOGIES

(WITH) THE VIRTUE OF THE NUMBER OF PEOPLE IN JAMBUDVĪPA WORSHIPPING THE BUDDHA AND SO FORTH. It is said.

1A2C Commentary

There are sixteen essential states of increase, distinguished as superior to the virtue of worshipping the Buddha with flowers and so forth. They are eight kinds of merit: 1) exceeding worship of the *Tathāgatas* (by) the sentient beings of the three thousand world systems of *Jambudvīpa* and so forth, 2) paying particular attention to *prajñāpāramitā*, 3) attaining the tolerance of non-produced dharmas, 4) not perceiving any dharmas as what is enlightened and what enlightens, 5) distinguished by attaining the ten virtues and so forth and formless absorptions, 6) all classes of gods approach, 7) overcoming all *Māras* by splendor,^[343] and 8) the same condition as people who are like the founder; and eight more kinds of merit: 9) pure training with all kinds of skillful techniques, 10) having the lineage of a Buddha, 11) the reason for attaining the result of Buddhahood, 12) not producing thoughts which are opposed to the *pāramitās*, 13) not allowing^[344] realizations associated with form and so forth, 14) gnosis which includes the *pāramitās*, 15) attaining all fulfillments, and 16) approaching perfect supreme enlightenment.

1A3 Peak realization of tolerance

1A3A The text continues

Since the final characteristics which are habitually^[345] increased by means of such increase are stable, (next is) stability.

1A3B Root text

3. SUPREME FULFILLMENT OF THE DHARMAS OF THE THREE OMNISCIENTS WITHOUT FORSAKING THE BENEFIT OF SENTIENT BEINGS IS CALLED “STABILITY.” It is said.

1A3C Commentary

Thus, a non-conceptual realization with the characteristic of not forsaking the benefit of sentient beings through the force of perfect skillful technique, the nature of manifesting great compassion, and the supreme fulfillment of the dharmas of the three omniscients which were explained before as producing the thought and so forth mentioned above, (constitutes) stability.

1A4 Peak realization of supreme dharma

1A4A The text continues

Having thus produced stability, since the characteristic which becomes stable is the unvarying mind, (next is) unvarying mind.

1A4B Root text

4. SAMĀDHI IS SAID TO HAVE MUCH MERIT, COMPARED WITH FOUR CONTINENTS, A THOUSAND, TWO THOUSAND, AND THREE THOUSAND. It is said.

1A4C Commentary

It is possible to measure (the continents) with weights; such a measure exists. Comparing the merit and gnosis of the *samādhi* (with) the nature of all the *pāramitās* and so forth with the beings who reside in the 3000 world systems, (each consisting of) four continents and so forth by means of (the above quoted) principle, the characteristic nature of that *samādhi* is stated to be distinguished and surpassing that measure in terms of quantity of merit. (This) is the unvarying mind.

1B Summary

Those marks and so forth should be recognized respectively as the natures of the four *nirvedha-bhāgīya* of heat and so forth.

2B2C2A2B2 Peak realization of the path of vision

2B2A The text continues

Following the *nirvedha-bhāgīya* is the path of vision.

2B2B Explaining the individual abandonments and remedies

2B1 Concepts: things to be abandoned

2B1A Shown briefly

2B1A1 Concepts of objects

2B1A1A The text continues

There are four kinds of hostile states and remedies. Starting with the hostile states, there are two concepts^[347] of objects:

2B1A1B Root text

5. CONCEPTS OF OBJECTS SHOULD BE KNOWN AS NOT ACCORDING WITH (THEIR) ESSENTIAL OBJECTS. (DIVIDED) INTO PARTICIPATION AND WITHDRAWAL, THEY ARE EACH NINEFOLD. It is said.

2B1A1C Commentary

Objects in the sense of accepting and rejecting the dharmas of the bodhisattvas and *śrāvakas* and so forth are the concepts of objects. Participation and withdrawal are respectively the natures of perceiving and not perceiving. There is a mistaken appearance because those (concepts) do not correspond to their objects; so (their) natures do not accord with their objects. Dividing the objects, they are each ninefold. They should be known as hostile states because they are

deluded.^[349]

2B1A2 Concepts of subjects

2B1A2A The text continues

Having shown the two alternatives of concepts of objects in that way, (next are) the two concepts of subjects.

2B1A2B Root text

6-7. THE TWO CONCEPTS OF SUBJECTS ARE OF SUBSTANTIAL AND NOMINALLY EXISTENT BEINGS. THE FORMER APPLIES TO ORDINARY PEOPLE AND THE LATTER TO ĀRYAS. EACH IS NINE-FOLD. IF OBJECTS ARE NOT AS (THEY ARE CONCEIVED), WHAT IS THE OBJECT OF THESE (CONCEPTS OF SUBJECTS)?^[350] THUS DUE TO THE NATURE OF SUBJECTS, THEIR CHARACTERISTIC IS EMPTINESS. It is said.

2B1A2C Commentary

Concepts of subjects based on substantial and nominally existent persons (apply) respectively to ordinary and Ārya persons. They each have nine types by dividing their scopes (and they are) hostile states because (they) are impediments. When the things which are their scope are objects to be grasped which do not exist in the way in which they are grasped, then what are those subjects? Therefore since the nature of those subjects is a mistaken appearance with a separate nature,^[351] their inherent nature does not match their scope.

2B1B Explaining extensively

2B1B1 Explaining concepts of objects extensively

2B1B1A Concepts of participating objects

2B1B1A1 The text continues

(In answer) to the question, “What are the nine kinds of the first concept of objects based on participation?”

2B1B1A2 Root text

8-9. THERE ARE NINE CONCEPTS BASED ON PARTICIPATION: NATURE, LINEAGE, PERFECTLY ACCOMPLISHING THE PATH,^[352] NOT CONFUSING THE REFERENTS OF COGNITION,^[353] HOSTILE STATES AND REMEDIES, PERSONAL REALIZATION, AGENT, ACTIVITY, AND RESULT. It is said.

1A3 Commentary

1A3A General objects of a bodhisattva’s participation

1A3B Particular (objects of a bodhisattva’s participation)

- 1A3B1 Cause of the path
- 1A3B2 Natures
 - 1A3B2A Actual path
 - 1A3B2B Referents of the path
 - 1A3B2C Ability to destroy what should be abandoned
- 1A3B3 Results
 - 1A2B3A One's own benefit
 - 1A3B3B Others' benefit
 - 1A3B3B1 Agent who benefits others
 - 1A3B3B2 Activity
 - 1A3B3B3 Results

These nine types of concepts of objects based on participation should be abandoned during the application of the path of vision: 1) the nature of not realizing a distinct separation,^[354] 2) fixed in the Buddha lineage by entering the Immovable stage and so forth,^[355] 3) perfectly accomplishing the paths of vision and so forth with an illusory realization,^[356] 4) not confusing the referents since (they are) merely reflections,^[357] 5) having already seen the qualities and faults of the remedies and hostile states which should be acquired and avoided (respectively), 6) personal realization since the omnipresent and so forth have gone away,^[358] 7) shunning the stages of the *śrāvakas* and so forth due to (their) lack of excellence, 8) acting to benefit sentient beings with emanations according to (their) expectations, and 9) accomplishing the result of establishing all beings in *nirvāṇa* with perfect skillful technique. One should participate with utterly faultless selectivity.^[359]

2B2C2A2B2B1B1B Concepts of withdrawn objects

1B1 The text continues

(In answer) to the question, “What are the nine types of the second concepts of objects based on withdrawal?”

1B2 Root text

10–12. THESE NINE CONCEPTS BASED ON WITHDRAWAL ARISE IN THE MINDS OF ŚRĀVAKAS AND SO FORTH: DEFICIENT REALIZATION DUE TO FALLING INTO EXISTENCE AND PEACE,^[360] WITHOUT ASSISTANCE, IMPERFECT PROGRESS ON THE WAY, PROGRESSING BY OTHER CONDITIONS,^[361] MISTAKEN MOTIVATION, RESTRICTED, VARIETY, CONFUSED ABOUT REMAINING AND SETTING OUT, AND FOLLOWING AFTER. It is said.

1B3 Commentary

1B3A Deficient realizations: the result of the paths of *śrāvakas* and *pratyeka-buddhas*

1B3B Without assistance: the dominant condition

1B3C Inferior means of attaining the two purposes

1B3C1 The purposes of others

1B3C2 One's own purpose

1B3C3 Both purposes

1B3D Falling away from special abandonments and realizations

1B3D1 Inferior abandonments

1B3D2 Inferior realizations

1B3E Falling away by not attaining special paths and results

1B3E1 Special paths

1B3E2 Special results

The second nine types of concepts of objects based on withdrawal arise as things to be accepted in the continua of *śrāvakas* and *pratyeka-buddhas* when engaging the minds and mental factors of the bodhisattva's path of vision: 1) deficient realization falling into either *nirvāṇa* or *saṃsāra*, 2) without assistance due to separation from the virtuous friend (and) skillful technique, 3) an imperfect way or path^[362] which is not a remedy for all cognitive obscurations, 4) progressing by other conditions relying on the instructions of the *Tathāgatas* and so forth, 5) mistaken motivation by not developing the supreme greatness of mind of all sentient beings and so forth, 6) the activity of a restricted path with the remedies of delusory obscurations, 7) various realizations such as the first result and so forth by having a referent, 8) not understanding remaining and going since not all the propensities of ignorance have been abandoned, and 9) approaching overall omniscience at the end of all *nirvāṇa*^[364] which includes the whole Mahāyāna. One should withdraw without objectifying them since they are defective.

2B2C2A2B2B1B2 Explaining concepts of subjects extensively

1B2A Concepts of substantial subjects

1B2A1 The text continues

(In answer) to the question, "What are the first nine kinds of concepts of subjects based on ordinary people's (idea of) substantially existing beings?"

1B2A2 Root text

13–14. THE FIRST (CONCEPTS OF) SUBJECTS SHOULD BE KNOWN

AS: SEIZURE AND RELEASE, ATTITUDE, CLINGING TO THE THREE DHĀTUS, STAYING, ATTACHMENT, DESIGNATING THE QUALITIES OF DHARMAS, CLINGING, REMEDIES, AND IMPEDING (PROGRESS TO) THE DESIRED DESTINATION. It is said.

1B2A3 Commentary

2A3A Falling away from the cause of overall omniscience

2A3A1 Attached to activities

2A3A1A Acceptance and rejection

2A3A1B Attention to their motivation as true

2A3A1C Its fault

2A3A2 Attached to objects of knowledge

2A3A2A True properties

2A3A2B What is not true

2A3A2C Designation

2A3A3 Attached to hostile states and remedies

2A3A3A Hostile states

2A3A3B Remedies

2A3B Falling away from the result of overall omniscience

Attachment (to the following) as ultimate qualities (are) the first nine kinds of concepts of subjects which are to be abandoned during the application of the path of vision: 1) seizing and relinquishing as conventionally illusory, 2) attention without attention to perfection, 3) clinging to any of the three realms of *Dharmatā*, 4) remaining in remainderless emptiness, 5) attached to everything without attachment to qualities, 6) designating dharmas as substantially existent, 7) clinging which precedes non-attachment without the attachment of knowing thusness, 8) a remedy with the remedy of meditating on equality, and 9) impeding desired progress by not knowing *prajñāpāramitā* perfectly.

2B2C2A2B2B1B2B Concepts of nominal subjects

1B2B1 The text continues

(In answer) to the question, “What are the nine types of the second concepts of subjects based on nominally existent beings?”

1B2B2 Root text

15–16. THE OTHER CONCEPTS OF SUBJECTS ARE: NOT TRANSCENDING AS INTENDED, ASCERTAINING PATH AND NON-PATH, ARISING AND CESSATION, HAVING AND LACKING QUALITIES, REMAINING, DESTROYING THE LINEAGE, WITHOUT DESIRE, WITHOUT

CAUSE, AND NOT PERCEIVING OPPONENTS. It is said.

- 1B2B3 Commentary
- 1B2B3A Not attaining the desired results
- 1B2B3B Attached to distortions
- 1B2B3B1 Distorted path
- 1B2B3B2 Distorted objects of knowledge
 - 3B2A Grasping negative and positive as true
 - 3B2B Grasping having and lacking qualities as true
 - 3B2C Grasping the meaning of the natural state as true
- 1B2B3C Contradicting the perfect path
- 1B2B3C1 Falling away from the inferior lineage
- 1B2B3C2 Incomplete cooperative conditions
 - 3C2A Not striving for the distinguished result
 - 3C2B Caused by lacking *prajñāpāramitā*
 - 3C3 Held by contradictory conditions

The second nine kinds of concepts of subjects, since they are attached to nominal things (as real), are to be abandoned when engaging the minds and mental factors of the path of vision: 1) not transcending in accordance with the motivation with the transcendence of the *śrāvakas* and so forth, 2) ascertaining another path as not a path since one's desired path does not exist, 3) arising and cessation with the nature of conventional cause and effect, 4) having and lacking all things which appear without interrupting each other,^[367] 5) residing amidst form and so forth as a bird lives in the sky, 6) destroying the lineage of *śrāvakas* and so forth by producing *bodhicitta* and so forth, 7) desireless since no dharma is more special than thusness, 8) causeless by relying upon ultimate truth, and 9) perceiving adverse qualities of the *Māras* and so forth through the *Dharmatā* of familiarization with miserliness.

2B2C2A2B2B1C Summary

Therefore, according to (the previous) nine verses, there are nine kinds of hostile states on the path of vision, and each has four types. One should recall also the four kinds of remedies which eliminate those, which are similarly divided.

2B2C2A2B2B2 Their remedies

- 2B2A The cause of the peak realization of the path of vision
- 2B2A1 The text continues

Having thus taught the hostile states and remedies on the path of vision,

one more verse (teaches) that path of vision and the causes of accomplishing great enlightenment.

2B2A2 Root text

17. (THERE ARE THREE:) SHOWING ENLIGHTENMENT TO OTHERS, BESTOWAL OF ITS CAUSE, AND THE UNINTERRUPTED CAUSE FOR ATTAINING THAT IS CHARACTERIZED BY ABUNDANT MERIT. It is said.

2B2A3 Commentary

2B2A3A Displaying enlightenment

First: others are led to enlightenment, which has characteristics which will be explained, by teaching the path of vision and so forth.

2B2A3B Showing its cause

Second: leading them to *prajñāpāramitā* with perfect words and meaning^[368] as the sole trait of enlightenment.

2B2A3C Meditation: the cause of one's own uninterrupted

Third: the uninterrupted cause for attaining enlightenment is characterized by the abundant merit of one's own meditation and so forth on *prajñāpāramitā*.

2B2B Great enlightenment: the result of peak realization of the path of vision

2B2B1 Identification of great enlightenment in our own tradition

2B2B1A The text continues

(In answer) to the question, "What is this great enlightenment which is said to (result from) the path of vision and such causes? What is its meaning?" (there is) another verse (about) great enlightenment.

2B2B1B Root text

18. GNOSIS OF THE ELIMINATION AND NON-PRODUCTION OF STAINS IS CALLED "ENLIGHTENMENT." THOSE (TWO) SHOULD BE KNOWN AS DUE TO NON-ELIMINATION AND NON-PRODUCTION RESPECTIVELY. It is said.

2B2B1C Commentary

The knowledges of the elimination and non-production of stains are characterized as the undistorted realization of all dharmas and similar to the *Dharmakāya* respectively. (They are) said to be great enlightenment. The stains of the delusory and cognitive obscurations are regarded as produced and not produced, because they neither arise nor cease, like the natures of *Dharmadhātu* or space, because "A dharma which is not included in the *Dharmadhātu* does not exist."^[369]

Since there is no (single) thing which has the nature of one and many and the marks of cause and effect and so forth, like a flower in the sky, they neither arise nor cease.

2B2B2 Incorrect to accept true properties

2B2B2A Refuting through contradiction with reason

2B2B2A1, The text continues

Therefore it is like that. (There are) some who say with regard to elimination, thinking of a thing, that the knowledge which thinks, “It is eliminated”, and (who say) with regard to non-production, by thinking of not producing a thing, that the knowledge which thinks, “It is not produced”, are the knowledges of elimination and non-production and (who further state that) enlightenment (consists of) such knowledges of elimination and non-production. But since such knowledges of elimination and non-production are not acceptable (as enlightenment), there is another verse.

2B2B2A2 Root text

19. PRIMORDIAL NATURE IS NOT STOPPED BY THE WAY CALLED VISION. WHAT THAT IS BORN OF CONCEPTION IS ELIMINATED? OR HOW COULD IT COME TO BE NON-PRODUCED? It is thus.

2B2B2A3 Commentary

This is the intention. If the natural state of thusness is ultimately separate from cessation which has the characteristic of annihilating the elimination and production of what is produced and not produced respectively, then what produced natures such as concepts and so forth are eliminated or what unproduced productionless substrate is produced by the force of the path of vision? Since there is no mistaken attachment to things at all, only our position^[372] should be accepted.

2B2B2B Refuting through contradiction with the acceptance

2B2B2B1 The text continues

It is not like that. If we accept that dharmas (already) exist perfectly, then the *Bhagavān*'s complete abandonment of the delusory and cognitive obscurations and concepts occasions great surprise. This is taught by an additional verse.

2B2B2B2 Root text

20. (THE FACT) THAT OTHERS SAY THAT DHARMAS INDEED EXIST, YET THE TEACHER ELIMINATED OBSCURATIONS REGARDING WHAT IS KNOWABLE IS AMAZING TO ME! Thus.

2B2B2B3 Commentary

2B3B Interpretation

2B3B1 Stages of meditation upon the essential meaning

2B3B1A Grounds of the yoga which realizes personal selflessness

2B3B1A1 Reasoning

2B3B1A2 Yoga

2B3B1A3 The result of meditation

1) With regard to that, because (it is) empty of production and destruction, 2) meditating that, “There is no self”, 3) having given up attachment to a self, observing perfectly the substrate of production and destruction, which is produced dependently, such as the *skandhas* and so forth which are isolated from that (self)–

2B3B1B Grounds of the yoga which realizes objects and subjects to be empty of other substances

2B3B1B1 The stages of meditation in equipoise, depending upon reasoning arisen from contemplation

2B3B1B1A Reasoning arisen from contemplation

2B3B1B1B Yoga arisen from meditation

2B3B1B1C The result of meditation

1) (And) because blue and its cognition are invariably observed together, 2) the attitude that: “This (blue) is merely mental, there are no external objects,” 3) abandons attachment to the mind which has the aspect of a subject–

2B3B1B2 The mind of mental attention in post attainment

By determining that: if objects do not exist, subjects do not exist–having dispelled even that mere cognition with the characteristic form of a subject, resolving that: “This non-dual gnosis is the only thing which truly exists,”–

2B3B1C Grounds of the yoga which realizes that all dharmas are empty of truth

1C1 Reasoning

1C2 Yoga

1C3 The result of meditation

1) Furthermore, even that (gnosis) is illusory and without essence because it is produced dependently, hence 2) meditating: “Actually, it is wholly separated from the nature of judgement as a thing or non-thing and so forth,” 3) when the strength of meditation is accomplished, like one who knows jewels, silver, and

so forth, all mistaken marks are abandoned. When the non-conceptual awareness with the appearance of an illusory nature arises as a personal realization, the yogi will abandon cognitive obscurations.

2B3B2 Explaining the meaning of the root words

2B3B2A There are no truly existing obscurations

It is not so. (There is) always the memory of the nature of mere insubstantial space, remembering an inherent nature which is neither produced nor abandoned. If the natures of the knowledge of momentary dharmas and the characteristics of what is known were to ultimately exist, then meditating on the remedies would not do anything at all, just like space.

2B3B2B Accepting that contradicts the ability to abandon the seeds of cognitive obscurations

Therefore, since others do not turn away from mistaken attachment to things, that the *Bhagavān* completely abandoned the cognitive obscurations and yet dharmas are also accepted as existing; that acceptance of mutual contradiction is amazing to me.

2B2C2A2B2B2B3 Wanting to attain final great enlightenment, it is necessary to accept all dharmas as empty of truth

2B3A The text continues

Having thus rejected the position of existence, by confirming the position of naturelessness, those desiring liberation should accept only this. Thus an additional verse (teaches our) firm position.

2B3B Root text

2B3B1 Abiding state of basic properties

2B3B2 The view which realizes that

2B3B3 Result of familiarization with the view

21. THERE IS NOTHING TO BE REMOVED, NOTHING TO BE ADDED. IT IS TO BE SEEN AS IT REALLY IS. ONE WHO SEES IT IS LIBERATED.^[373] It is said.

2B3C Commentary

Since liberation resulting from attachment to things is unacceptable, all dharmas conventionally arise dependently, neither diminished nor augmented with the natures of repudiation and superimposition, (but) their true nature should be investigated as the nature of non-inherent existence and so forth of form and so forth. By turning away from errors in that way, like an illusory elephant conquering another illusory elephant, one will be completely liberated

in seeing thusness.

2B2C2A2B2B2C The self-nature of peak realization of the path of vision

2B2C1 Actual

2B2C1A The text continues

Having thus stated the consequences (in verse), the real path of vision (follows).

2B2C1B Root text

22. THOSE WHICH ARE INCLUDED IN EACH (PĀRAMITĀ) OF GENEROSITY AND SO FORTH ARE INCLUDED IN THE TOLERANCE OF THE FIRST INSTANT AND ARE HERE THE PATH OF VISION. It is said.

2B2C1C Commentary

2B2C1C1 Actual

Each of the six *pāramitās* of generosity and so forth are mutually included as before, in each nature of generosity and so forth (and they are all) included by the first instant of tolerance of dharma knowledge regarding suffering. Strengthened by the complete purity of the three *maṇḍalas* and produced with thirty-six aspects, they are the path of vision here, during the peak *abhisamaya*.

2B2C1C2 Its activity

One hundred and eight concepts of subjects and objects, by the divisions of desire, form, and formless realms, (each) with nine aspects for each of the four concepts, are eliminated when that is produced. The one hundred and eight latent delusions which give rise to the concepts and are included in them will be eliminated by attaining the *Dharmatā* of dependent arising.

2B2C2 Strengthening the abandonments

2B2C2A The text continues

Repeated meditation upon that itself will master it, as taught by an additional verse.

2B2C2B Root text

23. SURVEY THE REGULAR AND IRREGULAR ORDER OF DEPENDENT ARISING AFTER ATTAINING THE SAMĀDHI OF THE YAWNING LION. It is thus.

2B2C2B Commentary

2B2C2C1 Peak realization of the path of vision in *samādhi*

Because there is no fear of the delusory or cognitive obscurations for the yogi who has attained the path of vision, he attains the yawning lion ^[374] *samādhi*—

2B2C2C2 Seen directly by wisdom which is attained subsequent to that, the peak realization of the path of vision is to be passed

Later, with regard to relativity, he reflects upon the regular order thus: “(Karmic) formations are conditioned by ignorance,”^[375] and the irregular order thus: “By removing birth, aging and death are removed.”

2B2C2A2B3 Peak realization of the path of meditation

2B3A The remedy: the path of meditation

2B3A1 The text continues

Having thus stated the path of vision, since abandoning the hostile states and so forth is easy to understand if the basis has been accomplished beforehand, that basis is the path of meditation.

2B3A2 Root text

2B3A2B Interpretation

24–25. (MEDITATIONS) COMING AND GOING IN TWO WAYS^[376] THROUGH NINE ABSORPTIONS INCLUDING CESSATION, (ARE) BOUNDED BY UNCONCENTRATED CONSCIOUSNESS WHICH BELONGS TO THE DESIRE (REALM). PASSING OVER ONE, TWO, THREE, FOUR, FIVE, SIX, SEVEN, AND EIGHT, SURPASSING THE ABSORPTIONS, (ONE) PROCEEDS WITHOUT EQUAL UNTIL CESSATION. It is said.

2B3A3 Commentary

2B3A3A Preparation

(In his meditation, the yogi) goes from the first *dhyāna* to cessation, and then returns from cessation to the first *dhyāna*, thus going and coming back both forward and backward through the nine absorptions characterized by the four *dhyānas*, the four formless (realms), and (the absorption of) cessation.

2B3A3B Actual

Again (the yogi) enters the first *dhyāna* and then rises to cessation. Similarly, (starting) from the stage without discrimination or non-discrimination, (he) enters cessation, then rises to support the adjoining absorption. Then (he) enters the consciousness dwelling in the desire realm with the nature of a limit and rises by the strength of (his) skillful technique to unconcentrated consciousness. Having actualized that, (he) next (enters) cessation. Then (he goes back to) unconcentrated (consciousness). Then leaving behind a single cessation, (he enters) the stage without discrimination or non-discrimination. Then (he goes back to) unconcentrated (consciousness). Then leaving two behind, (he enters) the

stage of nothingness. Then unconcentrated (consciousness). Leaving (the stages) behind in this way until (he reaches) eight (he enters) the first *dhyāna*. Then (he goes back to) unconcentrated (consciousness).

2B3A3C Summary

Having thus left behind one and so forth up to the absorption of cessation,^[377] and (also) going backwards, the bodhisattva (-yogi) actualizes the characteristic of mastery of leaping over and surpassing the absorptions. This unequalled procedure is the path of meditation.

2B3B The concepts to be abandoned:

2B3B1 Joining the general boundaries

Having thus stated the path of meditation, it is necessary to state the four kinds of hostile states in order to abandon (what is to be abandoned) there.

2B3B2 Their individual natures

2B3B2A Concepts of objects

2B3B2A1 Participating objects

2B3B2A1A The text continues

Now for the first concepts of objects.

2B3B2A1B Root text

26–27ab. THIS FIRST CONCEPT OF OBJECTS RANGES OVER THE ASPECTS OF APPLICATION WITH REGARD TO: CONDENSED, EXTENSIVE, NOT RECEIVING BUDDHA’S ASSISTANCE, QUALITIES OF THE THREE TIMES DO NOT EXIST, AND THE EXCELLENT THREE-FOLD PATH. It is said.

2B3B2A1C Commentary

The first concepts of objects are ninefold. The things to be abandoned in this case, in the context of the application of the path of meditation, are: 1) the condensed Dharma which fosters sentient beings who like the condensed, 2) the extensive Dharma which fosters sentient beings who like the extensive, 3) not receiving Buddha’s assistance by not following the meaning as it was explained, 4) lacking qualities of the path of preparation by eliminating arising, 5) lacking qualities of the path of vision by not having the cause of perfect production, 6) lacking qualities of the path of meditation since the future does not exist, 7) the path of preparing for *nirvāṇa* by averting errors and so forth, 8) the path of vision by the realization of emptiness, and 9) the path of meditation by meditating upon lack of intrinsic reality.

2B3B2A2 Concepts of withdrawn objects

2A2A The text continues

Having thus shown the first, (next are) the second concepts of objects.

2A2B Root text

27cd–29. THE SECOND CONCEPTS ON THE PATH OF MEDITATION HAVE OBJECTS OF THE ENGAGING MINDS AND MENTAL FACTORS,^[378] (I.E.,) MIND NOT PRODUCED, NON-ATTENTION TO THE ESSENCE OF ENLIGHTENMENT, ATTENTION TO THE (TWO) HĪNALĀNAS, NON-ATTENTION TO PERFECT ENLIGHTENMENT, MEDITATION, NON-MEDITATION, THEIR OPPOSITE, AND NOT ACCORDING TO THE MEANING.^[380] It is said.

2A2C Commentary

The second concepts of objects are ninefold. The things to be abandoned in this case when engaging the minds and mental factors of the path of meditation are: 1) not producing *bodhicitta* due to separation from the virtuous friend and so forth, 2) non-attention to the essence of enlightenment by lacking the special merit of perceiving Buddha, 3) by having the lineage of a *śrāvaka*, attention to that vehicle, 4) by having the lineage of a *pratyeka-buddha*, actualizing that vehicle, 5) non-attention to perfect enlightenment by not having attained *prajñāpāramitā*, 6) meditation with perception, 7) without meditation since there is no perception, 8) without meditation and also not without meditation by lacking both perception and also non-perception, and 9) not according to the meaning due to mistaken attachment.

2B Concepts of subjects

2B1 Substantial subjects

2B1A The text continues

Having thus shown the second, (next are) the first concepts of subjects.

2B1B Root text

30–31. ONE SHOULD KNOW THAT THE FIRST (CONCEPTS OF) SUBJECTS RANGES OVER NOMINAL SENTIENT BEINGS, CONSISTING OF NOMINAL DHARMAS, NON-EMPTINESS, ATTACHMENT, AND ANALYSIS. IT IS ALSO KNOWN WITH REGARD TO ACTIVITY TOWARD THINGS,^[381] THE THREE VEHICLES, IMPURE GIFTS, AND DISTURBED BEHAVIOR. It is said.

2B1C Commentary

As before, the first concepts of subjects are ninefold. The things (to be abandoned) during the application of the path of meditation are: 1) nominal sen-

tiént beings since there is no substantially existent production, 2) nominal dharmas because they are mere appearances, 3) dharmas such as overall omniscience are not empty due to omnipresence, 4) attached to dharmas by not completely abandoning attachment, 5) analyzing dharmas due to realizing lack of inherent nature, 6) making the motivation be things by not making the (proper?)^[382] motivation, 7) transcending the three vehicles by not perceiving form and so forth, 8) gifts are impure since they are not perfectly obtained,^[383] and 9) disturbed behavior by acting while perceiving generosity and so forth.

PART FIVE

2B2 Concepts of nominal subjects

2B2A Shown briefly

2B2A1 The text continues

Having thus shown the first, (next are) the second concepts of subjects.

2B2A2 Root text

32. NINE MORE KINDS WHOSE OBJECTS ARE NOMINAL SENTIENT BEINGS AND THEIR CAUSE. HOSTILE STATES CONNECTED WITH THE PATH OF MEDITATION ARE DESTROYED BY THAT. It is said.

2B2A3 Commentary

The second concepts of subjects are of nine kinds. The objects are nominal sentient beings and mere appearance, the cause which establishes that. Since they are to be perfectly abandoned by the path of meditation they are hostile states connected with that.

2B2B Explained extensively

2B2B1 The text continues

(In answer) to the question, "What are the nine kinds?" (they are) stated in two more verses.

2B2B2 Root text

33–34. FINAL CONCEPTS ARE REGARDED AS BEWILDERMENT CONCERNING: THE THREEFOLD COVERING OF EACH OF THE THREE OMNISCIENTS, THE PATH OF PACIFICATION, CONJUNCTION AND DISJUNCTION WITH THUSNESS AND SO FORTH, INEQUALITY,^[384] SUFFERING AND SO FORTH, THE NATURE OF DELUSIONS, AND NON-DUALITY. It is thus.

2B2B3 Commentary

As before, the final concepts of subjects are regarded as nine kinds (which are abandoned) when engaging the minds and mental factors of the path of

meditation. They are bewildered about: 1) the obscurations of overall omniscience by not fully knowing all aspects, 2) the obscurations of path-omniscience by not fully knowing all paths, 3) the obscurations of omniscience by not fully knowing all things, 4) the path which purifies all (obscurations) by not fully knowing *prajñāpāramitā*, 5) conjunction and disjunction with thusness and so forth by not fully knowing thusness and objects of knowledge such as form and so forth, 6) inequality by not fully knowing the nature of *Māra* and so forth, 7) the truths of suffering and so forth by grasping the meaning in accordance with the sound, 8) the nature of delusions and so forth by not fully knowing the nature of passion and so forth, and 9) non-duality by not fully knowing the characteristics of subjects and objects.

2B2C2A2B3B3 Summary

One should recall that, “abandoning those four kinds of hostile states on the path of meditation, there are also four separate kinds of remedies divided like that.”

2B2C2A2B3C The beneficial qualities

2B2C2A2B3C1 The text continues

As before, when the 108 concepts are abandoned, the 108 delusions included by them are also abandoned. The fulfillment of all the qualities depends upon the bodhisattva remaining on the path of meditation. This is taught by an additional verse.

2B2C2A2B3C2 Root text

35–36. THE CONSUMMATION OF EXCELLENCE BRINGS ABOUT THE HAPPINESS OF BEINGS IN ALL RESPECTS, LIKE SICK PEOPLE RECOVERING AFTER A LONG TIME AT THE END OF AN EPIDEMIC. EVERYTHING SUSTAINS THAT GREAT BEING WHO IS ENRICHED WITH THE SUPREME FRUITION AS ALL THINGS COME TO HIM, AS RIVERS (FLOW DOWN) TO THE GREAT OCEAN. It is thus.

2B2C2A2B3C3 Commentary

Eliminating those four types of concepts which cause trouble (like) contagious diseases by familiarity with the path of meditation is like joyfully regaining one’s health, since hindrances are weak^[385]. The fulfillment of all the qualities included in the three vehicles (and) the skills which help beings in all ways depends on compassion, which comes to a bodhisattva abiding on the path of meditation who is brilliant with the excellent results of the final realization which he has confronted, as rivers (go to) the great ocean.

2B2C2A2B4 Uninterrupted *samādhi*

2B2C2A2B4A Actual

2B2C2A2B4A1 Indicated by much merit

2B2C2A2B4A1A The text continues

Since the uninterrupted path is after the path of meditation, the uninterrupted *samādhi* (is next).

2B2C2A2B4A1B Root text

37–38. THE UNINTERRUPTED SAMĀDHI WHICH CONTINUES UNTIL THE ATTAINMENT OF BUDDHAHOOD AND IS OVERALL OMNISCIENCE HAS MORE MERIT THAN THE VIRTUE OF ESTABLISHING PEOPLE OF THE 3,000 WORLDS IN THE PERFECT REALIZATION OF THE ŚRĀVAKAS AND RHINOCEROSES, AND IN THE DISCIPLINE OF A BODHISATTVA. It is said.

2B2C2A2B4A1C Commentary

Compared to the merit which results from someone setting the sentient beings of the great trichiliocosm in the enlightenment of ^[386] *śrāvakas*, ^[387] *pratyeka-buddhas*, and the entrance to the discipline of a bodhisattva, there is even more merit in the *samādhi* which is not interrupted until the attainment of Buddhahood, which is overall omniscience, here called the uninterrupted *samādhi*.

2B2C2A2B4A2 Explanation of the referent and aspect

2B2C2A2B4A2A Question

(In answer) to the question, “What is the referent of that and so forth?” the referent and so forth are stated in an additional verse.

2B2C2A2B4A2B Response

2B2C2A2B4A2B1 Root text

39. ITS REFERENT IS NON-EXISTENCE. THE DOMINANT FACTOR IS REGARDED AS MINDFULNESS, (AND) THE ASPECT IS PACIFICATION. THE CHATTERERS DECLARE . . . ^[389] It is thus.

2B2C2A2B4A2B2 Commentary

2B2C2A2B4A2B2A The actual

The referent condition of this uninterrupted *samādhi* is to perceive all dhar-mas as non-existent. The dominant condition is mindfulness. The aspect is paci-fication by nature.

2B2C2A2B4A2B2B Showing that it is profound

Because it is difficult to understand this situation, controversies continually arise from those who do not know skillful technique. Skillful technique will

drive them away. This is an indication of its profundity.

2B2C2A2B4B Dispelling mistakes

(In answer) to the question, “What mistakes will be eliminated in producing (that) *samādhi* by those who have a wealth of understanding?” After *samādhi* are the mistakes.

2B2C2A2B4B1 Root text

40–42. THE SUPPORTERS OF OVERALL OMNISCIENCE REGARD THE MISTAKES OF THE DISPUTANTS AS SIXTEEN: THE APPROPRIATE REFERENT^[390] AND DETERMINING ITS NATURE, THE GNOSIS OF OVERALL OMNISCIENCE, ULTIMATE AND SUPERFICIAL, APPLICATION, THE THREE JEWELS, TECHNIQUE, THE SAGE’S REALIZATION, MISTAKES, TOGETHER WITH THE PATH, REMEDIES AND HOSTILE STATES, CHARACTERISTICS, AND MEDITATION. Thus.

2B2C2A2B4B2 Commentary

2B2C2A2B4B2A The mistakes to be dispelled

The sixteen mistakes of all disputants who do not know the skillful techniques of a bodhisattva are of doubtful nature due to the unsuitability of establishing propositions^[391] which are mutually contradictory, and are the basis of overall omniscience whose objects are as mentioned. (They consist of mistakes about:) 1) the appropriate referent since compounded and non-compounded elements are non-existent, 2) determining the nature of the referent because there is no inherent nature at all, 3) the gnosis of overall omniscience by not perceiving existence and non-existence, 4) the two realities of ultimate and superficial with the nature of thusness, 5) application by not perceiving generosity and so forth, 6) the Buddha jewel since there is nothing to be realized, 7) the Dharma jewel since it is merely a name, 8) the *Sangha* jewel since perceiving form and so forth is negated, 9) skillful technique by not perceiving generosity and so forth, 10) the *abhisamaya* of a *Tathāgata* since realizing the nature of existence, non-existence, and both, is negated, 11) errors regarding permanence and so forth with the impermanence and so forth which establishes mental construction, 12) the path by not actualizing the result of the path which is developed, 13 & 14) hostile states and remedies since rejection and acceptance do not exist, 15) the characteristics of dharmas since the substrate does not exist, and 16) meditation since specific and general characteristics are inappropriate.

2B2C2A2B4B2B How to produce the uninterrupted peak realization

Criticisms based on superficial and ultimate (realities) are to be refuted by

means of ultimate and superficial (realities) respectively. Having perfectly produced complete certainty after driving away a thousand (uncertainties) with skillful technique relying on both realities, the bodhisattvas desirous of virtue will produce the uninterrupted *samādhi*.

2B2C2A2C Finishing the chapter

The commentary of the fifth chapter of the Treatise of Oral Instructions of *Prajñāpāramitā* called the Ornament of *Abhisamayas*.

CHAPTER SIX

GRADUAL REALIZATION

2B2C2B Stabilizing causes and results

2B1 Gradual realization to attain stability

2B1A The text continues by positing relation

One who has attained the peak *abhisamaya* develops the gradual meanings which are realized singly and collectively in order to confirm them. The gradual *abhisamaya* (follows).

2B1B Explaining the text of the chapter

2B1B1 Root text

1. GRADUAL ACTIVITY (RANGES) FROM GENEROSITY THROUGH WISDOM, MINDFULNESS OF BUDDHA AND SO FORTH, TO THE NON-EXISTENT SELF-NATURE OF DHARMAS. It is said.

2B1B2 Commentary

The realizations that are the gradual activity are: (1–6) accomplishing the ten stages because the (final) four *pāramitās* are included within *prajñāpāramitā*, by completely fulfilling the six *pāramitās* of generosity and so forth which are strengthened by the complete purity of the three *mandalas*, 7a) the foundations of mindfulness and so forth, b) the aspects of the seven subsidiaries of enlightenment and the eight subsidiaries of the holy path, and c) the threefold recollection of Buddha with the characteristic of not remembering ultimately (which) respectively express the paths of a) the *nirvedha-bhāgīya*, b) vision, and c) meditation, 8) similarly, recollection of virtuous, non-virtuous, and unclassified dharmas, 9) as before, recollection of the irreversible Ārya bodhisattva *Sangha*, (10–12) similarly, recollections of morality, letting go, and deity, and 13) bearing in mind that all dharmas such as form and so forth have no self-nature.

2B2C2B1C Finishing the chapter

The commentary of the sixth chapter of the Treatise of Oral Instructions of *Prajñāpāramitā* called the Ornament of *Abhisamayās*.

CHAPTER SEVEN

INSTANTANEOUS REALIZATION

2B2C2B2 The instantaneous realization attains stability

2B2A The text continues by giving the commentary

In order to become thoroughly familiar with the gradual *abhisamayas* that have been developed, one meditates on them in an instant. This is instantaneous realization. It has four kinds with characteristics (to be explained as follows).

2B2B Explaining the text of the chapter

2B2B1 Instantaneous realization which is not ripened

2B2B1A Actual

2B2B1A1 The text continues

First is the instantaneous realization of all uncontaminated unripened dharmas in one instant.

2B2B1A2 Root text

1. THE REALIZATION OF THE SAGE IS INSTANTANEOUS BECAUSE ALL UNCONTAMINATED DHARMAS ARE INCLUDED BY EACH OF GENEROSITY AND SO FORTH. It is said.

2B2B1A3 Commentary

There is a saying about the self-nature of *Dharmadhātu* : “One thing is the nature of all things. All things are the nature of one thing. Whoever sees the thusness of one thing sees the thusness of all things.”^[393] Not only do many include one but also an instant which perceives the gnosis of generosity and so forth, with the nature of avoiding the mistake of grasping particular things, includes all dharmas with characteristics from generosity and so forth, through the eighty minor marks.^[394] This realization of the bodhisattva sage is the instantaneous realization.

2B2B1B Indicated by examples

1B1 The text continues

(In answer) to the question, “Yet how are all uncontaminateds included when perceiving one uncontaminated gnosis?” (there is) a mundane example.

1B2 Root text

2. JUST AS WHEN A BEING MOVES AN ENTIRE WHEEL PUMP AT ONCE WITH A SINGLE FOOT MOVEMENT, GNOSIS IN AN INSTANT IS LIKE THAT.^[395] It is said.

1B3 Commentary

For example, when, due to prior excellent construction,^[396] an entire wheel pump moves together at once, set in motion by a person with a single foot movement, similarly by the impetus of former prayers and the strength of the *Dharmadhātu*, in just one instant, (the bodhisattva) actualizes all similar types in perceiving a single uncontaminated gnosis.

2B2C2B2B2 Ripened instantaneous realization

2A The text continues

Having thus shown the first, the second instantaneous realization has the characteristic of (realizing) all uncontaminated dharmas instantaneously in the context of ripened *Dharmatā*.

2B Root text

3. WHEN THE STATE OF RIPENED *DHARMATĀ*,^[397] WHICH CONSISTS OF ALL THE WHITE DHARMAS, PRODUCES *PRAJÑĀPĀRAMITĀ*, THAT IS THE INSTANTANEOUS GNOSIS. It is said.

2C Commentary

When a bodhisattva is separated from all hostile states by meditating on the remedies, the state of ripened *Dharmatā* on the side of complete purity produces the white nature free from all stains, like the autumn moonlight. Since he realizes at just that (same) instant the gnosis of all uncontaminated dharmas which have reached a ripened condition, (this) instantaneous realization is *prajñāpāramitā*.

2B2C2B2B3 Instantaneous realization without characteristics

3A The text continues

Having thus shown the second, the third instantaneous realization has the characteristic of (understanding) all dharmas without characteristics instantaneously.

3B Root text

4. REMAINING IN (THE CONVICTION THAT) ALL DHARMAS ARE LIKE DREAMS IN HIS ACTIVITIES OF GENEROSITY AND SO FORTH, HE DISCOVERS IN AN INSTANT THAT ALL DHARMAS ARE WITHOUT CHARACTERISTICS. It is said.

3C Commentary

Having previously experienced with the two accumulations that all dharmas are like dreams, on the occasion of realization he abides in all dharmas such as the *skandhas* which are the basis of clinging and so forth as having the nature of^[398]

dreams. He knows in just an instant by accomplishing the six *pāramitās* of generosity and so forth that dharmas with the nature of delusion and complete purity are without characteristics, with the aspect of ascertaining the nature of generosity and so forth. Knowing that all dharmas are without characteristics is instantaneous realization.

2B2C2B2B4 Non-dual instantaneous realization

4A The text continues

Having thus shown the third, the fourth instantaneous realization has the characteristic of (realizing) the non-dual characteristic of all dharmas instantaneously.

4B Root text

5. WHEN DREAMS AND THE VISION OF DREAMS ARE NOT SEEN IN A DUALISTIC MANNER, HE SEES THE THUSNESS OF NON-DUAL DHARMAS IN AN INSTANT. It is said.

4C Commentary

Being familiar with the abandonment of dualistic appearance for a long time without interruption, when a bodhisattva has uprooted the latencies of dualistic appearance and does not perceive in the manner of subject and object, (regarding) dreams as objects and seeing dreams as a subject, then he finds the non-dual suchness of dharmas in an instant. All dharmas are also just like that is the instantaneous realization.^[399]

2B2C2B2C Finishing the chapter

The commentary of the seventh chapter of a Treatise of Oral Instructions of *Prajñāpāramitā* called the Ornament of *Abhisamayās*.

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Notes

- [1] By Dharmarakṣa, Mokṣala, Kumārajīva, and Hsuan Tsang.
- [2] See Mano: 1972, p. 11.
- [3] Pensa: 1967.
- [4] See below for biographical details of Haribhadra.
- [5] Mano: 1972, pp. 4, 12. Unfortunately he gives no references for his statements on this issue.
- [6] One of the famous four pupils of Vasubandhu, who each surpassed their teacher in one area. See Anacker: 1984, p. 2, quoting Obermiller: 1964–2, pp. 147, 149, and 155. Also see Chattopadhyaya: 1980, pp. 188–189.
- [7] Anacker: 1984, p. 10, gives Vasubandhu’s dates as 316–396.
- [8] Ruegg: 1968, pp. 305–308.
- [9] Mano: 1972, p. 17.
- [10] Chattopadhyaya: 1980, p. 277; Joshi: 1977, p. 165; Obermiller: 1964–2, p. 157; Mano: 1972, p. 16.
- [11] Either Mahīpāla (Obermiller: 1964–2, p. 158) or Dharmapāla (Chattopadhyaya: 1980, p. 277). As mentioned in the colophon of his *Āloka*, his patron at that time is Dharmapāla.
- [12] Obermiller: 1933a, pp. 9–11.
- [13] Basham: 1959, p. 70.
- [14] Snellgrove: 1987–2, p. 430.
- [15] Chattopadhyaya: 1980, p. 274: “Immediately after ascending the throne, the king [Dharmapāla] invited the teachers of Prajñā-pāramitā. He had great reverence for Haribhadra in particular. This king built in all about fifty centres for the Doctrine, of which thirty-five were centres for the study of the Prajñā-pāramitā. He also built the Śrī *Vikramaśīla vihāra.” Concerning this account, see Joshi: 1977, p. 36: “Archaeological finds have borne out, to a great extent, the truth of these statements.”
- [16] Also called Buddhajñānapāda.
- [17] Obermiller: 1964–2, p. 159.
- [18] First: Tucci: 1932, p. 6; Wogihara: 1932, p. 5; Vaidya: 1960, p. 270. Second: Tucci: 1932, p. 312; Wogihara: 1932, p. 491; Vaidya: 1960, p. 428. For these citations I am indebted to my colleague John Newman.
- [19] Traditional biography given in Walleser: 1923.
- [20] Suzuki: 1968, p. 121–122: “The doctrine of Śūnyatā constituting the keynote of the Prajñāpāramitā is really the foundation of all the Mahayana schools of Buddhism including even the Yogācāra.”
- [21] We need here only mention Potter: 1963, whose characterization of Madhyamaka as a “leap theory” (pp. 113–114) betrays a misunderstanding of Nāgārjuna’s method. Suzuki: 1968 seems to share this opinion, as on p. 55: “The Prajñāpāramitā is a system of intuitions. Its thorough understanding requires a leap from logic to the other shore;” p. 65: “an unsurpassable gap between philosophy and the

- teaching of the *Prajñāpāramitā*,” and p. 81: “the fundamental mystery of human life which is too deep for the intellect to fathom”.
- [22] See Chattopadhyaya: 1980, pp. 154–175, especially p. 166: “Before him [Asanga], even during the time of the most extensive spread of the Mahāyāna monks did not reach ten thousand. Even in the days of Nāgārjuna, most of the monks were [Hīnayāna] *śrāvakas*. During the time of this *ācārya*, the number of Mahāyāna monks reached tens of thousands.” Also see Obermiller: 1964–2, pp. 136–147, esp. p. 142: “And the Mahāyānistic Doctrine became greatly spread owing to him [Asanga].”
- [23] Anacker: 1984, p. 14: “the name ‘Yogācāra’, ‘practice of Yoga’, indicates the primary importance of meditation for this method”; and p. 194: “Yogācāra... a therapeutic course of action rooted in meditation.”
- [24] A typical reaction to Madhyamaka is expressed in Chang: 1983, p. 272: “What is the use of practice, since all dharmas are empty?”
- [25] See Eliade: 1973, p. 162: “Arāḍa Kālāma taught... Sāṃkhya... and Udraka Rāmaputra expounded... Yoga.” Also Obermiller: 1964–2, pp. 31–32 indicates that Kālāma’s attainment consisted of what in Buddhist cosmology becomes the sphere of nothingness in the formless realms, while Udraka’s corresponds to the sphere of neither consciousness nor unconsciousness.
- [26] Using Christian terminology, we might call it the “allegorical meaning.” This idea has been extremely useful to all religious traditions, since it enables them to maintain the authority of certain texts even while flagrantly ignoring what these texts actually say in favor of some more appropriate “allegorical interpretation.” Textual interpretation being what it is, we may imagine the most erudite metaphysical assertions being presented as the allegorical meaning of a laundry list.
- [27] See Cowell: 1981–4, p. 82.
- [28] Conze: 1978b, p. 28.
- [29] Amano: 1983b, 1985, 1986, 1987.
- [30] References in Amano: 1975, p. v; 1983b, p. 1. Conze: 1978b, p. 113 lists this as “Manuscript from Nepal. (In Rome).”
- [31] Thurman: 1984, p. 73.
- [32] Obermiller: 1933a, pp. 9–11 gives a list of these texts.
- [33] See Katz: 1982, pp. 279–280. Also Suzuki: 1968, p. 150, speaking of the rise of Mahāyāna, says: “This development had run steadily toward exclusive asceticism on the one hand and toward the elaboration of philosophical subtleties on the other. This meant that Buddhism, instead of being a practical, social, everyday religion, had turned into a sort of mysticism which keeps its votaries on the giddy height of unapproachable abstractions making them refuse to descend among earthly entanglements. Such a religion may be all very well for the elite, for Arhats and Pratyekabuddhas, but it lacks vitality and democratic usefulness when it is kept from coming in contact with the concrete affairs of life.” This same quote could be applied to later Mahāyāna in India, and the Tantric reaction against it.
- [34] Compare Alfred North Whitehead (quoted in Howlett: 1980, p. 146): “Religion

- will not regain its old power until it can face change in the same spirit as does science. Its principles may be eternal, but the expression of those principles requires continual development.”
- [35] Speyer: 1982, p. 218: “In this manner a false doctrine cannot bear strong arguments, because it has no support, and is to be avoided.”
- [36] Eliade: 1973, p. 175: “All the truths revealed by the Buddha must be tested in the Yogic fashion.”
- [37] Conze: 1978b, p. 106.
- [38] And even ordinary psychology. To mention just one of the more famous examples, the Oedipus complex was recognized in Tibet for a millenium before Freud. See Evans-Wentz: 1960, p. 179: “If [about] to be born as a male, the feeling of itself being a male dawneth upon the Knower, and a feeling of intense hatred towards the father and of jealousy and attraction towards the mother is begotten. If [about] to be born as a female, the feeling of itself being a female dawneth upon the Knower, and a feeling of intense hatred towards the mother and of intense attraction and fondness towards the father is begotten.”
- [39] Howlett: 1980, p. 231: “The critical tradition has now largely replaced the ecclesiastical tradition, not by disputing its tenets but exactly as [Cardinal] Newman foresaw- ‘by the superior worth and persuasiveness of its own.’”
- [40] Compare Pierre Bayle (17th century, quoted in Howlett: 1980, p. 135): “Dogma, not error, is the foe of truth. Error can be corrected. Dogma cannot because it is declared to be true on the basis of authority. The mind is full of prejudice. Superstition is the common enemy of both knowledge and faith.” Also H. Nakamura: 1986, p. 562: “Mahāyāna Buddhism... posed no opposition to science, because [its] standpoint was flexible with regard to dogmas and found no contradiction to scientific attempts.” We would prefer to change his use of the past tense in the foregoing to the present tense, since Mahāyāna Buddhism is still very much a living tradition.
- [41] As noted in Reat: 1983, pp. 473–474: “According to Theravāda Buddhism, if one understands Buddhism, one becomes a Buddhist simply because one recognizes Buddhism as being true. If one is not a Buddhist, on the other hand, it is only because one has not understood Buddhism... All world religions, however, share to some degree with Theravāda Buddhism the conviction that true understanding is tantamount to conversion.”
- [42] Charles Townes, quoted in Howlett: 1980, p. 255.
- [43] Any more than there can be any guarantee that the sun will rise tomorrow.
- [44] Whether this was Śākyamuni’s opinion as well (one of the primary points made in Katz: 1982 is that it was not) is irrelevant to the main point here, that the early tradition did make this distinction very clearly.
- [45] The word “bodhisattva” was of course not new to Buddhism, but prior to the Mahāyāna it had been restricted for use concerning the previous lives of Śākyamuni, as in the Jātaka tales (see Cowell: 1981).
- [46] Matthew 5:48.

- [47] Paul says "I do not the good that I want, but the evil that I do not want," (Romans 7:19) indicating that he feels himself powerless to prevent what he knows is wrong.
- [48] Howlett: 1980, pp. 82–83, notes that Augustine's influence led to "the collapse of critical thought in the West." We may speculate in passing that Augustine's theory of dual predestination, where some are saved and others aren't, may have had some connection with the political situation in his day, where some were Roman citizens, entitling them to special privileges and superior status, while the rest, being non-Romans, were in an inferior position.
- [49] Passmore: 1970, pp. 85–86: "Most fundamental of all, however, in forming Christian attitudes to perfectibility is that feeling which underlies so much Christian teaching, that man is by nature guilty, sinful, in such a way and to such a degree that not even Christ's sacrifice, although it saved man from the worst consequences of his sin, could wholly perfect him." Compare Altizer: 1983, p. 359: "A full and actual use of self-consciousness first historically appears in Paul's letters, and here it is a negative language, indeed, a self-negating language, as the 'I' of self-consciousness knows itself as a sinful and guilty conscience and consciousness, a carnal or fleshly 'I' that is wholly and totally imprisoned by sin. For the first time in history a full and total impotence of the will is now manifest and actual at the center of consciousness, and that impotence is the site of the dawning voice of self-consciousness, a lacerated and self-lacerating voice which can speak only by speaking against itself."
- [50] Passmore: 1970, p. 14: "Luther vehemently rejects the view that, in their earthly life, men can achieve perfection;" and p. 134: "for orthodox Protestantism... human corruption is too profound to be entirely healed." This rather dim view of human potential is shared by Aquinas, who held that "no man can achieve perfection in this life, no matter how hard he tries and however much God helps him" (quoted in Passmore: 1970, p. 103).
- [51] This serves to emphasize the point made earlier, that instead of considering religion under the usual classification into different traditions such as Buddhism, Christianity, and so forth, we will do better to group similar types of religion from different traditions together, leading to faith-oriented religion, path-oriented religion, mysticism, and so forth. H. Nakamura: 1986, p. 470: "one needs to be critical, as Paul Tillich has said, of any disposition to present any one religious tradition in narrow, static terms of a particular type."
- [52] R. Brown: 1958, p. 191: "St. Francis... utterly transformed himself into Jesus through love and compassion."
- [53] As noted in R. Brown: 1958, p. 281: "There are seven degrees in contemplation: fire- unction- ecstasy- contemplation- taste- rest- glory."
- [54] As indicated in a saying of Brother Giles, a companion of St. Francis (quoted in R. Brown: 1958, p. 271): "Men fail to attain perfection because of their own negligence."
- [55] With the added proviso that within contemporary Buddhism, salvation by faith

- constitutes a large component of Japanese Buddhism. Debates in Japan about jiriki and tariki have their analogue in the ongoing debate within Christianity between supporters of Pelagius and Augustine respectively. See H. Nakamura: 1986, p. 370.
- [56] In English, everything from *Piers Plowman* and *Pilgrim's Progress* up to the latest self-help manuals; in Buddhism, Śāntideva's *Bodhicāryāvatāra*, Kamalaśīla's *Bhāvanākramas*, Atiśa's *Bodhipathapradīpa*, and the lam rim literature which developed in Tibet.
- [57] This has been recently pointed out to me quite convincingly by my colleague John Makransky.
- [58] There are a number of places where Haribhadra quotes from other texts, the sources of which I have been unable to locate. This task is rendered more difficult by the fact that Haribhadra's citation of a particular passage (where I have been able to locate its source) is often inaccurate.
- [59] Especially in the later period in which Haribhadra was active.
- [60] Except for the various "parts" (measures of length) noted in rGyal Tshab's text, retained in my translation as PART ONE, PART TWO, and so forth, concluding with PART FIVE.
- [61] Conze: 1954b.
- [62] Obermiller: 1933a and b in particular.
- [63] Sherburne: 1983, p. 70: "Asanga is a Bodhisattva of the third level."
- [64] I.e., Maitreya.
- [65] The title Ārya implies that he had attained the path of vision or *darśana-mārga*.
- [66] I.e., Vasubandhu.
- [67] Sherburne: 1983, p. 84n: "The title 'Reverend' (bstun pa, bhadanta) is especially reserved for outstanding Discipline [Vinaya] commentators."
- [68] I.e., the path of accumulation, thus not equalling the realization of Ārya Vimuktisena.
- [69] I.e., Reverend Vimuktisena.
- [70] Haribhadra here invites critical examination of his treatise.
- [71] Tib. མཚམས་སྦྲུང་བ་ , literally, joining the boundaries.
- [72] Tib. ཚིག་དོན་ , lit. the meaning of words.
- [73] The three omnisciences: omniscience (*sarvajñatā*), path - omniscience (*mārgajñatā*), and overall omniscience (*sarvākārajñatā*).
- [74] The four kinds of Āryan persons: Buddhas, bodhisattvas, *pratyeka-buddhas*, and *śrāvakas*, divided into three classes in this case (see below).
- [75] The three classes of *śrāvakas* (including *pratyeka-buddhas*), bodhisattvas, and Buddhas.
- [76] Tib. གཞི་ , ལམ་ , and རྣམ་པ་ , respectively
- [77] The three forms of knowledge: *śruta-mayī*, *cintā-mayī*, and *bhāvanā-mayī prajñā*. See Sakaki: 1973, 1551–1553.
- [78] This is a synonym for the Hīnayāna omniscience, *sarvajñatā*.
- [79] Or path-omniscience, of the bodhisattvas.
- [80] Or "disciplined," Tib. བསྐྱམས་པའི་སྐྱུ་ཅན་ . Tripāthī: 1977, p. 5, line 18; Amano:

- 1975: p. 7.
- [81] I.e., in the *Abhidharma* literature. That is to say, this treatise will merely repeat what has been said before.
- [82] Since this treatise only includes the solutions without specifying which problems they apply to.
- [83] Again, one cannot know which aspects apply to which bases.
- [84] All three: bases, remedies, and aspects
- [85] The *25,000 Verse Perfection of Wisdom*
- [86] Conze: 1975b. pp. 518–519
- [87] Four aspects for each of the four truths.
- [88] Skt. *sarvajñatā*. The explanatory value of this quote is rather obscure.
- [89] In this quote, “manifest the limit of complete purity” refers to the full and final attainment of the result of the various paths. That is to say, the bodhisattvas must not abandon other beings for the sake of their own personal salvation.
- [90] Tib. རྣམ་པ་ .
- [91] Tib. ཉམས་ .
- [92] Tib. མཚན་མ་ .
- [93] I.e., the *8000 verse Perfection of Wisdom Sūtra*, translated in Conze: 1975a.
- [94] The realization of *puḍgala-nairātmya* which characterizes Hīnayāna (at least according to Mahāyāna).
- [95] Imprints or traces of delusions.
- [96] An alias for Maitreya, the reputed author of the root text
- [97] Tib. འབྲེལ་བ་ཁོང་ན་ཡོད་པ་ .
- [98] Referring to the *Prajñāpāramitā Sūtra*.
- [99] Das: 1983, p. 426
- [100] Tib. ཕྱི་རེལ་པ་ , Das: 1983, p. 835, meaning non-Buddhists.
- [101] E.g., *śrāvakas* and *pratyeka-buddhas*
- [102] The perfections (Skt. *pāramitās*), variously six and ten
- [103] The first bodhisattva stage or ground, Skt. *Pramuditā*
- [104] Tib. བསམ་པ་དམ་བཅའ་ , (rGyal Tshab: 1980, p. 73.2).
- [105] Tib. ལྷན་པའི་དམིགས་པ་ , (rGyal Tshab: 1980, p. 73.20).
- [106] Or the *nirvedha-bhāgīya*, a synonym for the *prayoga-mārga*. See Obermiller: 1933a, p. 115.
- [107] Skt. *ālambana*, Tib. དམིགས་པ་ , Conze: 1954b. p. 4 gives “objective supports.”
- [108] The common synonym for *pratyeka-buddhas*. See Conze: 1945b, p. 3.
- [109] I.e., *nirvāṇa*.
- [110] I.e., *saṃsāra* and *nirvāṇa*.
- [111] Obermiller: 1931, p. 93n states that this verse is similar to *Mahāyāna Sūtrālamkāra* verse IX. 60. However, an examination of their respective contents reveals significant differences. See Thurman: 1979, p. 97.
- [112] The opening words of the first verse of the following chapter.
- [113] Which is its cause.
- [114] For the particular place of this verse within the Tibetan tradition, see Sparham:

1987. For a fuller discussion of the place of *bodhicitta* within Buddhism, see Joshi: 1971.

- [115] This dispute depends upon the *Abhidharma* distinction between primary minds and their constituent mental factors.
- [116] That is to say, here the primary mind of enlightenment, or *bodhicitta*, is indicated by means of its cause, the mental factor of desiring and striving for virtuous qualities.
- [117] I.e., the three versions of the *Prajñāpāramitā Sūtra*.
- [118] This is an instance of what is elsewhere referred to as the “three *maṇḍalas*,” which refers to the fundamental discrimination of any action into three separate components: the agent of the action, the action itself, and the recipient of the action. See Tracy: 1987, pp. 10 and 28 for a similar understanding of the process of interpretation. In the Buddhist view, this distinction is ultimately invalid, and most bodhisattva practices are to be carried out without acknowledging the inherent reality of this division, which is referred to as the “complete purity of the three *maṇḍalas*.”
- [119] Skt. *anupalabdhi*, Tib. མི་དམིགས་པ་ .
- [120] As noted in Conze: 1978b, p. 102, this verse is similar to the *Mahāyāna Sūtrālamkāra* IV. 15-20. See Thurman: 1979, pp. 37-38. Conze further states that these lists of varieties of *bodhicitta* go back to the *Akṣayamati-paripṛcchā*, for which see Chang: 1983, pp. 415-424. However, in Chang’s translation, none of the types or similes of *bodhicitta* which comprise the imagery of this verse and its parallel in the *Sūtrālamkāra* is mentioned.
- [121] This word is most commonly translated as “meditation,” “meditative concentration,” and so forth. It is in fact the original for the later “Zen,” a Japanized pronunciation of the Chinese homophonic “Ch’ an.”
- [122] See Conze: 1967a, p. 302.
- [123] Tib. དགེ་བའི་བཤེས་གཉེན་ , often abbreviated as *ge-she*, used as a common term of respect towards one’s teacher in Tibetan Buddhism. Also signifies the holder of a monastic degree.
- [124] Tib. ཡིད་བཞིན་གྱི་ཚོ་རྒྱུ་ , a common Tibetan nickname for the Dalai Lama.
- [125] *kleśa* and *jñeya āvaraṇa*.
- [126] Lit., those who are to be subdued.
- [127] Lit. accomplishing the benefit of.
- [128] First of the twelve deeds of a Buddha.
- [129] A synonym of the path of accumulation, *sambhāra-mārga*.
- [130] A synonym of the path of preparation, *prayoga-mārga*.
- [131] Skt. *pramuditā*.
- [132] Lit. are possessors of the spheres of activity of. .
- [133] Usually referred to as the path of no more learning, *asaikṣa mārga*.
- [134] Skt. *avarāṇā*, Tib. བདམས་ངག་ .
- [135] Skt. *anupalambha-yogena*, Tib. མི་དམིགས་པའི་རྒྱུ་གྱིས་ .
- [136] Skt. *svabhāva*, Tib. རང་བོ་ཉིད་ .

- [137] Skt. *phalastha*, Tib. འབྲས་བུ་ལ་གནས་པ་ , lit. (those who) abide in the result.
- [138] Skt. *pratipannaka*, Tib. ལྷགས་པ་ .
- [139] Tib. དབང་པོ་རྒྱལ་པོ་ .
- [140] Skt. *abhisamṣkāra*.
- [141] Das: 1983, p. 1108.
- [142] Tib. ཚོས་དང་རྗེས་སྲུ་གེས་པའི་བཟོད་པ་ , lit, dharma and subsequent patience of knowledge. Each of the four truths has these four aspects: dharma-patience, dharmaknowledge, subsequent patience, and subsequent knowledge, thus making 16 in all
- [143] As a magician creates an illusion without becoming attached to it as real, so the yogi can meditate on phenomena without believing in their reality.
- [144] The fourth truth.
- [145] The third truth.
- [146] Skt. *drṣṭa-dharma-śamaḥ*, Tib. མཐོང་བ་ཡི་ཚོས་ལ་ཞི་ , Conze: 1954b, p. 12: “appeased in this very life.”
- [147] It is extremely difficult to distinguish twenty different categories simply from reading the words of this verse without relying on the commentary. Conze: 1957, pp. 31-32 gives a discussion of the difficulties of this particular verse.
- [148] Buddha.
- [149] Tib. རབ་ཀྱི་མཐར་ཕྱིན་པ་ཐོབ་པ་ .
- [150] Tib. གཟུང་བ་དང་འཛིན་པ་ , lit., what is grasped and what grasps.
- [151] Skt. *ālambana*. Tib. དམིགས་པ་ .
- [152] Skt. *ākāra*, Tib. རྣམ་པ་ .
- [153] Skt. *satyādharmaḥ*, Tib. བདེན་པའི་རྟེན་ཅན་ , Conze: 1954b, p. 14: “act as the substratum of the (four) truths.”
- [154] Conze: 1954b, p. 14: “rise and fall.”
- [155] Skt. *viśṭhāṣṭhitī*, Tib. གནས་སྲུལ་དང་གནས་ , Conze: 1954b, p. 14: “absence of an either discontinuous or continuous existent.”
- [156] Skt. *nirvikalpa-jñāna*.
- [157] The practitioners.
- [158] Dharmas and their emptiness.
- [159] Lit. “in front of the being possessing observation.”
- [160] This final phrase should be retroactively applied to the previous verses which dealt with the four degrees of heat and so forth.
- [161] Tib. སྐལ་བ་ , meaning something like “luck.”
- [162] Tib. འཛིན་རྟེན་པའི་ཚོས་ .
- [163] Tib. ཚོས་ཅན་ , Skt. *dharmīn*, lit, “that which possesses the dharma.”
- [164] Tib. ཚོས་ , Skt. *dharmā*.
- [165] Verse 27ab.
- [166] Amano: 1975, pp. 44-45 gives this as a quote from Dharmakīrti’s *Pramāṇavārttika*, 3.61-62.
- [167] In verses 25-26.
- [168] Tib. གཟུང་བ་ , lit “what is grasped.”
- [169] Tib. འཛིན་པ་ , lit. “that which grasps.”

- [170] Skt. *āyadvāra*, Tib. རྩེ་བའི་མྱོ་ , Conze: 1967a, p. 109; Edgerton: 1985, p. 101.
- [171] Translated subsequently as “relativity.”
- [172] Lit., “the four conceptualizations and the four *nirvedha-bhāgīya* according to enumeration are possessors.”
- [173] Again, verses 25-26.
- [174] Conze: 1945b, p. 18 has “the state of being able to overlook the difference between the two (i.e. between antidotes and harmful states).” Skt. *tayoḥ paryuṣayogasya*.
- [175] Tib. འཇིག་རྟེན་པའི་དངགས་ཀྱིས་ .
- [176] Skt. *ālambana*, Tib. དམིགས་པ་ , Conze: 1967a, p. 112: “objective supports.”
- [177] See Conze: 1957, p. 33 for a clarification of his translation of this verse.
- [178] See Edgerton: 1985, p. 287.
- [179] Skt. *upādāna skandha*, Edgerton: 1985, p. 145.
- [180] Skt. *smṛty-upasthāna*, Edgerton: 1985, p. 614.
- [181] Skt. *samuddeśa*, Tib. ཚེད་དུ་བྱ་བ་ , Conze: 1967a, p. 410: “program.”
- [182] Skt. *prasthāna*, Tib. འཇུག་པ་ .
- [183] Skt. *gatopālabha-yoge*, Tib. དམིགས་པ་མེད་དང་ལྡན་པ་ , lit. , “possessing perception which has gone.” Conze: 1954, p. 20: “the absence of devotion to a basis.”
- [184] Skt. *samāpatti*, Tib. ལྷོམ་པར་འཇུག་པ་ .
- [185] Conze: 1954b, p. 21 gives their number as 43.
- [186] See Obermiller: 1933c for more information about these 20 varieties, and their correlation to the stages of path.
- [187] Skt. *parikarma*, Tib. ཡོངས་སུ་སྦྱོང་བ་ . See Edgerton: 1985, p. 320 preparations; Conze: 1967a, p. 242 preparations.
- [188] Skt. *sad-dharmālanbanaiṣaṅā*, Tib. དམ་ཚམས་དམིགས་པ་ཚོལ་བ་ , Conze: 1954b, p. 22: “he searches for objective support from the true Dharma.”
- [189] Conze: 1954, p. 23: “does not assume a basis with reference to the own-being.”
- [190] Skt. *nirāmiṣa*. See Edgerton: 1985, p. 299.
- [191] Skt. *dhūta*. See Edgerton: 1985, p. 286.
- [192] Skt. *nirvṛt*, Tib. ལྷུང་ན་འདས་ , Conze: 1954b, p. 24: “disgust.”
- [193] Skt. *anaṣṭeṣate*. See Monier-Williams: 1982, p. 56.
- [194] Skt. *ādinava*. See Edgerton: 1985, p. 94.
- [195] Due to jealousy.
- [196] Lit. “hearing,” Skt. *śruta*.
- [197] Skt. *daurmanasya*, Tib. མི་དགའ་བ་ , lit. unhappiness.
- [198] Conze: 1954b, p. 26: “settling down in views on.”
- [199] Skt. *dharmāṅām ekadheraṅā*, Tib. ཚོས་རྣམས་རྣམས་པ་གཅིག་དུ་སྦྲུན་ , Conze: 1954b, p. 26: “one single flow of dharmas.”
- [200] Skt. *saṃjñā*, Tib. འདྲ་ཤེས་ . See Conze: 1967a, p. 396 perception; Edgerton: 1985, p. 551–2.
- [201] Skt. *satkāya-dṛṣṭi*. See Conze: 1967a, p. 396; Edgerton: 1985, p. 553.
- [202] This word not in Skt.
- [203] Skt. *ruta*. Tib. རྩེད་ .
- [204] Skt. *pratibhāna*, Tib. ལྷོབས་པ་ , Conze: 1954b, p. 27: “ready speech.”

- [205] This sudden introduction of nine completely different stages at this point suggests an attempt to harmonize doctrines which were originally quite distinct. See Dayal: 1975, pp. 270ff for a discussion of different systems of stages within Indian Mahāyāna.
- [206] Quote untraced.
- [207] I.e., the path of meditation.
- [208] Skt. *mārga-jñatā*, Tib. ལམ་ཤེས་པ་ཉིད་ .
- [209] Skt. *dhyāmīkaraṇa*, Tib. མོག་མོག་པོར་མཛད་ . See Edgerton: 1985, p. 287.
- [210] Skt. *pratiniyama*, Tib. རོ་སོར་ངེས་པ་ . See Monier-Williams: 1982, p. 666.
- [211] Skt. *tri-yāna-vyavasthānam ābhiprāyikaḥ na lakṣaṇīkam*, source not traced.
- [212] “Attachment” not in Skt.
- [213] Tib. རྟོན་འགོ་བ་ , Skt. *ūpasarga*. Tripāṭhī: 1977, p. 51, line 5; Amano: 1975, p. 84.
- [214] Conze: 1954b, p. 32: “not taking them as a basis.”
- [215] Skt. *buddhena buddhvā*, Tib. སངས་རྒྱལ་གྱིས་མཁྱེན་ནས་ , Conze: 1954b, p. 32: “when he has known enlightenment.”
- [216] Lit., “mutually different emptinesses.”
- [217] Skt. *upalambha-yogenāvasthānan*, Tib. དམིགས་པའི་ཚུལ་གྱིས་གནས་པ་ .
- [218] Skt. *pramāṇa-puruṣa*, Tib. ཚད་མའི་སྤྱིས་བྱ་ , reminiscent of Dignāga’s famous description of the Buddha.
- [219] Skt. *āgama*, Tib. ལུང་ .
- [220] Skt. *śrāvakāḥ paropadeśa-sāpekṣāḥ svabodhim budhyante parāṃś ca sālāpa-dharma-deśanayā kuśale pravartayanti*. Source not traced.
- [221] By others.
- [222] Lit. “regarding truth and truth.”
- [223] Tib. ཕན་ཡོན་ , Skt. *anuśamsa*.
- [224] Skt. *aiḥikamutrika*, Tib. འདི་དང་གཞན་པའི་ .
- [225] Skt. *paramparaḥ paryāyeṇāvasthiter*, Tib. ཕན་ཚུན་རྣམ་གུངས་གྱིས་གནས་པར་ literal-ly “not abiding as mutually specified.”
- [226] I.e., in *prajñāpāramitā*.
- [227] Skt. *niḥsvabhāvādhimokṣa*, Tib. རོ་བོ་ཉིད་མེད་པར་མོས་པ་ .
- [228] Lit., “even a little.”
- [229] Not traced.
- [230] It is unclear how this passage is supposed to refute the previous objection.
- [231] Conze: 1954b, p. 37: “no occasion for attacks.”
- [232] Lit. “not being an object of the accomplishment of injuries by others.”
- [233] Skt. *stutiḥ stobhaḥ praśaṃsā*, Tib. བསྟོད་པ་དང་བཀྟར་བ་དང་ནི་བཟླགས་པ་ , Conze: 1954b, p. 39: “praise, eulogy, glorification.”
- [234] The three times = the past, the present, and the future.
- [235] Skt. *sarvasyānabhisamskṛtiḥ*, related by Obermiller: 1931, p. 253n to *Ratnagotravibhāga* II.51.
- [236] Skt. *adhīṣṭhāna*, Tib. has ཐྲིབས་གྱིས་ནོན་པ་ , “being oppressed by the darkness.” Conze: 1954b, p.42 gives “being under the influence of Mara.”
- [237] This appears to refer to the other division of the uncontaminated path of

meditation, that of attainment.

- [238] And thus the purity of Buddha will not be endless.
- [239] Nāgārjuna, *Mūla-Madhyamaka-Kārikā*, 24. 18ab: *Yah pratītyasamutpādaḥ śūnyatām pracakṣmahe*, in Kalupahana: 1986, p. 339.
- [240] Skt. *caryā-samjñā*, Tib. རྩོད་པའི་འདུ་གིས་ , Conze: 1954b, p. 44: “false notions about the practice.”
- [241] In one respect.
- [242] Repeating the last phrase of the previous verse.
- [243] Conze: 1954b, p. 45: “hard to understand because (its intuition is reached by) the annulment of sight-objects (and of all other objects of empirical consciousness).”
- [244] Skt. *prayoga*, Tib. རྩོར་བ་ .
- [245] Skt. *vibhāvanā*, Tib. རྣམ་པར་བསྐྱེལ་པ་ .
- [246] Skt. *yathābhavyam*, Tib. སྐལ་བའི་བཞིན་ , Conze: 1954b, p. 46: “which corresponds to the merits (acquired by the meditator).”
- [247] Like a dream.
- [248] Like an illusion.
- [249] Like a mirage.
- [250] Like an echo.
- [251] Like a reflection.
- [252] Like a city of *gandharvas*.
- [253] Like emanations.
- [254] Skt. *amananā*, Tib. རྣོམ་མེད་པ་ . Conze: 1967a, p. 312 gives preconception; also see Edgerton: 1985, p. 417; and Monier-Williams: 1982, p. 783.
- [255] Skt. *lepa-varjitaṃ*, Tib. ཚགས་པ་ལྷུངས་པ་ , Conze: 1954b, p. 47: “without (any) pollution.” See Edgerton: 1985, p. 463; Monier-Williams: 1982, p. 902.
- [256] Skt. *apāya*, Tib. རྩོད་སྲིང་ . Edgerton: 1985, p. 46.
- [257] Conze: 1954b, p. 48: “non-genesis of the cognition of entities and their verbal expressions as two separate items.”
- [258] Skt. *tucchatvā*, Tib. མ་ཡིན་པ་གསོག་ཉིད་ .
- [259] Skt. *upakleśa*. Edgerton: 1985, p. 134.
- [260] Skt. *praṇīta*. Edgerton: 1985, p. 360.
- [261] Skt. *niḥsaraṇa*. Edgerton: 1985, p. 310.
- [262] Skt. for 2 is *anutpāda*, for 12 *anutpatti*.
- [263] I.e., complete purity.
- [264] Skt. *parikalpa*.
- [265] Skt. *alakṣaṇākāra-svabhāva*.
- [266] Skt. *bhājana-loka*. See Edgerton: 1985, p. 408. It refers to the world apart from sentient beings.
- [267] Skt. Buddhahood.
- [268] Skt. *samyak-prahāṇa*.
- [269] To express this more simply, one abandons vice which has been produced, does not produce any further vice which is not yet produced, increases what virtue has

- already been produced, and produces virtue which has not already been produced.
- [270] Skt. *ṛddhipāda*. Edgerton: 1985, p. 151–2; Conze: 1967a, p. 137.
- [271] Skt. *saṃskāra*.
- [272] Skt. *bodhyaṅga*. Edgerton: 1985, p. 403; Conze: 1967a, p. 303.
- [273] Skt. *praśrabdhī*, Tib. འིན་རྒྱུངས་པ་ . Also “suppleness.”
- [274] Skt. *nirmāṇa*, Tib. ལྷལ་པ་ . Edgerton: 1985, p. 302; Conze: 1967a, p. 229.
- [275] Skt. *sthānāsthāna*, Tib. བནས་དང་བནས་མ་ཡིན་པ་ . Edgerton: 1985, p. 610.
- [276] Skt. *pratisaṃvid*. Edgerton: 1985, p. 370; Conze: 1967a, p. 278.
- [277] Skt. *ravita*, Tib. ཅ་ཙོ་ .
- [278] I.e., worthy recipients of this teaching.
- [279] Obermiller: 1931, p. 147n connects this verse with *Ratnagotra-vibhāga* I.22.
- [280] Skt. *prayoga*, Tib. ལྷོར་བ་ . Conze: 1967a, p. 286 gives exertion, endeavour.
- [281] Skt. *rūpādiṣv anavasthānāt*, Tib. བརྒྱབས་ལ་སོགས་ལ་མི་བནས་ཕྱིར་ , Conze: 1954b, p. 50: “One does not insist on the reality of the skandhas.”
- [282] Conze: 1954b, p. 52, says about this last point: “the Bodhisattva fixes a certain time, such as a month, or a year, which he will devote to the study of the *Prajñā-pāramitā*.”
- [283] Skt. *udāra*, Tib. ལྷ་ཆེན་པོ་ .
- [284] Skt. *kathā-kathana*, Tib. བཏམ་བཟོན་པ་ .
- [285] Skt. *dauṣṭhulya*, Tib. བནས་ངན་ལེན་ .
- [286] Skt. *hetu-bhramśa*.
- [287] “Full loyalty to” from Tib., not in Skt.
- [288] Skt. *dhūta-guṇa*.
- [289] Skt. *dharmatā*, Tib. ཚོས་ཉིད་ .
- [290] I.e., danger
- [291] That is to say, the teacher (“explainer”) pays attention to lay disciples, which makes his pupil (the “listener”) jealous.
- [292] Conze: 1954b, p. 58: “affirmations.”
- [293] From the verse.
- [294] Again, from the verse.
- [295] Skt. *akṛtakatvayoḥ*, Tib. བྱིད་མེད་ , Conze: 1954b, p. 60: “(all dharmas) have not been made by an agent.”
- [296] Skt. *pratīpat*, Tib. ལྷོག་པ་ , Conze: 1954b, p. 61: “progress.”
- [297] Tib. thus, Skt. takes “humans” to go with “goal” or “resting place,” *layanam nr̥ṇām parāyaṇam*.
- [298] Skt. *parāyaṇam*, Tib. དུས་དང་གཉེན་ , Conze: 1954b, p. 61: “final relief.”
- [299] Skt. *yaścimam gati-kāritram*, Tib. ཐ་མ་རྟེན་གྱི་མཇེད་པ་ , Conze: 1954b, p. 62: “finally there is the activity of being a means (or route) to salvation.” Obermiller: 1931, p. 200n connects this verse with *Ratnagotra-vibhāga* I.70 (numbered by Obermiller as I.67. See Takasaki: 1966, p. 253 and Z. Nakamura: 1961, p. 101).
- [300] Obermiller: 1931, p. 198n, connects this verse with the commentary on *Ratnagotra-vibhāga* I.68 (numbered by Obermiller as I.65. See Takasaki, op. cit., p. 251 and Nakamura, op. cit., p. 97).

- [301] Skt. *anupalambhakaḥ*, Tib. མི་དམིགས་ , Conze: 1954b, p. 62: “it offers no basis.”
- [302] Skt. *agati*, Tib. འགྲོ་མེད་ , Conze: 1954b, p. 63: “without a resort.”
- [303] Skt. *mokṣa-bhāgīya*. Conze: 1967a, p. 326.
- [304] Skt. *sva-parādhāraṃ satya-jñānaṃ tathā kṣamā*, Tib. རི་བཞིན་བཟོད་པ་ནི་རང་གཞན་རྟེན་ཅན་ བདེན་གཤམ་པ་ , Conze: 1954b, p. 66: “Patience when he establishes both himself and others in the cognition of the (four holy) Truths.”
- [305] Skt. *kṣaṇa*, Tib. །དལ་ . Edgerton: 1985, p. 198. Conze: 1954b, p. 66: “inauspicious rebirth.”
- [306] Skt. *akāṅkṣaṇa*.
- [307] Conze: 1954b, p. 67: “he does not meet with any of the five hindrances.”
- [308] Ibid., p. 67: “no crookedness in his heart.”
- [309] Skt. *nivaraṇa*, Tib. སློབ་པ་ . Edgerton: 1985, p. 311.
- [310] This word not in Skt.
- [311] Skt. simply *sahasra*, one thousand. Conze: 1954b, p. 67 gives 80,000 in parentheses.
- [312] Skt. *dhūta-guṇa*, Tib. ལྷུངས་པའི་ཡོན་ཏན་ . Edgerton: 1985, p. 286.
- [313] Conze: 1954b, p. 68: “mastery over the limbs of the (four) trances.”
- [314] Skt. *kāma-sevābhyupāyikī*, Tib. འདོད་ལ་སྦྱོང་ལ་ཐབས་མཁས་ , Conze: 1954b, p. 69: “circumspect in the use of pleasant things.”
- [315] Skt. *yogānuyoga*, Tib. སྦྱོར་དང་རྗེས་སུ་སྦྱོར་ . Conze: 1954b, p. 69: “occupied or preoccupied.”
- [316] Skt. *dharmasyāṇor alabdhatā*, Tib. ཚོས་ནི་དུལ་ཚམ་མི་དམིགས་ཉིད་ , Conze: 1954b, p. 69: “does not grasp at even the least dharma.”
- [317] Skt. *rāgādi*. Tib. here (Tripāṭhī: 1977, p. 109 line 16; Amano: 1975, p. 183) has རྫོང་གྲིང་ , meaning “city, town.”
- [318] Skt. *nāgrhīta-viśeṣaṇā viśeṣye buddhir utpadyate*, source not traced.
- [319] Skt. *samāropāpavāda*, Tib. འདོགས་དང་སྐྱར་བ་ , Conze: 1954b, p. 70: “attribution and negation.”
- [320] Skt. *vikalpa-kleśā bodhisattvā*, source not traced.
- [321] Skt. *audārikan tamaḥ sūkṣmeṇālokena sūkṣmaṅ cādhimātreṇa hanyata*, source not traced.
- [322] Skt. *krpā-niṣyanda-bhūtās te saṃvṛtyābhimatā muneh*, Tib. ཀུན་རྫོབ་དུ་ནི་སྐྱགས་བཙུ་བའི་བྱ་ མཐུན་དེ་དག་སྐབས་པ་བཞིན་ , Conze: 1954b, p. 71: “In a conventional sense, (however), they are admitted as proper outpourings of the Sage’s pity.”
- [323] Skt. *anālabhana-mahākaruṇā-svabhāva-dharmadhātu*, Tib. དམིགས་པ་མེད་པའི་སྐྱགས་རྗེ་ཚེན་ པོའི་རང་བཞིན་གྱི་ཚོས་ཀྱི་དབྱེངས་ .
- [324] Skt. *artha-kriyā*, Tib. དོན་བྱེད་པ་ .
- [325] Skt. reverses the order, “enlightenment is not connected to mind...”
- [326] Skt. *eka-vi-jñāna-samtatayaḥ sattvā*, source not traced.
- [327] Skt. *varti*, Tib. སློང་པོ་ . Monier-Williams: 1982, p. 925.
- [328] Skt. *idampratyaya*, Tib. རྒྱུན་ཉིད་འདི་པ་ . Edgerton: 1985, p. 114.
- [329] Skt. *caryā*, Tib. སྦྱོང་ , Conze: 1954b, p. 72: “the practice.”
- [330] “And their characteristics” not in Skt.

- [331] Skt. *karma-jaṃ loka-vaicitryam*, *Abhidharma-Kośa* 4.1.
- [332] Skt. *ayoniśo-manaskāra*, Tib. ལྷལ་བཞིན་མ་ཡིན་པའི་ཡིད་ལ་བྱེད་པ་ .
- [333] Alternatively, “mistaken ties that bind.”
- [334] Skt. *middhenopahataḥ cittam svaṃne tenāsamam phalam*. *Vimśatika* 18b. See Anacker: 1984, pp. 172, 419.
- [335] Skt. *śātravāṇām atikramah*, Tib. དབྱ་རྣམས་ལས་ནི་འདས་པ་ , Conze: 1954b, p. 75: “overcoming a multitude of enemies.”
- [336] Conze: 1954b, p. 76: “without a basis.”
- [337] Tib. ལྷོར་ .
- [338] This word not in Skt. Tib. དམ་པ་ . In Tripāthī: 1977, p. 121, it is noted that this word also does not occur in the Derge version of this text.
- [339] On this and the next item see W. N. Brown: 1940.
- [340] Skt. *yakṣādy-amanuṣya*. Edgerton: 1985, p. 62.
- [341] Skt. *parākrama*, Tib. ཕ་རྡོལ་གཞོན་པ་ , Tibetan mistranslation.
- [342] Skt. *sarvatra*, Tib. ཚོས་ཐམས་ཅད་ལ་ .
- [343] “By splendor” not in Skt.
- [344] Skt. *aprasarga*. Monier-Williams: 1982, p. 698.
- [345] Skt. *sātmūbhāva*. Monier-Williams: 1982, p. 1200.
- [346] Skt. *lokadhātu-stha-sattva*.
- [347] Skt. *vikalpa*, Tib. རྣམ་པར་རྟོག་པ་ .
- [348] Skt. *grāhyau vikalpau vijñeyāv ayathā-viṣayātmakau*, Tib. གཟུང་བའི་རྣམ་རྟོག་ཇི་བཞིན་ཡུལ་མིན་པའི་བདག་ཉིད་དག་གེས་བྱ་ , Conze: 1945b. p. 81: “The two (false) discriminations of the object cause objects within their range to appear different from what they are in reality.”
- [349] Translation of this passage follows the Sanskrit, and is tentative. The Tibetan has something like this:
Objects in sense of accepting and rejecting the dharmas of bodhisattvas and *śrāvakas* and so forth. Participation and withdrawal with the nature of referring and not referring respectively. Dividing concepts of objects into (those whose) objects are deluded hostile states, they are each of nine types. Since they do not correspond with the thing, there is a mistaken appearance. Thus it should be known that their essences do not accord with their objects.
- [350] Skt. *grāhyau cen na tathā storṥthau kasya tau grāhakau matau*, Tib. གལ་ཏེ་གཟུང་དོན་དེ་བཞིན་ཉིད་དེ་དག་གང་གི་འཛིན་པར་འདོད་དེ་ལྟར་ . The Derge version of this text (as noted in Tripāthī: 1977, p. 124) has དེ་བཞིན་མིད་ . Conze: 1954b, p. 81: “If the objective reality (of objects) is not so (as it appears to the discriminating mind), then two (discriminations) of the subject cannot be considered as related to anything.”
- [351] Translation tentative.
- [352] Conze: 1954b, p. 81: “the progress (which leads to) full attainment.”
- [353] Skt. *jñānasyālambanābhrāntau*, Tib. ཤེས་པའི་དམིགས་པ་མ་འཇུག་ , Conze: 1954b, p. 82: “one is not deceived about the object of cognition.”
- [354] Skt. *avasthā*.
- [355] Skt. *viviktēna viviktānavabodha*.

- [356] The eighth bodhisattva stage.
- [357] Or realization of the illusory.
- [358] Translation follows Skt., *sarvatragādi-gatatvena*, Tib. has རྒྱུ་མཐམས་ཅད་དང་གྲལ་བ་ ཉིད་ཀྱིས་, “because of separation from all impurities.”
- [359] “Selectivity” translates Skt. *upādeyatva*. Monier-Williams: 1982, p. 213.
- [360] Skt. *bhava-sānti-prapātitvān nyūnatve dhigamasya*, Tib. སྲིད་དང་ཞི་བར་ལྷུང་བའི་ཕྱིར་རྟོགས་པ་ དམན་པ་ཉིད་, Conze: 1954b.p.82: “the deficiency in (spiritual) achievement which results when one allows becoming and quietude to fall apart.”
- [361] Skt. *para-pratyaya-gāmitve*, Tib. གཞན་གྱི་རྒྱུན་གྱིས་འགྲོ་བ་, Conze: 1954b, p. 83: “the fact that one goes for help (and instruction) to outsiders.”
- [362] Skt. *pratīpan-mārga*, Tib. ལྷུ་བ་པའི་ལམ་.
- [363] “Of mind” in Tib. only.
- [364] Skt. *sarva - nirvāṇa - paścād*, Tib. ལྷུ་དམ་ལས་འདས་པ་མཐམས་ཅད་གྱི་མཇུག་དུ་.
- [365] Skt. *prajñaptau dharmā-vastuṇaḥ*, Tib. ཚོས་གྱི་དངོས་པོ་བདགས་པ་, Conze: 1954b, p.84: the concept of dharmas as (real) entities.”
- [366] Skt. *dravya-sadbhāvena dharmā-prajñaptau*, Tib. རྗེས་སུ་ཡོད་པ་མེད་པས་ཚོས་མཐམས་ཅད་ བདགས་པ་. Their meaning is opposite, and my translation follows the Sanskrit.
- [367] Skt. *nirantaretara - pratibhāsatvena*, Tib. བར་ཆད་མེད་པ་དང་ཅིག་ཤོས་སུ་སྒྲུང་བ་ཉིད་ཀྱིས་.
- [368] Skt. adds “and so forth” (*ādī*).
- [369] *Madhyānta-Vibhāga* V.19. Anacker: 1984, pp. 263, 457.
- [370] From “who further state” to here not in Skt.
- [371] Skt. *jāta*, Tib. རྩམས་. My translation follows the Sanskrit.
- [372] Skt. *mata*, Tib. གཞུང་ལུགས་.
- [373] This verse is almost identical with *Ratnagotra-vibhāga* I. 154. See Obermiller: 1931, p. 235 (who numbers it as I.152) and Z. Nakamura: 1961, pp. 147-148. Takasaki: 1966, p. 300 calls it “one of the most famous verses in Mahāyānistic literature” and cites nine other places in which it is found. Conze: 1978b, p. 102 notes that “this verse was first elaborated by Aśvaghōṣa, then adopted and transformed by Nāgārjuna, and in that form frequently quoted in Mādhyamika and Vijñānavādin works.”
- [374] Skt. *siṃha-vijṛmbhita*. This *samādhi* is also found in the *Gaṇḍavyūha*, according to Suzuki: 1968, p. 157.
- [375] Skt. *saṃskāra*.
- [376] “In two ways” not in Skt.
- [377] “Up to the absorption of” not in Skt.
- [378] Skt. *citta-caittānām pravṛtti-viśayo*, Tib. སེམས་དང་སེམས་བྱུང་རྣམས་འཇུག་པའི་ཡུལ་ཅན་, Conze: 1954b, p. 87: “has the proceeding of thought and its constituents for its range.”
- [379] Skt. *bodhi-maṇḍa*, Tib. བྱང་ཆུབ་གྱི་སྒྲིང་པོ་, Conze: 1954b, p. 88 “the terrace of enlightenment.”
- [380] Skt. *ayathārtha*, Tib. ཇི་བཞིན་དོན་མེན་, Conze: 1954b, p. 88: “(its) objective reality is not considered as it really is.”
- [381] Skt. *kṛtena vastumo*, Tib. དངོས་པོར་བྱེད་, Conze: 1954b, p. 88: “the effecting of

- (the exposition of) entities.”
- [382] Tripāṭhī: 1977, p. 139 line 18; Amano: 1975, p. 239; Amano: 1985, p. 133.
- [383] Skt. *pratipanna*, Tib. རབ་ཏུ་ཞུགས་པ་ . Monier-Williams: 1982, p. 667. Might also be translated as “offered.”
- [384] Conze: 1954b, p. 89: “the absence of a state of sameness.”
- [385] Skt. *saṃnirodha vaikalena*, Tib. གཤམ་གྱིད་པ་མེད་པས་ . . Tib. conveys a stronger meaning, this translation follows the Skt.
- [386] Skt. *tri-sāhasra-mahāsāhasra-loka-dhātu*. Conze: 1967a, p. 194. This may also indicate, instead of simply “three thousand,” “one thousand to the third power,” or one billion.
- [387] “The enlightenment of” not in Tib.
- [388] “The entrance to” not in Tib.
- [389] This phrase goes with the following verse.
- [390] Skt. *ālambanopapattau*, Tib. དམིགས་པ་འབྲུན་ , Conze: 1954b, p. 92: “the genesis of the objective support.”
- [391] Skt. *bhāṣārtha*, Tib. simply རོན་ .
- [392] Seven not in Tib.
- [393] From Āryadeva’s *Catuḥsataka*, 8.16 (misquoted). See V. Bhattacharya: 1931, p. 18–19.
- [394] See Edgerton: 1985, p. 34 for a list.
- [395] See Conze: 1957, pp. 33–34 for further comments on this verse. Quoting an article by Laufer, he says: “The reference is obviously to the Noria, or Persian Wheel, which... is a well-wheel with water pots attached to the spokes, and ‘consists of a revolving chain of pots or buckets which are filled below and discharged when they come to the top.’ It may be driven either by the water itself, or by animals, or by the hands or feet.”
- [396] Tib. supplies “by a skilled craftsman.”
- [397] Skt. *vipāka-dharmatāvasthā*, Tib. རྣམ་སྐྱེན་ཚེས་ཉིད་གནས་སྐབས་ , Conze: 1954b, p. 94: “When (the Bodhisattva has reached) the condition where the karma-result (of his dharmas without outflows) has matured.”
- [398] Skt. *upādāna-skandha*, Edgerton: 1985, p. 145
- [399] Skt. *dharmāṇo*, Tib. ཚེས་ཉིད་ .