the fact that it is not a moon; rather, the example is a worldly analogue to the non-findability of phenomena under ultimate analysis. Just as the reflection of a moon in water appears to be a moon but is not, so sentient beings appear to be inherently existent, to be findable, to be concrete, existing in and of themselves, but are not. Also, a reflection's emptiness is its lack of inherent existence.

The Fifth Dalai Lama says in his Sacred Word of Manjusri that when one ascertains the sense of a concrete 'I', it will seem graspable and perceivable. It is said in the oral tradition that one will feel, 'If this does not exist, what could exist?' Thus, it seems that when one begins to feel that the doctrine of selflessness is wrong, one is just beginning the practice of Madhyamika. If the conception of inherent existence is so strong that it draws us into a condition of suffering in life after life, we will not be easily convinced that it is mistaken.

Through reasoned analysis, however, one can gain conviction that this conception has no foundation. Just as in dreams one is convinced that non-existent objects exist just because they appear very vividly, so it is with a falsely concrete 'I' which actually does not exist in that way at all. When one understands and becomes accustomed to the fact that this conception of objective existence is unfounded, one can generate a very strong wish to leave cyclic existence. Extending this understanding to others, one can easily generate a continual sense of compassion. In this way, the third compassion observes sentient beings who are qualified by non-inherent, non-true, non-analytically findable existence.

Just as by understanding emptiness one realizes that it is possible to eradicate cyclic existence and one thereby develops a firm decision to leave cyclic existence, so when one understands that others' suffering is also induced by the misconceptions of ignorance, one realizes that it is possible to eradicate all suffering and thereby develops a firm decision to free them from misery. Compassion is then a realistic expression of deep knowledge.
Homage to Manjushri

INTRODUCTION

I bow down and go for refuge with great respect to the feet of the revered guru Manjughosha and the father – the Superior Nagarjuna – and his sons.

May I always be protected by the King of Subduers, Sun of all teachers, treasure of all good explanations Of the profound and vast, unusual friend of all the world, Eye revealing the good path to migrants on the three levels. 

May I always receive the blessed empowerment From guru Manjughosha, source of profundity In the retinue of countless Conquerors, unequalled In proclaiming the lion’s roar of right discourse supreme.

Homage from my heart to the prophesied Nagarjuna, Who explained as it is the middle way of dependent – Arising, free from extremes, the mind essence of the Sugatas In the past, present, and future. Hold me then with the hook of mercy.

Homage to the feet of the glorious Aryadeva, Who ascended to high rank through that protector’s precepts, Clarifying for migrants what he had realized, Attaining dominion of discourse teaching the good path.
I bow down with my head to the feet of Buddhapatilta, Who accomplished the word of the revered Manjughosha, Illuminated the final thought of the Superior, And went to a place of Knowledge Bearers. 

Homage to the honourable Chandrakirti and Shantideva, Who completely and perfectly revealed the path Of the great Sage [Buddha], subtle and hard to realize, The extraordinary essentials of Nagarjuna's system.

I have seen well with the eye of stainless intelligence All the meanings of the uncommon essentials In the tenets of Nagarjuna and Aryadeva And commentaries of the three great charioteers.

In order to remove the corruptions by the pollutions Of interpretations by most who sought to teach this system And because others have requested it I will explain at length In full and correctly the Supplement to the Middle Way.

Here I will explain, in accordance with his own commentary, Chandrakirti's Supplement to the Middle Way (Madhyamakavatāra), a great text settling without error the profound and the vast. The explanation has four parts, the meaning of the title, obeisance of the translators, the meaning of the text, and of the conclusion.

**MEANING OF THE TITLE**

In Sanskrit, one of the four language families of India, the title of this treatise is Madhyamakavatāra. This is translated as Supplement to the Middle Way. The 'Middle Way' here is Nagarjuna's Treatise on the Middle Way (Madhyamakāśāstra) because Chandrakirti says, 'In order to supplement the Treatise on the Middle Way...'. Furthermore, when in his own commentary Chandrakirti cites Nagarjuna's Treatise as a source, he frequently says, 'From the Middle Way...'. The Middle Way should, therefore, be taken to mean Nagarjuna's Treatise on the Middle Way, not other texts on the middle way or any of the other meanings of madhyamaka [such as a person holding the tenets of the middle way or the tenets themselves].

In his Lamp for Wisdom (Prajñāpradīpa) Bhavaviveka explains that based on the verbal root [ka meaning proclaim] of madhyamaka, the term madhyamaka indicates a treatise of tenets of the middle way. Therefore, even though only the word madhyamaka appears in Chandrakirti's title, it should be understood as referring to the Madhyamakāśāstra, Nagarjuna's Treatise on the Middle Way.

**QUESTION: How does Chandrakirti's text supplement Nagarjuna's Treatise on the Middle Way?**

**ANSWER: One person [Jaya-ananda] says that in Nagarjuna's Treatise conventional and ultimate natures are not taught extensively, but that Chandrakirti teaches these two extensively here and in this way supplements Nagarjuna's Treatise. This is not a good explanation because the forms of reasoning ascertaining suchness are far more extensive in Nagarjuna's Treatise than in Chandrakirti's Supplement. Our own system on this is that Chandrakirti supplements Nagarjuna's Treatise in two ways, from the viewpoints of the profound and of the vast.

With respect to the first, Chandrakirti says that he composed the Supplement in order to indicate that the meaning of the middle way which he ascertained is not shared with other Madhyamikas [specifically, Svatantrikas]. He also says that he composed it in order to show that it is not suitable to explain the meaning of Nagarjuna's Treatise in accordance with the Mind-Only system (Chittamāra or Vijnaptimāra). Chandrakirti says in his own commentary, 'The learned should determine that this system is uncommon,' and, 'This Supplement was written for the sake of unmistakenly indicating the suchness of the Treatise because, through not understanding suchness, this profound doctrine might be abandoned.' Chandrakirti's Clear Words (Prasannapada) says, 'The mode of dependent designation can be known from my Supplement.' Also, refutation of the Mind-Only system, which was not done at length in Nagarjuna's Treatise or in Chandrakirti's Clear Words.
When the meaning of Nagarjuna's *Treatise on the Middle Way* is considered, you should be mindful of these topics as set forth in Chandrakirti's *Supplement* and should keep in mind the stages of the path which are a composite of both the profound and the vast. If a person does not do this, he forsakes the two purposes of Chandrakirti's composing the *Supplement*.

Thus, the second way that this text supplements Nagarjuna's *Treatise on the Middle Way* is in supplementing the paths of the *Treatise* from the viewpoint of the vast.

**OBEISANCE OF THE TRANSLATORS**

Homage to the youthful Manjushri

The meaning of the words is easy to understand.

Since this book presents ultimate knowledge (*paramārtha-abhidharma*), the training in wisdom is central. Therefore, the translators paid homage to Manjushri in accordance with the former partitioning of Buddha's word [into three scriptural collections: knowledge (*abhidharma*), sets of discourses (*sūtra*), and discipline (*vinaya*)].
1 Homage to Compassion

MEANING OF THE TEXT
This section has four parts, (1) expression of worship - a means of beginning to compose the text, (2) body of the text, (3) way that it was composed, and (4) dedication of the virtue of composing it.

EXPRESSION OF WORSHIP, A MEANS OF BEGINNING TO COMPOSE THE TEXT
This section has two parts, praise of great compassion without differentiating its types and homage to that compassion within differentiating its types.

PRAISE OF GREAT COMPASSION WITHOUT DIFFERENTIATING ITS TYPES
The honourable Chandrakirti, having assumed the task of making a supplement to Nagarjuna's Treatise on the Middle Way, does not state as his object of worship the Hearers and Solitary Realizers who are taken as objects of worship in other books. Furthermore, he indicates that, rather than praising Buddhas and Bodhisattvas, it is suitable to praise great compassion - the most excellent cause of Buddhahood, bearing the nature of thoroughly protecting all vulnerable sentient beings bound in the prison of cyclic existence; it is also the main cause called by
the name of its effect, the blessed one (bhagavata). Chandrakirti says:

1. Hearsers and middling realizers of suchness
   Are born from the Kings of Subduers.
   Buddhas are born from Bodhisattvas.
   The mind of compassion, non-dual understanding,
   And the altruistic mind of enlightenment
   Are the causes of Children of Conquerors.

2. Mercy alone is seen as the seed
   Of a Conqueror's rich harvest,
   As water for development, and as
   Ripening in a state of long enjoyment,
   Therefore at the start I praise compassion.

The discussion of this has two parts, compassion as the main cause and as the root of the other two causes of a Bodhisattva.

**Compassion as the Main Cause of a Bodhisattva**

This section has three parts, the way Hearsers and Solitary Realizers are born from Kings of Subduers, the way Buddhas are born from Bodhisattvas, and the three main causes of Bodhisattvas.

The Way Hearsers and Solitary Realizers are Born from Kings of Subduers

Hearsers are so called because they listen to correct precepts from others and after attaining the fruit of their meditation — the enlightenment of a Hearer — they cause others to hear about that fact. They say, 'I have done what was to be done; I will not know another birth,' and so forth. Many such instances appear in the scriptures.

Although there are some Hearsers — such as those in the formless realm — to whom this etymology does not apply, there is no fault because the features of an etymology do not have to apply to all instances for a term to be used as an actual name. For instance, the term 'lake-born' is used for a lotus grown from dry soil.

The Sanskrit word for Hearer, Shrāvaka, can also mean 'hearing and proclaiming' in the sense that they hear from Buddhas about the superior fruit or the path proceeding to Buddhahood and proclaim it to those of the Mahayana lineage seeking that path. The White Lotus of Excellent Doctrine Sutra (Saddharmapundarika) says [in reference to Bodhisattvas who merely proclaim the path without practising it]:

O Protector, today we have become hearers.
We proclaim the excellent enlightenment.
And set forth the terms of enlightenment.
Thus we are like intractable Hearers.

For those two reasons these Bodhisattvas are similar to Hearsers, but the actual meaning of hearing and proclaiming applies [only] to Hearsers.

[Jay-a-ananda] says that because the word 'excellent' is absent in the third line [of the quote from the White Lotus] the former enlightenment is the Mahayana and the latter the Hearer enlightenment. However, the thought of Chandrakirti's commentary is that the first is the Mahayana enlightenment and the second is the path proceeding to it.

Objection: Bodhisattvas would [absurdly] have to be [Hinayana] Hearsers because they hear the path of Buddhahood from Buddhas and proclaim it to trainees.

Answer: There is no such fault because the thought is that Hearsers merely proclaim the Mahayana path; they themselves do not achieve even a similitude of it.

[In Chandrakirti's root text 'middling realizers of suchness' was translated into Tibetan as 'middling buddhas.' In the commentary Chandrakirti] says that tattva-buddha applies to all three persons [Hearer, Solitary Realizer, and Buddha Superiors]. With regard to the meaning of this, some identify tattva-buddha as realization of suchness and apply it to all three. As will be explained, this is a good interpretation because it is said, 'Tattva means suchness (tathätä), and buddha means realization.'
When the term *buddha* is taken to mean 'realization of suchness', this applies to all three persons.

Though the term 'realizers of suchness' also indicates 'Solitary Realizers', it was translated [into Tibetan] as *buddha*. In general the term *buddha* should be rendered as 'Buddha' but here this is not appropriate. For it is explained that *buddha* is used to indicate an opening of lotus petals and an *awakening* from sleep; therefore 'Buddha' is not the only translation.18

With respect to the meaning of 'middling', Solitary Realizers surpass Hearer through their superior feature of practising merit and wisdom for a hundred aeons. However, since they do not have the two qualifications of merit and wisdom, nor the compassion viewing all sentient beings at all times, nor omniscience and so forth, they are inferior to perfect Buddhas. Thus, they are middling.

One [Jaya-ananda]19 says that the meaning of Solitary Realizers surpassing Hearer in terms of wisdom should be understood in accordance with Maitreya's statement in his *Ornament for the Realizations* (*Abhisamayalaṃkāra*), 'They abandon the conception of objects [by realizing that object and subject are not different entities].' This is not correct because here in the Prasangika system it is said that both Hearer and Solitary Realizers realize that all phenomena do not inherently exist. [Jaya-ananda] himself asserts this [when later he says that Hearer and Solitary Realizers cognize the emptiness of all phenomena].20

In his commentary Chandrakirti21 says that a Solitary Realizer's wisdom surpasses in its increase that of a Hearer. This 'increase' should be taken to mean proceeding higher and higher on the path. Solitary Realizers are intent on cultivating merit and wisdom over a hundred aeons; thus, unlike the Hearers, they are able to continue cultivating the path for a long time.

[Chandrakirti]22 says that Solitary Realizers do not collect merit and wisdom; however, they do have secondary or imputed collections.] The mere term 'collection' is indeed used for merit and wisdom in general, but it applies mainly to fully qualified merit and wisdom. As Haribhadra's Clear Meaning Commentary (*Abhisamayalaṃkāra* *prajñāparamitopadeśa* *stravṛtti*) says, 'By being entities that thoroughly achieve it, they hold the great enlightenment; therefore, great compassion and so forth are collections.' Collections are said to hold their fruit through being the means of unmistakenly achieving highest enlightenment. Those that are not fully qualified are secondary. This is a contextual etymology of the original Sanskrit word for collection, *sambhāra*. [With letters added, *sam* comes to mean 'thorough achievement', *bha* 'entity', and *ra* 'bearing.']23

Because Solitary Realizers' progress in merit and wisdom greatly exceeds that of Hearer, they are able to generate the wisdom of a Foe Destroyer (*Arhan*) during their final lifetime in the desire realm without depending on another master's teaching. Because they become enlightened - that is to say, attain or are in the process of attaining the stage of a Foe Destroyer - for their own sakes alone, they are called 'Self-Enlightened' and also 'Self-Arisen'.

[With respect to the phrase 'Kings of Subduers'] the term 'Subduer' is indeed used for Hearer and Solitary Realizer Foe Destroyers, but since they are not kings of Subduers, only Buddhas are so called. This is because Buddhas have attained an excellent lordship of doctrine superior to Hearer, Solitary Realizers, or even Bodhisattvas and also because the word of Buddha rules these three in the sphere of doctrine. That Hearer and Solitary Realizers are born from Kings of Subduers means that they are issued forth by them.

**QUESTION:** How do Subduer Kings give birth to Hearer and Solitary Realizers?

**ANSWER:** When Buddhas come to the world, they teach dependent-arising without error. Those bearing the lineage of Hearer and Solitary Realizers listen to the modes of dependent-arising, think about what they have heard, and meditate on the meaning of what they have thought. Through these stages, the aims of Hearer and Solitary Realizers are fulfilled in accordance with the effect to which they aspire, and
in this way Subduer Kings give birth to Hearers and Solitary Realizers.  

OBJECTION: Although many of the Hearer lineage actualize enlightenment in the very life in which they hear the doctrine from a Buddha, those of the Solitary Realizer lineage do not do so. Therefore, it is incorrect that their aims are fulfilled through hearing, thinking, and meditating on meanings set forth by Subduer Kings.

ANSWER: There is no fault. Some hearing the lineage of Solitary Realizers become skilled in cognizing the ultimate just by listening to the Teacher’s setting forth dependent-arising. However, they do not attain the nirvana of a Solitary Realizer in just that life during which they hear the doctrine. Still, a Solitary Realizer practitioner to whom a Buddha teaches dependent-arising will definitely achieve nirvana in another life. An example of this is a person’s accumulating an action the effect of which must be experienced but not in the same life as when accumulated; however, the effect will definitely be experienced in another birth. Also, since Solitary Realizers hear, think, and meditate on just the doctrine formerly taught by a Buddha, the explanation that their aims are fulfilled is not intended to refer to this life only. Aryadeva’s Four Hundred (Chatushashataka, VIII.22) says:

Though one who knows suchness does not achieve  
Nirvana here, in another birth  
He will definitely attain it  
Without effort, as in the case of actions.

Nagarjuna’s Treatise on the Middle Way (XVIII.12) says:

Though the perfect Buddhas do not appear  
And Hearers have disappeared,  
A Solitary Realizer’s wisdom  
Aisses without support.

One [Jaya-ananda]38 asserts that this section in Chandrakirti’s commentary38 answers the doubt, ‘It is seen that though dependent-arising is taught, some do not achieve the state of Hearers and so forth; thus, Hearers and so forth do not fulfill their aims through the teaching of dependent-arising.’ Other [Tibetans]39 say that this answers the doubt that although it would be suitable for the effect to arise immediately after practicing the meaning of dependent-arising and non-production, it does not, and, therefore, the effect might not arise later either.

These explanations are instances of not understanding the meaning of this section. Because there are greater doubts about the Subduer Kings’ giving birth to Solitary Realizers, doubts about this should be singled out and eliminated [but according to these explanations Chandrakirti] did not do so.

The Way Buddhas are Born from Bodhisattvas

QUESTION: If Hearers and Solitary Realizers are born from Subduer Kings, from what are Subduer Kings born?

ANSWER: The perfect Buddhas are born from Bodhisattvas.

OBJECTION: Are Bodhisattvas not called ‘Conqueror Children’ because they are born from Buddhas’ teaching? Since Bodhisattvas are Conqueror Children, how can Buddhas be born from Bodhisattvas? For example, the father of a child cannot be that child’s child.

ANSWER: It is true that Bodhisattvas are the children of certain Conquerors; however, there are two reasons why Bodhisattvas cause Buddhas. Bodhisattvas are causes of Buddhas from the viewpoint of state because the state of a Tathagata Buddha is the fruit of that of a Bodhisattva. This indicates that Bodhisattvas cause Buddhas through being the substantial cause which is of the same continuum as that Buddha. The state of Buddhahood is only attained through one’s formerly having developed the state of a Bodhisattva on the path of learning.

Bodhisattvas also cause Buddhas through causing them to bear the truth in the sense that, as it says in sutra, the venerable Manjushri as a Bodhisattva caused our own Teacher and other Buddhas to bear the altruistic mind of enlightenment at the very beginning. This establishes that Buddhas are born from Bodhisattvas from the viewpoint that a Bodhisattva, who is of
a different continuum from the Buddhahood which another Bodhisattva will attain, acts as a cooperative cause of that Buddha.

**OBJECTION.** Chandrakirti states the position of an objector who says that since Bodhisattvas are Conqueror Children, it is correct for them to be born from Conquerors, but the opposite is not feasible. [In answer] he says it is true that Bodhisattvas are Conqueror Children, thereby indicating that he accepts this. Though it is necessary to give the reason why, despite this assertion, there is no contradiction in saying that Buddhas are born from Bodhisattvas, Chandrakirti - without giving any such reason - [goes on to] establish that Buddhas are born from Bodhisattvas. Thus [his procedure] is wrong because a doubt has already arisen with respect to the topic and has not been eliminated.

**ANSWER:** There is no such fault. With respect to the first reason why the root text says that Buddhas are born from Bodhisattvas, Chandrakirti explains the attainment of the fruit of Buddhahood through a Bodhisattva's practice on the path of learning. It is thereby known that a Bodhisattva is not the child of the Buddha that he himself becomes. Hence, when Chandrakirti says that it is true - meaning, 'Bodhisattvas are indeed born from Buddhas' - how could he be referring to a Bodhisattva's birth from the Buddha he becomes? Furthermore, one newly born as a Bodhisattva from the speech of our Teacher is a child of this Buddha, but this Buddha is not born from the Bodhisattva. Indeed, if one has intelligence, why would one not realize from the answer given in the commentary that the objector has not distinguished these two modes? Still, many senseless explanations have appeared with respect to this.

Buddhas praise Bodhisattvas because Bodhisattvas are the principal causes of Buddhas. There are four reasons for the praise. The first is that this excellent cause of Buddhahood is very profound and precious. The second is that through expressing worship to the cause - Bodhisattvas - praise of the fruit - Buddhas - is intended implicitly. The third reason is that one should value and sustain the state of a novice Bodhisattva, for it is the shoot of the tree of Buddhahood that nourishes all beings. Just as one who has seen the shoot, trunk, and so forth of a medicinal tree bearing countless wished-for fruits would cherish and sustain the leaves of the tree when they are young and soft, so one should value and sustain the state of a novice Bodhisattva with great effort. The fourth reason is that when Bodhisattvas are praised in the presence of those who are established in the three vehicles, such persons thereby definitely enter into the Mahayana.

The *Pile of Jewels Sutra* (*Ratnakūta*) says, 'Kashyapa, it is like this: For example, people bow down to a new moon and not to the full moon. In the same way, Kashyapa, those who have great faith in me should bow down not to Tathagatas but to Bodhisattvas. Why? Tathagatas arise from Bodhisattvas. All Hearers and Solitary Realizers arise from Tathagatas.' This establishes through scripture that Buddhas are born from Bodhisattvas. The two former reasons establish it through reasoning.

Thus, here Chandrakirti does not directly honour Hearers, Solitary Realizers, Buddhas, or Bodhisattvas - who are renowned as objects of worship in other books. This is because he honours the causes that are their roots.

The first two lines of the root text indicate that these four - Hearers and Solitary Realizers, Buddhas, and Bodhisattvas - are in an effect and cause relationship respectively. This is for the sake of identifying the cause that is their ultimate root [compassion].

Though Bodhisattvas are born from the teaching of Buddhas, Chandrakirti does not need to explain this as he did for Hearers and Solitary Realizers when he said that they are born from Subduer Kings. He taught that Hearers and Solitary Realizers are born from Subduer Kings in order to show that their root ultimately derives from compassion. [In the following stanzas] he indicates separately that the root of Bodhisattvas derives from compassion.
2 Causes of Bodhisattvas

The Three Main Causes of Bodhisattvas

QUESTION: If Hearers and Solitary Realizers are born from Subduer Kings and if Subduer Kings are born from Bodhisattvas, what causes Bodhisattvas?

ANSWER: Chandrakirti’s root text says:

The mind of compassion, non-dual understanding,
And the altruistic mind of enlightenment
Are the causes of Children of Conquerors.

The main causes of Bodhisattvas are three, a compassionate mind which will be explained [in the following stanzas], a wisdom realizing the meaning of freedom from the two extremes with regard to things, non-things, and so forth, and an altruistic mind of enlightenment.

Chandrakirti says in his commentary that the altruistic mind of enlightenment is as shown in the quoted sutra. The Omnipresent Doctrine Sutra says, “One realizes the suchness of phenomena and generates the thought, ‘I will cause sentient beings to understand this nature of phenomena.’ This mind which is generated is called an altruistic mind of enlightenment.” This does not indicate all the characteristics of an altruistic mind generation because it takes cognizance of only one part - its objects of intent. The definition in Chandrakirti’s commentary is also partial. He says, “One definitely generates an altruistic mind, thinking, ‘I will relieve all these worldly beings from suffering and will definitely join them to Buddhahood.’” The commentary does not mention taking cognizance of the object of attainment, one’s own enlightenment.

However, Chandrakirti later shows in his commentary that an altruistic mind of enlightenment is generated in dependence on compassion; he says, “One wishes to attain Buddhahood, which is the cause giving rise to the marvellous taste of ambrosia of the excellent doctrine, which is characterized by the disappearance of all wrong thoughts, and which has the nature of being the friend of all beings.” Thus, he clearly mentions taking cognizance of the object of attainment, one’s own enlightenment. Therefore, the complete definition of an altruistic mind generation is asserted to be the wish to attain highest enlightenment - the object of attainment - for the sake of all sentient beings - the objects of intent.

That such appears in [Jaya-ananda’s] commentary is good. There is also no difference between what is said in Maitreya’s Ornament for the Realizations and this system.

Assigning these three practices as the causes of Bodhisattvas is the system of Nagarjuna’s Precious Garland (174c-175):

If you and the world wish to gain
The highest enlightenment,
Its roots are an altruistic aspiration
To enlightenment firm like Meru, the king of mountains,
Compassion reaching in all directions,
And wisdom which relies not on duality.

This passage indicates that these three are the roots of enlightenment but does not explicitly show that these are the roots of a Bodhisattva; however, since root means ‘beginning’, Nagarjuna is indicating the three main causes of the beginning, and thus it can be known from the context that these are the main causes of Bodhisattvas.

Chandrakirti’s teaching these three practices as the causes of Bodhisattvas occurs at the time of analysing the doubt.
Buddha said in the Questions of Adhyashaya Sutra (Adhyashayasamtenchodana):

Verbalization is like the bark,  
Contemplating the meaning is like the taste.

A bearer of the Bodhisattva lineage with sharp faculties first seeks the view of suchness and then generates the altruistic mind. Therefore, as will be explained later (pages 123-4), the second fault is also not incurred.

‘Non-dual understanding’ does not refer to the absence of the dualistic appearance of object and subject [which occurs later on the path of seeing]. Chandrakirti’s commentary\(^{85}\) explains it as wisdom free from the two extremes; thus, it is not contradictory for it to occur prior to becoming a Bodhisattva. [Jaya-ananda’s] explanation\(^{86}\) that ‘non-dual understanding’ refers to an ultimate mind generation [which involves the non-appearance of subject and object and begins with the path of seeing] is quite senseless because ‘non-dual understanding’ must also indicate the wisdom that is a cause of a Bodhisattva newly entering the path.

**Compassion as the Root of the Other Two Causes of a Bodhisattva**

Compassion is the root of the altruistic mind of enlightenment and non-dualistic wisdom; therefore, it is the chief of the three causes. Indicating this in his root text, Chandrakirti says:

2. Mercy alone is seen as the seed  
Of a Conqueror’s rich harvest,  
As water for development, and as  
Ripening in a state of long enjoyment,  
Therefore at the start I praise compassion.  

Mercy is important, like a seed, for the initial development of the marvellous harvest of a Conqueror. In the middle mercy is like water for increase higher and higher. At the end mercy is like the ripening of a fruit in a state of long enjoyment for...
Compassion in Tibetan Buddhism

The importance of compassion in the middle is similar to water. For, although the seed of compassion initially grows into the shoot of an altruistic mind of enlightenment, if later it is not moistened again and again with the water of compassion, one will not amass the two extensive collections that serve as the causes of the fruit, Buddhahood. In that case one would actualize the nirvana of either a Hearer or Solitary Realizer. However, if the shoot of an altruistic mind of enlightenment is moistened again and again with the water of compassion, that will not happen; [one will actualize the enlightenment of a Buddha].

The importance of compassion at the end is similar to a state of ripeness. For, if one attains the state of a Conqueror but lacks the ripened state of compassion, one will not be a source of enjoyment and use by sentient beings as long as cyclic existence lasts. Also, the collection of Hearers, Solitary Realizers, and Bodhisattva Superiors [arising from] the transmission [of Buddha's word] from one to the other would not increase uninterruptedly. However, when great compassion operates continually at Buddhahood, the opposite occurs.

Through Chandrakirti’s commentary on the meaning of these four lines you should gain firm conviction with respect to the teaching that it is necessary to train in these practices. You should think, ‘If I wish to become a Mahayanist, my mind must first come under the influence of great compassion, and then in dependence on this I must generate from the depths of my heart a fully qualified altruistic mind of enlightenment. Once I have done this, I must engage in the general practices of Bodhisattvas and in particular must penetrate the profound view.’

Nagarjuna says that all the meanings of the Mahayana are contained within the three: general practices induced by (1) the altruistic mind of enlightenment preceded by (a) compassion,

trainees. Because mercy is asserted in this way, I, Chandrakirti, rather than praising Hearers, Solitary Realizers, Buddhas, Bodhisattvas, or the two other causes of Bodhisattvas, praise great compassion at the start of this treatise.

It is not that Chandrakirti will praise compassion; the immediately preceding indication of its importance in the beginning, middle, and end with respect to growing the harvest of a Conqueror is the praise. ‘Mercy alone’ indicates that unlike the three different examples of importance [seed, water, and ripeness] at the beginning, middle, and end for an external harvest, only compassion is important in the beginning, middle, and end for the harvest of a Conqueror.

The way that compassion’s importance in the beginning is like a seed is this: Those who have great compassion generate a mind that observes their object of intent [the welfare of others] with the thought, ‘In order to protect all suffering sentient beings, I will relieve them from the suffering of cyclic existence and definitely establish them in Buddhahood.’ Seeing that [the ability to do this depends upon their own attainment of Buddhahood, they definitely generate a mind observing enlightenment with the thought, ‘For their sake I will definitely attain highest enlightenment.’

Because they understand that such a promise cannot be fulfilled if the practices of giving and so forth – illustrated [in Chandrakirti’s commentary] by non-dualistic wisdom – are forsaken, they definitely engage in these practices, the chief of which is wisdom. Therefore, the seed of all Buddha qualities is great compassion. Referring to this Nagarjuna says in his Precious Garland (378):

Who with intelligence would deride
Decis motivated by compassion
And the stainless wisdom as is
Taught in the Mahayana?

Nagarjuna says that all the meanings of the Mahayana are contained within the three: general practices induced by (1) the altruistic mind of enlightenment preceded by (a) compassion,
3 Types of Compassion

Homage to Great Compassion within Differentiating Its Types

This section has two parts, homage to compassion observing sentient beings and homage to compassion observing phenomena and the unapprehendable.

Homage to Compassion Observing Sentient Beings

Chandrakirti says:

3 Homage to that compassion for migrators who are powerless like a bucket travelling in a well
Through initially adhering to a self, an 'I',
And then generating attachment for things, 'This is mine.'

The view of the transitory collection as a real 'I' generates the view of that collection as real 'mine'. Therefore, these sentient beings initially - prior to the view of the transitory adhering to real 'mine' - adhere to an 'I' as a truth. The view of the transitory apprehending a real 'I' thinks that the self - which does not inherently exist - does so. Subsequently, the view of the transitory apprehending real 'mine' generates attachment for the truth of the 'mine', thinking, 'This is mine,' with respect to phenomena other than the 'I', such as forms and eyes.

Chandrakirti's homage to compassion observing sentient beings is: Homage to compassion for migrators wandering powerless like a bucket travelling in a well.

QUESTION: In what way are migrators similar to a bucket in a well?

ANSWER: Sentient beings are the bearers of similarity, and a bucket in a well is the object of similarity, both having six features such as being tied.

The first feature is that these worldly beings are bound very tightly by the rope of contaminated actions and afflictions. In Chandrakirti's commentary, the word 'these' should be applied to the other five features also.

The second is that the process [of cyclic existence] depends on being impelled by the mind, like the operator of the pulley mechanism. The third is that these sentient beings ceaselessly wander in the great well of cyclic existence from the Peak of Cyclic Existence down to the Most Tortuous Hell.

The fourth feature is that these sentient beings naturally and effortlessly go downward to bad migrations and must be drawn with great exertion upward to happy migrations. The fifth is that they have the three sets of thorough afflictions, the order of which cannot be determined one-pointedly. The three sets are (1) the afflictions of ignorance, attachment, and grasping, (2) the actions of compositional action and 'existence', and (3) the productions of consciousness, name and form, six sources, contact, feeling, birth, and ageing and death.

The sixth feature is that every day these sentient beings are battered by the sufferings of pain and change, and the pervasive suffering of being so conditioned as to be always ready to undergo pain. Therefore, these sentient beings do not pass beyond the state of a bucket in a well.

Here the application of similarity by way of six features is not made merely for the sake of understanding the way that sentient beings wander in cyclic existence.

QUESTION: Then what is the purpose?

ANSWER: Previously Chandrakirti indicated that one who wishes to enter the Mahayana must initially generate great compassion, but he did not show how to generate compassion
in meditation. Here, by showing the way that sentient beings wander powerlessly in cyclic existence he indicates how to generate great compassion through meditation.

By what agency do sentient beings enter into cyclic existence? By just this extremely unpeaceful, untamed mind. Where and how do they wander? From the Peak of Cyclic Existence to the Most Tortuous Hell without the slightest interruption in their circling. By what causes and conditions do they wander? By the power of contaminated actions and afflictions. They wander in bad migrations by the power of non-meritorious actions and afflictions, and in happy migrations by the power of meritorious and unmeritorious actions and their afflictions. To be born in bad migrations the process operates automatically and without effort, but it is difficult to be born in happy migrations because great effort must be made to achieve their causes.

The Topics of Discipline (Vinayavastu) says that instances of leaving either a happy or a bad migration and going to a bad one are as numerous as the particles of this great earth and that instances of leaving a happy or a bad migration and going to a happy one are as few as the particles held on the tip of a fingernail.

Whenever any of the three groups of thorough afflictions in a round of dependent-arising is present, the two remaining groups are also operating in other rounds of dependent-arising. Therefore, the process is uninterrupted, and every day - like ripples in water - beings are tormented more than once by the three sufferings.

If your mind has not been affected by thinking about the way that you yourself wander in cyclic existence, then when you think about these modes of suffering in other sentient beings, there is no way that you as a beginner can find their suffering unbearable. Therefore, as Chandrakirti says in his commentary on Aryadeva's Four Hundred, first you should think about these in yourself and afterwards meditate on them in other sentient beings.

QUESTION: Can great compassion be induced merely by meditating on the way that other sentient beings are tortured in cyclic existence by suffering and by the sources of suffering or is another aid needed?

ANSWER: In the world when suffering is seen in an enemy, not only is it not unbearable, but one delights in it. When a person who has neither helped nor harmed one is seen to suffer, one will in most cases pay no attention to that person. These [reactions] are due to not having a sense of pleasantness with respect to these persons.

When one sees a friend suffer, it is unbearable [in the sense that one must do something about it], and the degree of unbearable is just as great as one's sense of pleasantness toward him. Therefore, it is an important essential that one must generate a sense of strong cherishing and affection for sentient beings.

Among the kings of scholars, there are two systems concerning the means for generating a sense of pleasantness. Of the first, Chandrakirti says in his commentary to Aryadeva's Four Hundred that if sentient beings are considered to have been friends - such as parents - from beginningless time, then one can bear to plunge into cyclic existence for their sake. The great being Chandragomin and the king of scholars, Kamalashila, also presented it this way. The second is the system of the glorious Shantideva. These can be known from my explanations elsewhere [in the Great Exposition of the Stages of the Path].

Those who strive to train in great compassion through strongly cherishing sentient beings and reflecting on the ways in which those beings are tortured in cyclic existence make meaningful Chandrakirti's uncommon expression of worship. Those who otherwise claim to be skilled in this are like prattling parrots. This analogy applies to other situations as well.

Later (page 122) I will explain how this comes to be called compassion observing sentient beings.

Homage to Compassion Observing Phenomena and the Unapprehendable

In order to illuminate the compassions observing phenomena
and the unapprehendable from the viewpoints of the objects observed, Chandrakirti says in his root text:

4abc [Homage to that compassion for] migrators
   Seen as evanescent and empty of inherent
   Existence like a moon in rippling water.

Chandrakirti's homage to compassion observing phenomena is: Homage to compassion viewing migrators as evanescent or momentarily disintegrating, like a moon in water stirred by a breeze. His homage to compassion observing the unapprehendable is: Homage to compassion viewing migrators as empty of inherent existence though they appear to exist inherently, like the reflection of the moon in water.

In commenting on this, Chandrakirti says,41 'Homage to that compassion' omitting 'for migrators', but his thought is that the 'migrators' [of the previous stanza] are included as the objects observed by the latter two compassions.

An image of the moon appears in a portion of very clear water that is covered by ripples from a mild breeze. The water that serves as the basic object is actually apprehended prior to the reflection, but the reflection is manifestly apprehended as a real moon that disappears each day. The excellent ones, namely, beings who are skilled in these ways, see momentary impermanence and the emptiness of the nature of the moon as it appears to be. As in the example, Bodhisattvas who have come under the influence of compassion also see sentient beings in an ocean—the view of the transitory—which is filled by a vast blue river of ignorance. They see that this ocean in which sentient beings abide is stirred by the winds of improper thought and that the reflections of the beings' own wholesome and unwholesome actions which are like the moon in the sky are reflected in front of them. Bodhisattvas see sentient beings with the suffering of composition—momentary disintegration—descending on them, and they see beings as empty of inherent existence. Observing them, Bodhisattvas generate great compassion, and, as explained earlier, their great compassion arises from reflecting on the pleasantness of sentient beings and on the ways in which they wander in cyclic existence.

Even though the view of the transitory is ignorance, Chandrakirti42 explains ignorance separately [as a river flowing into the ocean of the view of the transitory] because he is referring to the ignorance that induces the view of the transitory—the conception of a self of phenomena.

At this point in his commentary Chandrakirti says that the three compassions are distinguished by the objects that they observe, not by their subjective aspects. Therefore, all three types of compassion have as their subjective aspect the wish to free sentient beings from suffering; they are thereby similar in that they observe sentient beings. In discussing the first type of compassion Chandrakirti says (stanza 3a), 'Compassion for migrators', and in discussing the latter two types of compassion he says (4ab), 'Evanescence migrators.' In this way he shows that sentient beings are the objects observed.

Still, compassion observing phenomena does not observe just sentient beings, but those who momentarily disintegrate. Therefore, the objects of observation are sentient beings qualified by momentary impermanence. When one determines that beings disintegrate momentarily, the existence of a permanent, partless, and independent person is eliminated in one's mind. Thereby, one can ascertain the non-existence of sentient beings who are different entities from their mental and physical aggregates. At that time one understands that they are designated to the mere collection of the mental and physical aggregates. Sentient beings who are designated to the mere phenomena of the aggregates and so forth serve as the objects of observation, and thus this is called 'compassion observing phenomena'.

Impermanent sentient beings are just an illustration. Observing those who do not substantially exist in that they are not self-sufficient is also called 'observing phenomena'. Therefore, giving the name, 'observation of phenomena', to observation of sentient beings who are designated to mere phenomena is a contraction.
Compassion observing the unapprehendable also does not observe mere sentient beings. It observes a special object, sentient beings who are empty of inherent existence. 'Unapprehendable' means 'not truly existent' and refers to the referent object's not existing in the way that it is conceived to exist by a consciousness grasping at signs [of inherent existence]. Giving the name, 'observing the unapprehendable' or 'unapprehendable compassion' to the observation of sentient beings qualified by non-true existence is a contraction.

Many Tibetan commentators say that the second compassion observes momentary disintegration and the third non-inherent existence. These are explanations of those who have not understood well the subjective aspects and objects of observation of these two compassions. For, it is necessary to assert that both have the aspect of wishing to free sentient beings from suffering, and if momentariness and non-inherent existence were asserted as the objects of these aspects, then one compassion would have two discordant aspects as its mode of apprehension [because it would also have the aspect of realizing momentariness or non-inherent existence].

Sentient beings qualified by momentariness and non-inherent existence are put as the objects of observation of these two compassions. Thus, before a person can have these two in his mental continuum, he must ascertain that sentient beings are momentary and do not inherently exist. Then, in dependence on his previous ascertainment, the aspects of these two qualities must appear to his mind. However, it is not necessary that these compassions themselves apprehend sentient beings as impermanent or not inherently existent. [The appearance of these qualities to a compassionate mind due to previous ascertainment is sufficient.]

In both the basic text and the commentary Chandrakirti explains that the latter two compassions observe sentient beings qualified by the qualities explained above and says that mere sentient beings - who are not so qualified - are the objects of observation of the first compassion. Therefore, his giving the name, 'compassion observing sentient beings', to the first compassion is a convenient contraction.

It is wrong to assert that the first compassion must observe permanent, partless, and independent sentient beings. As for compassion in the continuums of those who have not found the view of selflessness, there are many instances of their generating compassion observing only sentient beings. There are also many instances of it observing sentient beings, not qualified by either of the two qualities explained above, in the continuums of those who have found the view of common personal selflessness or the view of suchness. For instance, even though someone has completely refuted the referent object of a consciousness apprehending a pot to be permanent and has understood that the pot is impermanent, not every instance of his observing it is posited as an observation of a pot that is qualified by impermanence. Also, even though someone might not have understood that a pot is impermanent, not every instance of his observing it is put as an observation of a pot that is qualified by permanence.

No matter which of the three objects of observation these three compassions observe, each has the aspect of wishing to protect all sentient beings from all suffering. Therefore, they differ greatly from the compassion generated by Hearers and Solitary Realizers. When [practitioners] generate such compassions, they generate an altruistic mind of enlightenment, thinking, 'For the sake of sentient beings I will definitely attain the state of a Buddha.'

The compassion to which Chandrakirti offers worship is mainly initial compassion, but it is also the other compassions of Bodhisattvas. Thus, there is no contradiction in Chandrakirti's saying in his commentary at this point that Bodhisattvas generate compassion.

**QUESTION:** Can all three types of compassion be a cause of Bodhisattvas when they first enter the path?

**ANSWER:** Those bearing the Mahayana lineage who are followers of fact [and not just words] initially seek knowledge of the true suchness [emptiness]. Once they have ascertained the ultimate well, they generate an altruistic mind of enlightenment, which is founded on generating great compassion for
sentient beings, and then train in the discipline of a Subduer – the Bodhisattva deeds. Those bearing the Mahayana lineage who are followers of faith cannot realize suchness first. They generate an altruistic mind of enlightenment after which they train in the Bodhisattva deeds such as searching for knowledge of the meaning of reality. Shantirakshita’s Ornament of the Middle Way (Madhyamakālaśākāra) says:

First searching to know reality
They ascertain well the ultimate
And then generate compassion
For the world obscured by bad views.
Heroes effecting migrants' welfare,
Skilled in the vast mind of enlightenment,
They practise the Subduer’s discipline
Adorned with wisdom and compassion.
Followers of pure faith generate
The mind of perfect enlightenment,
Assume the discipline of the Subduer,
And strive for knowledge of reality.

Thus, there are two types of practitioners, and among them there are cases of generating all three compassions prior to becoming a Bodhisattva. [The followers of faith realize emptiness before becoming a Bodhisattva and thus can generate compassion observing sentient beings qualified by non-inherent existence.]

Even though one has previously found the view of suchness, it is not contradictory that when training in the Bodhisattva deeds [which include training in wisdom] one ascertains and trains in the meaning of suchness. Not only is that not contradictory, it is the way it must be done.

Even though Chandrakirti, having offered worship, does not explicitly promise to compose his text [as is customary], there is no fault as Nagarjuna did the same in his Treatise on the Middle Way and Sixty Stanzas of Reasoning (Yuktishāhṣṭikā). Similarly, there are many instances of [an author’s] making a promise to write a book and not making an explicit expression of worship as, for example, in Nagarjuna’s Friendly Letter (Sahajīleśha). Still, Chandrakirti implicitly promises to write the book when, wishing to begin it, he makes an expression of worship.

With respect to the factors causing others to become involved in the book, the subject matter is the profound and the vast. The uncommon purpose has been explained (pages 97–9). The temporary essential purpose begins with practising the meanings of the text that one has come to know [through hearing and thinking] and extends through progressing on the four paths [of a Bodhisattva – accumulation, preparation, seeing, and meditation]. The final essential purpose is the attainment of the effect ground – Buddhahood. The relationship of these is that the essential purposes depend on the purpose and that in turn depends on the text [the Supplement].
4 The Inexpressible Trail

ACTUAL BODY OF THE TEXT

This section has two parts, grounds of cause and effect.

CAUSAL GROUNDS

This section has three parts, ways of practising the paths of this system in general, those of practising on the level of common beings in particular, and presentation of the grounds of Bodhisattva Superiors.

WAYS OF PRACTISING THE PATHS OF THIS SYSTEM IN GENERAL

QUESTION: If here in Chandrakirti's text the profound and vast paths of Bodhisattvas are arranged following the protector Nagarjuna, how are the stages of paths proceeding to Buddhahood asserted in the latter's system?

ANSWER: The purpose of settling the systems of the second Buddha - the honourable Nagarjuna - and so forth through hearing and thinking is to find great conviction in the ways to practise the pure path. You thereby will not be led astray by similitudes of paths. No matter how much you train in the texts of the Mahayana systems, hearing and thinking that do not develop any conviction in the ways to practise the path are cases of not properly accomplishing hearing and thinking.

Though you would have made effort in the Mahayana, you would have not extracted its essence well. You should strive to know the stages of progress on the path.

The honourable Nagarjuna made many explanations of portions of the path but wrote three books teaching the body of the path based on both the profound and the vast. As was quoted before, Nagarjuna's Precious Garland (1740-175) says:

If you and the world wish to gain
The highest enlightenment,
Its roots are an altruistic aspiration
To enlightenment firm like Meru, the king of mountains,
Compassion reaching in all directions,
And wisdom which relies not on duality.

And (378):

Who with intelligence would deride
Deeds motivated by compassion
And the stainless wisdom as is Taught in the Mahayana?

Nagarjuna sets forth an identification of the six perfections, their benefit, and the training in them as well as in accompanying compassion (435-9):

Briefly the virtues observed
By Bodhisattvas are
Giving, ethics, patience, effort,
Concentration, wisdom, compassion, and so forth.

Giving is to give away completely
All one's wealth, ethics is to help others,
Patience is to forsake anger,
Effort, to delight in virtues;

Concentration is unafflicted one-pointedness,
Wisdom is to ascertain the meaning of the truths,
Compassion is a mind that savors only
Mercy and love for all sentient beings.
From giving there arises wealth, from ethics happiness,
From patience a good appearance, from [effort in] virtue
Brilliance, from concentration peace, from wisdom
Liberation, from compassion all aims are achieved.

From the simultaneous perfection
Of all those seven is attained.
The sphere of inconceivable wisdom,
The protectorship of the world.

Nagarjuna sets forth the basis of the deeds – a preliminary generation of the mind of enlightenment – and the progress on the ten Bodhisattva grounds through those deeds.

Nagarjuna’s Praise of the Element of Qualities (Dharmadharmastotra) explains the generation of the altruistic mind of enlightenment – which is done after taking refuge – the enhancement on the ten Bodhisattva grounds through those deeds. These rough condensations of the stages of the path are explained in detail in his Compendium of Sutra. There he sets forth the difficulties of attaining leisure, fortune, and faith in the teaching and the even greater difficulty of generating an altruistic mind of enlightenment. He presents the difficulty of attaining great compassion for sentient beings and the still greater one of gaining the means of abandoning the karmic obstructions [arising] from criticizing Bodhisattvas, thought to despise Bodhisattvas, demonic activities, forsaking the excellent doctrine, and so forth. Many such explanations are contained in his Compendium of Sutra.

Compared to the Precious Garland or the Praise of the Element of Qualities, the Compendium of Sutra is indeed clear. However, Shantideva – a great bearer of the master Nagarjuna’s system – presents very clearly and extensively those stages of the path still more difficult to realize in general in both his Compendium of Instructions (Shikṣasamāchāryayāvatāra) and Engaging in the Bodhisattva Deeds (Bodhisattvacharyāvatāra). He does this in particular in his Compendium of Instructions which is a commentary on the meaning of Nagarjuna’s Compendium of Sutra. In explaining the Compendium of Sutra this book describes the initial thought

on the importance of leisure and fortune and the extreme difficulty of finding both. It then sets forth helpful thought for extracting the essence of this life, generation of faith in general and of firm faith in particular through recalling the qualities of the Mahayana. It then explains generation of the aspirational mind of enlightenment, assuming vows of practice, giving away one’s body, enjoyments, and roots of virtue, and the modes of maintenance, purification, and increase of these.

In his Four Hundred Aryadeva also presents the body of the profound and vast paths. Moreover, the body of the path is similar in Bhavaviveka’s Essence of the Middle Way (Madhyamakakārikā), Shantirakshita’s Ornament of the Middle Way, and Kamalashila’s three Stages of Meditation on the Middle Way (Bhāvanākrāma). Therefore, all the great bearers of the Superior Nagarjuna’s system agree on the structure of the path.

The means for readily bestowing conviction in these paths and facilitating a beginner’s entry to them can be known from the precepts found in the Lamp for the Path to Enlightenment (Bodhipatnapradīpa) by Atisha, who was skilled in the two systems of the Mahayana [of Nagarjuna and Asanga].

WAYS OF PRACTISING ON THE LEVEL OF COMMON BEINGS IN PARTICULAR

QUESTION: This text presents both the vast and profound paths of Bodhisattvas as well as the fruit attained through them. Therefore, the stages of paths on the level of a common being – which are extremely important for a Bodhisattva – should have been taught here after the expression of worship but they were not. How could it be right for Chandrakirti to begin his explanation with the grounds of a Superior?

ANSWER: Since Chandrakirti explained those paths on the occasion of the expression of worship, he did not explain them after it. His purpose was to indicate that one who wishes to enter the Mahayana must first practise these paths by teaching the three main causes which, when cultivated in meditation, cause one to become a Bodhisattva.

Not only must you practise these first but you must also

be
do so once you have become a Bodhisattva. Since the wisdom not relying on duality is the chief practice, you should understand, through its illustration, that you should train in the other deeds such as giving. Nagarjuna’s *Compendium of Sutra* says, ‘A Bodhisattva should not apply himself to the profound nature of phenomena bereft of skill in means. A union of method and wisdom is the right application of a Bodhisattva.’ You must train in a union of the two collections and not place confidence in being satisfied with a portion of method or wisdom or in a mere one-pointedness of mind that lacks special method and wisdom.

Some do not properly identify the measure of the object of negation that is refuted by the reasoning analysing suchness and consider that everything is refuted. They mistake all thought as conceptions of true existence and consequently assert that all presentations of conventionalities are based only on [the ignorance of] others. They say that at the time of the fruit [Buddhahood] there is nothing else except a Truth Body which is mere suchness devoid of wisdom. They also assert that Form Bodies are included within the mental continuums of trainees. According to such people it would not be the system of Chandrakirti’s *Supplement* that Hearers and Solitary Realizers are born from Kings of Subduers and Buddhas from Bodhisattvas even though Chandrakirti proves these with scripture and reasoning. They would say that cultivation of the three practices is posited only for others and is not the system of the Bodhisattva Madhyamikas; thereby, they depreciate all paths that must be practised from one’s own point of view. For them, the explanations that wandering sentient beings who are empty of inherent existence are like a bucket in a well in six ways would only be self-contradictory. Thus, you should know that, beginning with the expression of worship, they have explained the meaning of the text incorrectly.

The ways of training in giving and so forth are also explained in connection with the grounds of Superiors, but you should understand and strive now to practise the many deeds that are essential even from the level of a common being.

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**PRESENTATION OF THE TEN GROUNDS IN COMMON**

Chandrakirti’s explanation here of eleven grounds – the Ten Joyful and so forth – is based on Nagarjuna’s rough presentation of the ten grounds and the eleventh [Buddhahood]. Nagarjuna’s *Precious Garland* (440) says:

*Just as the eight levels of Hearers⁴⁸ are explained in their vehicle, so are the ten Bodhisattva Grounds in the Mahayana.*

Chandrakirti also bases his explanation on the *Sutra on the Ten Grounds (Dashabhūmi)*.

When Chandrakirti⁴⁹ describes the ten grounds – the Ten Joyful and so forth – as ten mind generations, he is referring to ultimate mind generations [and not conventional ones]. With respect to the nature of the ten grounds which are assigned to ultimate mind generations, Chandrakirti’s commentary⁵⁰ says, ‘When a Bodhisattva’s uncontaminated wisdom, conjoined with compassion and so forth, is divided into parts, each part is called a “ground” because it is a base of qualities.’ The four topics by which the grounds are explained are (1) their nature, (2) the qualities with which they are thoroughly conjoined, (3) the way they are called ‘grounds’, and (4) by etymology.

In accordance with Vasubandhu’s *Treasury of Knowledge (Abhidharmakosa)*, some persons [Jaya-ananda and some Tibetans]⁵¹ explain the nature of ‘uncontaminated wisdom’ as uncontaminated in the sense of not being amenable to the increase of contaminations. They have not understood the uncommon meaning of ‘uncontaminated’ in this system. In our own system the contaminated is anything polluted by either
ignorance—the concept of true existence—or its predisposing latencies. The uncontaminated is wisdom free from those pollutions; as Chandrakirti’s Clear Words says, ‘...not from the viewpoint of the nature of objects of the uncontaminated wisdom in those free from the obscurations of ignorance.’

Before achieving Buddhahood, a mind that is not polluted by predisposing latencies of ignorance is none other than the non-dualistic wisdom of the meditative equipoise of Superiors. It is ‘alternating’ in the sense that when Superiors rise from meditative equipoise, they become polluted by pre-disposing latencies.

Up to and on the seventh ground pollution can occur through ignorance. However, for Bodhisattvas on the eighth ground as well as for Hearer and Solitary Realizer Foe Destroyers, polluting ignorance has been extinguished; therefore, pollution occurs for them not by way of ignorance but through predisposing latencies of ignorance.

In his commentary Chandrakirti says that the first ground is called non-dualistic wisdom’. This refers to the lack of a dualistic appearance of object and subject as if distant and cut off from each other. It does not refer to a wisdom that has merely abandoned the two extremes [as does the non-dual understanding among the three practices of common beings].

The books of the master Chandrakirti contain many references to ‘knowledge’ and ‘wisdom’ free from the darkness of ignorance. Therefore, it would be an extremely deprecating denial to link ignorance and the predisposing latencies of ignorance with all knowledge and propound that according to this master’s system wisdom disappears when ignorance and its predispositions are extinguished. These explanations are on a par with the Forder (Tirthika) Mimamsakas’ assertion that if the pollutions were extinguished, so would be the mind. Saying that there is no wisdom in a Superior’s meditative equipoise is also similar. Nagarjuna’s Precious Garland (363d-364ab) says:

Those who see thus are liberated.  
What sees [suchness]? By convention  
It is said to be the mind.

By what functioning of a subject is suchness directly seen? In answer to this question, Nagarjuna says that conventionally the mind sees suchness directly. Also, his Praise of the Element of Qualities says:

When a metal garment which has become stained with contaminations and is to be cleansed by fire  
Is put in fire, its stains  
Are burned but it is not.

So, with regard to the mind of clear light:  
Which has the stains of desire and so forth.  
Its stains are burned by wisdom’s fire  
But not clear light, its suchness.

When a dirty garment, woven from threads of stone, is put in a fire, its stains are burned away but not the garment. Similarly, when the stains of the mind are burned by the fire of wisdom, the stains are burned, but the mind of clear light does not become non-existent.

A Bodhisattva Superior’s wisdom of meditative equipoise and that belonging to Hearer and Solitary Realizer Superiors are similar since they directly cognize the nature of phenomena and are devoid of pollution by the predisposing latencies of ignorance. However, the differences that cause one, and not the other, to be described as a Bodhisattva Superior ground are that the one is influenced by great compassion and possesses the powers of the twelve hundred features and so forth whereas the other does not. Also, as explained earlier, there is a great difference as to whether or not direct cognition of suchness occurs from extending one’s mind to the profound meaning [of emptiness] during the paths of accumulation and preparation through the use of limitless forms of reasoning pertaining to the meaning of suchness—the two selflessnesses.

Chandrakirti’s statement, When divided into parts, refers to the individual grounds that are the earlier and later parts of the one uncontaminated wisdom—the whole—divided into individual stages. A ‘ground’ (bhūmi, literally ‘earth’) is
like the earth because it acts as a source or base of auspicious qualities.

These points indicate that all ten ultimate grounds are assigned as only non-conceptual wisdoms. Though they are similar, individual grounds such as the Very Joyful are posited, and this is done from four points of view. The first feature is that the first ground has twelve sets of a hundred qualities, the second ground has twelve sets of a thousand qualities, and so forth, and as will be explained later - the number of qualities increases progressively.

[The twelve sets of a hundred qualities during one instant on the first ground after a Bodhisattva has risen from meditative equipoise are:

1. seeing a hundred Buddhas in one instant
2. receiving the blessings of a hundred Buddhas
3. going to a hundred Buddha Lands
4. illuminating a hundred lands
5. vibrating a hundred worldly realms
6. living for a hundred aeons
7. seeing with true wisdom the past and future of a hundred aeons
8. entering into and rising from a hundred meditative stabilizations
9. opening a hundred different doors of doctrine
10. ripening a hundred sentient beings
11. emanating a hundred versions of one's own body
12. surrounding each of the hundred bodies with a hundred Bodhisattvas

The number increases with each ground:

first: one hundred
second: one thousand
third: one hundred thousand
fourth: one hundred ten million
fifth: one thousand ten million
sixth: one hundred thousand ten million
seventh: one hundred thousand ten trillion

eighth: a number equal to the particles of a billion worlds

tenth: a number equal to the particles of an inexpressible number of Buddha Lands.

The second feature is the attainment of greater and greater majesty of power. Though this is explained [by Jaya-ananda] as vibrating a hundred lands, a thousand lands, and so forth, such is included in the increase of the number of qualities [which is the first feature]. Therefore, this feature should be taken as the increase higher and higher of the power for purifying the stains of the individual grounds and the power for advancing on the paths of these grounds.

The third feature is a surpassing perfection - of giving on the first ground, ethics on the second ground, and so on [patience on the third, effort on the fourth, concentration on the fifth, wisdom on the sixth, skill in means on the seventh, aspirational prayer on the eighth, power on the ninth, and supreme wisdom on the tenth].

The fourth feature is the higher and higher increase of births of fruition - on the first ground birth as a king ruling Jam-budvipa [this world], on the second as a king ruling the four continents, and so forth [as a king ruling the Land of the Thirty-Three on the third ground, the Land Without Combat on the fourth, the Joyous Land on the fifth, the Land of Liking Emanation on the sixth, of Controlling Others' Emanations on the seventh, as a great Brahma lord of a thousand worlds on the eighth, as a great Brahma lord of a million worlds on the ninth, and as the Devaputra Maheshvara of the Highest Land on the tenth].

Since the non-conceptual wisdoms of the individual grounds vary greatly in terms of inferior and superior abilities - such as the number of qualities that are present - individual grounds are posited. The grounds should not be understood as just meditative equipoise because the features subsequent to meditative equipoise that exist on each ground are included in that particular ground. The mode of division into individual grounds should be understood as explained; it is impossible
to divide these ultimate grounds by making a differentiation in terms of their object of observation or aspect. The Sutra on the Ten Grounds says:

Just as the wise cannot express or see
The trail of any bird across the sky,
So none of the grounds of Conqueror Children
Can be expressed. Then how can one listen?

Though a bird crosses the sky, the wise of the world cannot describe its trail in words, or see it in their minds. In the same way, though the ultimate grounds - like birds - progress through the sky of the nature of phenomena, even interpreters who are Superiors cannot describe the mode of progress in the way that Superiors themselves experience it. Thus, listeners cannot hear about the grounds the way they are perceived.

5 Very Joyful

PRESENTATION OF THE INDIVIDUAL GROUNDS

This section has three parts, the five grounds, the Very Joyful and so forth; the sixth ground, the Manifest; and the four grounds, the Gone Afar and so forth.

THE FIVE GROUNDS, THE VERY JOYFUL AND SO FORTH

This section has five parts, the first ground, the Very Joyful; the second, the Stainless; the third, the Luminous; the fourth the Radiant; and the fifth, the Difficult to Overcome.

FIRST GROUND, THE VERY JOYFUL

This section has three parts, entity of the ground being qualified described in brief, features qualifying the ground in detail, and the conclusion by way of expressing the features of the ground.

ENTITY OF THE GROUND BEING QUALIFIED DESCRIBED IN BRIEF

Chandrakirti’s root text says:

4c–5b The mind of a Child of a Conqueror overpowered
With compassion to liberate migrants,
Dedicated with Samantabhadra’s aspirations,
And abiding in joy is called the first.
When a Conqueror Child abides on the first ground, his mind apprehends non-inherent existence, in the manner explained above, as a special feature of migrators who are the objects observed by his compassion. His mind has been influenced by great compassion for the purpose of liberating migrators, and his virtues are thoroughly dedicated with the aspirational prayers of the Bodhisattva Samantabhadra. This ultimate mind of a Bodhisattva—abiding in the non-dualistic wisdom called the 'Very Joyful' and illustrated by the number of qualities and so forth that are its effects—is called the first supramundane mind.

The ten innumerable hundred thousands of prayer petitions planted by a first grounder—such as the ten great petitions in the Sutra on the Ten Grounds—are included in Samantabhadra's aspirational prayers, to which Chandralkirti refers in his root text in order to include all such prayers. These are the Aspirational Prayers for Auspicious Deeds (Bhadracharyapravidhana), and among them two stanzas are said by Shantideva in his Compendium of Instructions to be unsurpassed dedications:

I dedicate all these virtues
To my training in accordance
With the knowledge of the hero Manjushri
And likewise of Samantabhadra as well.

With the dedications so highly praised
By all the Conquerors of the three times
To auspicious deeds I dedicate
In all ways these roots of virtue.

Chandralkirti's commentary says that just as Hearers on the path of preparation are not said to be approaching the first fruit [of a Stream Enterer], so the great of the great Bodhisattvas practising with belief who are just about to become first grounders, are on a level where the mind of enlightenment has not yet been generated. Chandralkirti is referring to the non-generation of an ultimate mind of enlightenment. It has already been explained that in general the aspiration to highest enlightenment has been generated even before this time and that such persons are also accepted by this system as Bodhisattvas. In his Compendium of Instructions Shantideva also establishes through many sutas that ordinary beings can generate a mind of enlightenment. Therefore, the assertion that [those on the paths of accumulation and preparation] are 'imputed Bodhisattvas' is wrong.

Objection: In his Compendium of Knowledge (Abhidharmasamuchchaya) Asanga explains that when one becomes a Hearer on the path of preparation [who will attain the fruit of Stream Enterer] in a single session and until one attains the first fruit, one is an approacher to the fruit of Stream Enterer. Therefore, Chandralkirti's example is not established.

Answer: Vasubandhu's Treasury of Knowledge explains that those approaching the fruit of Stream Enterer have attained a Superior path; however, Asanga's Compendium of Knowledge does agree with the objector. These two discordant systems arose, and the master Chandralkirti is in agreement with the Treasury of Knowledge. This accords with Nagarjuna's Compendium of Sutra where it is said that giving one meal for one day to a follower of doctrine [a person on the path of preparation] generates immeasurably greater merit than giving a hundred divine tastes of food and divine clothing each day for as many aeons as there are sands in the banks of the Ganges to as many followers of faith [persons on the path of accumulation] as there are particles in all the realms of the world. Further, giving one meal for one day to a person on the eighth level [an approacher to the fruit of Stream Enterer] generates immeasurably greater merit than giving as before to as many followers of doctrine as described above.

A follower of faith is clearly on the path of accumulation, and a follower of doctrine is clearly on that of preparation [therefore, a person on the eighth level is on the path of seeing, a Superior path].

Features Qualifying the First Ground in Detail.
This section has three parts, features beautifying one's own
Compassion in Tibetan Buddhism

continuum, those outshining others' continuums, and the surpassing feature on the first ground.

Features Beautifying One's Own Continuum

This section has two parts, individual features and features in brief.

Individual Features Beautifying One's Own Continuum on the First Ground

This section has three parts, the feature of attaining a meaningful name, four features of birth in the lineage and so forth, and three of advancing to higher grounds and so forth.

Feature of Attaining a Meaningful Name on the First Ground

Chandrakirti's root text says:

Then, having thus attained that mind
He is called a 'Bodhisattva'.

From the time of entering the first ground, the Bodhisattva - because of having attained that ultimate mind - is called an 'ultimate Bodhisattva'. Once having passed beyond the level of an ordinary being he is not called by any other name discordant with this term because he has become a Bodhisattva Superior. The Cloud of Jewels Sutra (Ratnamegha), which Chandrakirti quotes in his commentary, says, 'One having the great supreme qualities, [the fourth and last level] of the path of preparation, has not attained the ground of an ultimate Bodhisattva.' Thereby, it is known that [on the first ground] one is called a 'Bodhisattva' with the qualification 'ultimate'.

The Two Thousand Five Hundred Stanza Perfection of Wisdom Sutra (Sārūpya-bhāṣā-buddhajñāna-prabhāvanītā) says, 'In what way does he know [all phenomena]? As non-arisen, non-produced, and false, not in accordance with the imputations by or findings of childish common beings. Therefore, he is called a Bodhisattva.' This implicitly indicates that one who understands the suchness of phenomena in the way that a Superior does is called a Bodhisattva. This also refers to an ultimate Bodhisattva and does not indicate that among common beings there are no qualified Bodhisattvas.

Four Features of Birth in the Lineage and So Forth on the First Ground

Chandrakirti's root text says:

6 Born in the Tathagata lineage
He completely forsakes the three links.
The Bodhisattva attains an excellent joy
And can vibrate a hundred world-systems.

He is born into the lineage of the Tathagatas because, abiding on the first ground, he has passed beyond all levels of ordinary beings, Hearers, and Solitary Realizers and has generated in his continuum the paths certain to proceed to Buddhahood. He will not go to other paths and is of definite lineage with respect to his own path. This first ground Bodhisattva directly sees personal selflessness - that a person does not exist of his own nature. Thereby, he abandons all three links - the [artificial] view of the transitory, the [afflicted] doubt which is a subtle increaser [of contamination], and holding [bad] ethics and codes of behavior as superior. He abandons them in the sense that they will not arise again - meaning that the seeds of these three are abandoned.

The path of seeing abandons the artificial but not the innate form of the view of the transitory collection as a real 'I' and 'mine'.

QUESTION: Why does Chandrakirti mention only these three? Other afflictions to be abandoned by the path of seeing are also abandoned.

ANSWER: There are two ways of interpreting the thought of sutras setting forth this topic, but the superior one accords with the explanation given in Vasubandhu's Treasury of Knowledge:

Not wishing to go, mistaking
The path, and doubting the path
Obstruct progress to liberation.
Therefore the three are indicated.
For example, three main obstacles confront one who intends to go to another area - not wishing to go, mistaking the path, and having doubts about it. Similarly, there are three main obstacles to progressing toward liberation. The first [the view of the transitory collection as real 'I' and 'mine'] causes fear with respect to liberation as a result of which one does not wish to proceed there. The second [holding bad ethics and codes of behavior as superior] is a case of mistaking the path through relying on another one. The third [doubt] causes hesitation with respect to the path. Therefore, Chandrakirti mentions these three.

A first ground Bodhisattva has, as was explained before, entered a definite lineage. He has attained the qualities of its fruits and is free from the faults abandoned by this ground. Therefore, extraordinary joys are generated. On account of his many great joys, the Conqueror Child maintains an excellent joy, and because of his superior joys this ground is called the Very Joyful.

He also becomes able to vibrate a hundred different world systems.

Three Features of Advancing to Higher Grounds and so forth

Chandrakirti's root text says:

7abc Advancing from ground to ground he ascends,
Now all his paths to bad migrations have ceased,
All the levels of ordinary beings are ended.

He is very enthusiastic to advance from the first to the second ground, and he will ascend to higher grounds. As soon as he attains the first ground, all paths going to a bad migration cease for the Bodhisattva.

OBJECTION: Once one attains forbearance [which is the third of four levels] on the path of preparation, is it not impossible to go to a bad migration by the power of former actions (karma)? What need is there to say that paths to bad migrations cease for one who has attained the first ground?

ANSWER: The impossibility of going to a bad migration once one attains forbearance on the path of preparation is not a case of having overcome the seeds leading to a bad migration through their antidotes but through an incompleteness of their causes. Here on the first ground, the seeds are overcome by means of their antidotes. Furthermore, Asanga's Compendium of Knowledge explains that the mental and physical aggregates (skandha), constituents (dhātu), and so forth of bad migrations are abandoned by the path of seeing.

When a Bodhisattva attains the first ground, all levels of a common being end for him.

Features Beautifying One's Own Continuum in Brief

Chandrakirti's root text says:

7d He is shown to be like the eighth Superior.

When the four abiders in and four approachers to the fruit are counted downwards from Foe Destroyer, the eighth Superior is an approacher to the fruit of Stream Enterer. The features of abandonment and realization concordant with this approacher's level arise by virtue of his having attained the Superior doctrine [or path]. A Bodhisattva's extinguishing of faults and arising of auspicious qualities - which are due to his having attained the first ground - are shown in a similar manner to those of an eighth Superior.

Features Outshining Others' Continuums

This section has three parts, on the first ground outshining Hearers and Solitary Realizers by way of lineage, on the seventh ground outshining Hearers and Solitary Realizers by way of intelligence, and the meaning established by these teachings.

On the First Ground Outshining Hearers and Solitary Realizers by way of Lineage

Chandrakirti's root text says:

8abc Even those abiding in the first mind of complete enlightenment Overcome those born from the speech of the Subduer Kings And Solitary Realizers through their own merit's increase.
Not only those abiding in the second mind of complete enlightenment and so forth but even those in the first mind of enlightenment, the Very Joyful, overcome or outshine Hearers - who are born from the speech of Subduer Kings - and Solitary Realizers through the force of the merit of their conventional mind of enlightenment and compassion. Their merit exceeds that of the Hearsers and Solitary Realizers. This feature is different from those explained earlier.

The Liberation of Maitreya Sutra (Maitreyavimoksha) says, 'O child of good lineage, it is like this: For instance, because of the great nature of his lineage a prince with the royal name outshines all the principal elder ministers soon after his birth. In the same way, a novice Bodhisattva generates an [ultimate] mind of enlightenment and is born in the lineage of a Tathagata King of Doctrine. Soon thereafter, through the force of his altruistic mind of enlightenment and compassion he outshines Hearers and Solitary Realizers, who have maintained pure behaviour for a long time. Child of good lineage, it is like this: For example, soon after its birth, the offspring of a great king of eagles has power in his wing and clarity of eye that none of the older birds have. Similarly, a Bodhisattva who has generated the first [ultimate] mind of enlightenment has taken birth in the lineage of a great Tathagata king of eagles. As an offspring of the king of eagles he overpowers others through the strength of his wings to generate an aspiration to omniscience, and he has the pure eye of a special thought. These features do not occur in any of the Hearers and Solitary Realizers who have practised renunciation for a hundred thousand aeons.'

In his commentary [Jaya-ananda] explains these two passages [in the Liberation of Maitreya Sutra] as referring to conceptual mind generation. However, the references to a 'novice Bodhisattva' and 'soon after generating a mind of enlightenment' are made in terms of an ultimate mind generation. Previously (versa 6a) Chandrakirti explained that birth in the Tathagata lineage takes place on the first ground [using the example of an eighth Superior (7d)], but aside from the use of different examples [those of a prince and an eagle's offspring and of an eighth Superior], both passages [the explanations of birth in the Tathagata lineage in the root text and in the Liberation of Maitreya Sutra] mean the same. Furthermore, the meaning of these three lines in the root text appears to be an abridgement of that in the sutra. Many texts such as Maitreya's Ornament for the Mahayana Sutras (Mahāyānasūtraśāstra) explain that mind generation of special pure thought [mentioned above in the Liberation of Maitreya Sutra as 'special thought'] refers to generating a mind of the first ground.

Objection: Then, you do not assert that Hearers and Solitary Realizers are outshone when a Bodhisattva who is a common being generates the conventional mind of enlightenment?

Answer: It is not so; we do assert such. The Liberation of Maitreya Sutra says, 'O child of good lineage, it is like this: Even though a diamond has been broken, it outshines all excellent golden ornaments; it does not lose the name “diamond”, and it banishes all poverty. In the same way, O child of good lineage, even though the diamond-like generation of an aspiration to omniscience lacks urgency, it overpowers all golden adornments of the qualities of Hearers and Solitary Realizers. [With this aspiration] one will not lose the name “Bodhisattva”, and all poverty of cyclic existence is overcome.'

Shantideva quotes this sutra in his Compendium of Instructions as a source for the unsuitability of looking down on a Bodhisattva who lacks the Bodhisattva deeds, and it never happens that one who has attained a ground has a mind of enlightenment benefit of the Bodhisattva deeds. [Therefore, this sutra refers not to an ultimate but to a conventional mind generation.]

On the Seventh Ground Outshining Hearers and Solitary Realizers by way of Intelligence

Chandrakirti's root text says:

8d On the Gone Afar he surpasses them with his intelligence.

When a Bodhisattva arrives at the seventh ground, the Gone Afar, he outshines Hearers and Solitary Realizers not only by way of his conventional mind of enlightenment but also
through the power of his intelligence — his ultimate mind generation.

The Sutra on the Ten Grounds says, 'O Conqueror Children, it is like this: For example, merely through being born in a royal lineage, a prince having the royal name outshines all the groups of ministers because of the king's magnificence but not by the force of his own mind. When he matures, his power of intelligence is generated, and he greatly surpasses all the ministers' activities. In the same way, O Conqueror Children, as soon as they generate an [ultimate] mind of enlightenment, Bodhisattvas outshine all Hearers and Solitary Realizers by the greatness of their special thought but not by the power of their intelligence. However, a Bodhisattva on the seventh ground greatly surpasses all the activities of Hearers and Solitary Realizers through abiding in the greatness that is knowledge of his own sphere.

'As soon as they generate an [ultimate] mind of enlightenment' refers to the time of [attaining] the first ground. Thus, it is an [ultimate] mind generation of special pure thought.

A Bodhisattva outshines Hearers and Solitary Realizers through the generation of his power of intelligence only on the seventh ground, the Gone Atir, and above. On the sixth ground and below he does not outshine them through his power of intelligence.

Chandrakirti's condensed commentary ⁶⁶ on this shows that 'surpassing all the activities of Hearers and Solitary Realizers' means surpassing them through intelligence. [The sutra] explains 'the power of intelligence' as 'abiding in the greatness that is knowledge of his own sphere'. This is the greatness of knowing cessation, the limit of reality, the sphere of a Bodhisattva.

With regard to the meaning of this:

1 Some say that although there is no difference between the wisdom entities of the seventh and the sixth grounds and below, the wisdom of the earlier grounds are incapable of abandoning obstructions to omniscience, whereas the wisdom of the seventh ground has this capacity. Thus, the latter can outshine Hearers and Solitary Realizers from the viewpoint of intelligence and the former cannot.

2 Others explain that on the seventh ground and above a Bodhisattva is capable of leaping over [certain levels of] meditative stabilization.

3 Others say that a seventh ground Bodhisattva outshines Hearers and Solitary Realizers through intelligence because the wisdom of the seventh ground approaches the irreversible eighth ground.

The first of these three interpretations is not correct. The [Prasangika] system asserts that all conceptions that persons truly exist are instances of afflicted ignorance, and to abandon these conceptions in such a way that they will not be produced again, it is necessary to extinguish their seeds. Since this abandonment is common to Hearer and Solitary Realizer Foe Destroyers, abandoning the seeds of the conception of true existence is not the same as abandoning obstructions to omniscience.

Obstructions in the form of predisposing latencies — to be distinguished from seeds of the conception of true existence — are posited by the Prasangika system as the obstructions to omniscience. These are not abandoned until one attains the eighth ground. Therefore, the [Svatantrika] presentation which posits conceptions of true existence as obstructions to omniscience is not asserted by the Prasangika system. The Svatantrikas also divide obstructions to omniscience into nine segments — small, middling, and great [with small, middling, and great of each of these three]. These are in turn abandoned by nine paths of meditation, the second ground and so forth [according to Svatantrika but not Prasangika]. I will elaborate on this later.

The second position, that a Bodhisattva gains the ability to leap over certain levels of meditative stabilization on the seventh ground, is also incorrect. 'Leaping over' signifies a disordering of stages, and there is no source showing that such a leap-over does not occur in meditative stabilization on the sixth ground and below but does on the seventh.

The third position, that a Bodhisattva outshines Hearers and
Solitary Realizers through intelligence because the wisdom of the seventh ground approaches the irreversible eighth ground, is also incorrect. This still does not eliminate the doubt as to the reason for saying that although Bodhisattvas cannot outshine Hearers and Solitary Realizers on the sixth ground and below through their realization, they can outshine them on the seventh ground. Therefore, this is like making the disputed subject itself into the reason.

In his commentary [Jaya-ananda] explains that on the seventh ground a Bodhisattva thinks, ‘I will engage in the paths,’ and therefore exerts himself, but because the signs of doctrine, such as sutras, are not manifest [in the sense of his not needing to use words of doctrine], he has attained a path of signlessness. [Jaya-ananda] explains that since sixth grounders and below and Hearers and Solitary Realizers do not have this signlessness, Bodhisattvas outshine them in intelligence. However, the feature of outshining them here appears to be posited in terms of cognition of suchness.

My excellent lamas have said that this feature should be posited from the viewpoint of entering into and arising from suchness—the limit of reality. It will be explained in connection with the seventh ground that from there a Bodhisattva is able to enter into and rise from cessation—the limit of reality—in each mental instant whereas those on the lower grounds are unable to do so. This explanation is good because while practising with belief [on the paths of accumulation and preparation] it is not difficult in quick succession to enter into and rise from meditative stabilization on emptiness in which the mind and suchness have not become of one taste. However, when one is a Superior—when the mind and suchness have become like water placed in water—this type of entering and rising is extremely difficult to accomplish.

**OBJECTION:** When the features of the first ground are being explained, it is inappropriate to say that on the seventh ground Bodhisattvas outshine Hearers and Solitary Realizers through their intelligence.

**ANSWER:** The fault of confusing subject matter is not in-
6 Hinayanists Cognize Emptiness

The Meaning-Established by These Teachings

This section has three parts, (1) the teaching in the Sutra on the Ten Grounds that Hearers and Solitary Realizers cognize the non-inherent existence of phenomena, (2) the sources proving this, and (3) dispelling objections to this teaching.

The Teaching in the Sutra on the Ten Grounds that Hearers and Solitary Realizers Cognize the Non-Inherent Existence of Phenomena

This section has two parts, (1) clarification of the thought of the commentator, Chandrakirti, and (2) showing that this is also the system of Shantideva's Engaging in the Bodhisattva Deeds.

Clarification of the Thought of the Commentator, Chandrakirti

The Sutra on the Ten Grounds explains that on the sixth ground and below Bodhisattvas are unable to outshine Hearers and Solitary Realizers by way of their realization. Through this passage one can clearly ascertain that there are also [some] Hearers and Solitary Realizers who know that phenomena do not inherently exist.

If Hearers and Solitary Realizers did not have this wisdom, then even those Bodhisattvas who generate the first ultimate mind [the first ground] would outshine them from the viewpoint of their realization. Hearers and Solitary Realizers would be like sages who depend on worldly paths, which have the aspect of [considering lower levels to be] gross and [higher levels to be] peaceful, and thereby become free from desire, with the exception of that for the level called 'Peak of Cyclic Existence'. This absurd similarity would follow from holding that Hearers and Solitary Realizers lack the knowledge that phenomena do not inherently exist.

In that case, Chandrakirti says, Hearers and Solitary Realizers -- like the non-Buddhist Forders -- would not have abandoned all afflictions related to the three realms as well as their seeds. This indicates that if one has not understood emptiness well and become familiar with it, one cannot remove the seeds of the afflictions. This is like the situation of those cultivating worldly paths, which have the aspect of grossness and peacefulness, [but are unable to remove the seeds of afflictions].

If you lack cognition of suchness, you will conceive the aggregates, such as forms, to exist truly. Your mind will thereby err, and you will consequently not cognize a fully qualified selflessness of persons. This is because you will not have overcome belief in the referent object of a mind misapprehending true existence in the aggregates that are themselves the bases of designating a self or person.

Chandrakirti's statement of this indicates that if the referent object of the conception of true existence with regard to the aggregates -- the bases of designation of a person -- is not disbelieved, then the referent object of the conception of the true existence of the person -- the phenomenon designated -- will not be disbelieved. Because the person will not be cognized as lacking true existence, a fully qualified selflessness of the person will not be realized.

It is very difficult to understand the meaning of these statements, and it appears that those relying on this system and on Shantideva's texts have not explained them well. Therefore, in order to come to a final interpretation, let us examine a doubt raised about this and discover how it is dispelled.
Doubt: Valid cognition establishes the sixteen attributes of the four noble truths, such as impermanence, emptiness, and selflessness — with the latter two referring to a substantially existent or self-sufficient person’s lack of being either the same as or a different entity from the mental and physical aggregates. One definitely can ascertain these with valid cognition, and when that happens, the main trainees of these paths will familiarize with them intensely. The reasoning proving yogic direct perception establishes that when this happens, the selflessness of the person will be directly cognized. Thus, it is selflessness directly abandoned through the path of meditation, an extinction of all the contaminations with respect to the three realms, as well as their seeds, can be abandoned. This is because the abandonment by the paths of seeing and meditation as just explained is the manner by which a supramundane path achieves abandonment. Therefore, paths that are meditations on the sixteen attributes of the four noble truths — impermanence and so forth — are capable of removing all afflictions.

Answer: I will explain. We do not deny that even though one has not found the view of suchness, one can ascertain the sixteen attributes, impermanence and so forth, with valid cognition. We also do not deny that the trainees of this path meditate on the meaning of the sixteen with great effort, or that through having done so they directly see the coarse selflessness of the person, or that familiarization with what has been seen is impossible.

Question: Then what do you say?

Answer: Such a path is not a fully qualified cognition of the personal selflessness. Therefore, we do not assert that such paths are paths of seeing or supramundane paths of meditation.

These paths cannot abandon the seeds to be abandoned either through the path of seeing or through the path of meditation.

Explanations that these are paths of seeing and of meditation, that these abandon the artificial and innate afflictions as well as their seeds, and that at their end one attains the state of a Foe Destroyer are systems that require interpretation. For instance, the Chittamatrins establish through valid cognition a refutation of partless particles, an external world composed of them, and a subject that is a different entity from each external world. When the trainees who are to be tamed by this teaching familiarize with it over a long time, they see it directly and then engage in further familiarization with what they have seen. However, the Madhyamikas explain that when progress on the ten grounds and on the latter three paths [seeing, meditation, and no more learning] is presented in terms of such teaching, the presentation must be interpreted. Even if one meditates on the sixteen aspects of the four noble truths, such as impermanence, only cognition of the [subtle] personal selflessness as explained above is asserted as a path freeing one from the afflictions.

Asanga’s Compendium of Knowledge explains that afflictions are abandoned through mental application of selflessness and that the remaining attributes are means of training the mind. Dharmanikirti’s Commentary on (Dignaga’s) ‘Compendium on Valid Cognition’ (Pramanaavartika) explains it similarly:

One is liberated through the view of emptiness

The other meditations are for the sake of that.

Some Indians [Shantirakshita, Kamalashila, Jayari, Prajnarakaragupta, and so forth] mistook the term, ‘the view of emptiness’, and asserted it to be a viewing consciousness cognizing suchness, but this is not so. It refers to the [coarse] view of emptiness of a substantially existent, or self-sufficient, person. Although such a path cannot abandon the seeds of the afflictions, it can temporarily stop manifest afflictions.

Our assertion must accord with the statement in the Knowledges [the Hinayana and Mahayana Abhidhammas] that meditation having the aspect of grossness and peacefulness, which is
common to Buddhists and non-Buddhists, abandons the manifest afflictions of Nothingness [the next to highest level within cyclic existence] and below. Therefore, it goes without saying that a path consciousness realizing the non-substantial existence of the person can temporarily abandon manifest afflictions.

The afflictions referred to in the phrase 'abandon manifest afflictions' are those whose objects of observation and subjective aspects are explained in the Hinayana and Mahayana Knowledges [and not those involving the conception of inherent existence]. These paths cannot [even temporarily] abandon the manifest conception of true existence which the Prasangikas explain as an afflicted ignorance. These paths also cannot abandon view and non-view afflictions that accord with the conception of true existence and differ from the mode of explanation in the Hinayana and Mahayana Knowledges.

Furthermore, although meditation having the aspect of grossness and peacefulness cannot abandon the manifest afflictions included within the level of the Peak of Cyclic Existence as explained in the Knowledges, these can be abandoned through familiarization with the paths cognizing the coarse selflessness of the person explained above.

These points clarify Chandrakirti's statements in his commentary that paths which are said to be antidotes abandoning the afflictions but which lack a cognition of suchness are like paths having the aspect of grossness and peacefulness and incapable of abandoning all afflictions, as in the case of the non-Buddhists.

This is also the System of Shantideva's Engaging in the Bodhisattva Deeds

The great Conqueror Child Shantideva also asserts this. His Engaging in the Bodhisattva Deeds (IX. 41ab) says [citing an objector's opinion]:

One is liberated through seeing the truths.
What then is the use of seeing emptiness?

Someone asks, 'Since one is liberated from the afflictions through the paths perceiving the sixteen attributes of the four noble truths, impermanence and so forth, one does not need to perceive the emptiness of inherent existence in order to distinguish the afflictions.' In answer to this, Shantideva says (IX. 41cd):

Scripture says that without this path
There can be no enlightenment.

It is said in scripture that without the path perceiving the emptiness of inherent existence one cannot attain any of the three enlightenments [of a Hearer, Solitary Realizer, or Buddha].

With respect to how this is taught in scripture, Prajnakaramati's great commentary on Engaging in the Bodhisattva Deeds quotes a mother sutra (Perfection of Wisdom Sutra) which explains that one who discriminates true existence is not liberated and that all [levels of the path] from Stream Enterer to Solitary Realizer - in the past, present, and future - are attained in dependence on just this perfection of wisdom. Thus, Shantideva is not just referring to the highest enlightenment.

Shantideva says (IX.45):

The root of the teaching is monkhood, but even
It is difficult, for those whose minds apprehend
[Inherent existence] find it hard
To pass away from suffering.

[The roots of the teaching are monks who have abandoned the afflictions, that is, Foe Destroyers. Not to mention Buddhahood, even such monkhood is difficult, that is, impossible, if the wisdom realizing emptiness is not cultivated, because the conception of inherent existence prevents nirvana. The teaching is both the verbal and the realized doctrine. Foe Destroyers such as Kashyapa, Upali, Ananda, the sixteen Elders (Sthāvira), and the Foe Destroyers present during the collections of the word are called the roots of the teaching because they undertook, sustained, and increased the doctrine.] These four lines teach that nirvana cannot be attained by means of a path having a mode of apprehension that involves conceiving true existence.
Then, Shantideva says (IX.46ab):

'Through abandoning the afflictions there is liberation.'

Then, immediately thereafter [extinguishment] would occur.

The first line states the opponent's position which is that through cultivating the paths of the sixteen attributes of the four truths, impermanence and so forth, the afflictions are abandoned and liberation is attained. At this point the debate concerns whether liberation from the afflictions can be attained by means of only the paths of the sixteen attributes of the four noble truths, impermanence and so forth. That this is the meaning here is also very clear from the earlier debate (IX.41):

One is liberated through seeing the truths,
What then is the use of seeing emptiness?
Scripture says that without this path
There can be no enlightenment.

Therefore, the former passage should in no way be interpreted to mean, 'We assert that the paths of merely the sixteen attributes of the four noble truths, impermanence and so forth, can extinguish the afflictions, but they do not liberate one from all suffering.'

The thought of Shantideva's refutation is: The opponent maintains that a liberation extinguishing the afflictions has been attained when the afflictions that are also posited by the two Hearer schools are not manifestly active due to generating in the mental continuum the paths of the four truths. If so, then immediately after having temporarily abandoned only the manifest afflicts, a liberation extinguishing all contamination would be attained.

Shantideva indicates that this cannot be asserted (IX.46cd):

Though [manifest] afflictions are [temporarily] absent
They are seen to have [rebirth by] the power of actions.

Though the manifest afflictions are temporarily absent, [such persons] are seen to have the power impelling a future rebirth through the force of contaminated actions (karma).

These passages should be explained in this way and not as other commentators and some Tibetans have done, saying, 'Though they had no afflictions Maudgalyayana, Angulimala, and so forth were seen to have suffered from the effects of contaminated actions accumulated earlier when they were common beings; therefore, they were not immediately liberated.' Shantideva is not referring to [karmic] power that generates suffering in this lifetime. His passage must be understood as indicating that since the power of impelling a future rebirth through the force of contaminated actions has not been overcome, there is no liberation. For, Shantideva says (IX.49abc):

Though an [afflicted] mind lacking [meditation on] emptiness is halted, it is again produced as in the case of the absorption of non-discrimination.

If one lacks cognition of emptiness, then even though afflicted minds are temporarily halted through cultivating other paths, they cannot be totally overcome. Manifest afflictions are again produced, and thereby wandering in cyclic existence under the power of contaminated actions is not eliminated. That afflicted minds can be halted temporarily means, as was explained before, that manifest afflictions can be temporarily abandoned.

In answer to the statement, 'They are seen to have [rebirth by] the power of actions,' the opponent says (IX.47ab):

The absence of attachment
To rebirth is definite.

'Since these paths extinguish attachment that causes rebirth, it is certain that they will not be reborn again through the power of actions.' In answer to this, Shantideva says (IX.47cd):

This attachment is not afflicted but
Why is it not like obscuration?

The opponent asserts two types of ignorant obscuration – an afflicted and an unafflicted one as explained in the Knowledges.
Why not also assert afflicted and unafflicted attachment to accord with the explanation in the Knowledge, of those obscurations? This indicates the existence of an 'unafflicted attachment' as it is commonly known in the two Hearer schools and in the Mahayana, but in our own (uncommon) system this attachment is said to be afflicted [because it is induced by the conception of inherent existence which is asserted as the chief affliction]. Therefore, the meaning of this passage is: Although the manifest [coarse] attachment induced by the conception of the person as substantially existent or self-sufficient has been temporarily abandoned, why is there no [subtle] attachment induced by the [subtle] view of the transitory collection,—the conception that the person inherently exists?

One who has abandoned such [coarse] manifest affictions has not even overcome the manifest [subtle] view of the transitory and manifest [subtle] attachment. If one has abandoned [only] the manifest affictions of both these systems [Prasangika and non-Prasangika], the seeds of both [the coarse and subtle affictions] have similarly not been abandoned, and if the manifest and non-manifest do not differ [as to whether or not their seeds have been abandoned], then it is senseless to differentiate affictions [by calling one afflicted and the other not because the affictions have to be abandoned, both in manifest and seed form, for a person to become a Foe Destroyer].

Shantideva gives the reason why one who has abandoned other manifest [coarse] affictions through other paths has not overcome [subtle] attachment (IX.48ab):

Attachment occurs through the cause
Of feeling, and they have feeling.

If one lacks the view cognizing suchness, then ignorance—the conception that feelings truly exist—is not in the least abandoned. Thus, when a feeling of pleasure is produced, why would attachment to not being separated from it not be generated? Also, when a feeling of suffering is produced, why would attachment wishing to separate from it not be generated? An effect is necessarily produced from causes with respect to which the favourable circumstances are complete and the unfavourable ones are absent.

According to our own system, the way to overcome attachment to feeling is expressed by Shantideva in his Engaging in the Bodhisattva Deeds (IX.99):

When [it is seen] that there is no Feeler and feeling, why would Attachment not be overcome
Through seeing this situation?

If one cultivates the perception that feeler and feeling do not at all inherently exist, one will overcome attachment. Shantideva is also indicating, 'If one does not have such a path, how could all attachment be overcome?' This is what Nagarjuna means when he says in his Sixty Stanzas of Reasoning:

How could the great poison of the afflictions
Not arise for one whose mind has a base?

Cha-ba (Rigs-pa'i-dbang-phyug Cha-pa-chos-kyi-seng-ge) and Tsek-wang-chuk-seng-gay (T'segs-dbang-phyug-seng-ge) refute Shantideva's Engaging in the Bodhisattva Deeds: 'Shantideva's explanation that attachment exists because feeling does is not good because the presence of a cause cannot prove that of an effect.' [Answer:] Of the two positions, that Hearers cognize the selflessness of phenomena and that they do not, the latter is well known in Tibet [even though it is wrong]. Being more accustomed to that system and not having trained decisively in the scriptures and reasonings of the former position, these commentators have not discerned the detailed meaning of the complete reasoning. They err greatly in rushing to impute fault to the great wise Shantideva.

Similarly, some Tibetans (Bu-tson, Pan-chen Jom-rel, and so forth) find fault with the honourable Chandrakirti; they express spurious faults without having any detailed understanding of their opponent's position [that is, Chandrakirti's
position that Hearers cognize the selflessness of phenomena. Thus, when the wise see them illustrating their own nature, it is only a source of extreme embarrassment.

In his commentary [Jaya-ananda] says that the artificial afflictions can be abandoned through the sixteen paths of the four noble truths, impermanence and so forth, but not the innate afflictions. This difference is not correct. With respect to temporarily abandoning only the manifest [coarse] afflictions commonly spoken of in the vehicles, both the artificial and the innate [coarse] afflictions are similar [in that the manifest forms of both can be temporarily abandoned through the paths of the sixteen attributes of the four noble truths]. These afflictions are also similar in that their seeds cannot be abandoned [by the paths of the four noble truths]. Here [Jaya-ananda] does not know how to explain that Chandrakirti and Shantideva are in agreement.

If one does not cognize the mental and physical aggregates as not truly existing, then one will not cognize the person as not truly existing and, thereby, will not cognize the selflessness of the person. Just as the emptiness of true existence with respect to phenomena such as the mental and physical aggregates is posited as the selflessness of phenomena, so the non-true existence of the person should be put as the selflessness of the person because the reasons [for doing so] are completely similar [since non-true existence is the mode of being of both].

Because a conception that the person truly exists must be posited as a conception of a self of persons, it is impossible to extinguish all afflictions until that has been extinguished. Thus, conceptions of the true existence of persons and phenomena must be posited as afflictions. This very position must also be presented in connection with Shantideva’s system.

7 Liberation Is Impossible Without Wisdom of Emptiness

Sources Proving Hearers’ and Solitary Realizers’ Cognition of the Non-Inherent Existence of Phenomena

This section has two parts, sources (1) in Mahayana sutras and (2) in treatises and Hinayana sutras.

Sources in Mahayana Sutras Proving Hearers’ and Solitary Realizers’ Cognition of the Non-Inherent Existence of Phenomena

Chandrakirti quotes the Questions of Adhyashaya Sutra in his Clear Words [commenting on Nagarjuna’s Treatise on the Middle Way, XXIII.14]:

‘For example, during a magical display, a man sees a woman created by a magician and desire arises in him. His mind becomes ensnared with desire, and he is frightened and ashamed in front of his companions. Rising from his seat he leaves and later considers the woman to be ugly, impermanent, miserable, empty, and selfless. O child of good lineage, what do you think? Is that man behaving correctly or wrongly?’

‘Blessed One, he who strives to consider a non-existent woman to be ugly, impermanent, miserable, empty, and selfless is wrong.’

The Blessed One said, ‘O child of good lineage, you should view similarly those monks, nuns, laymen and laywomen who consider unproduced and unarisen phenomena to be ugly, empty,
impermanent, miserable, empty, and selfless. I do not say that these stupid persons are cultivating the path, they are practising wrongly.'

Thus, it was said very clearly [that those who conceive true existence are not liberated]. The example is the taking of a woman created by a magician as real and the subsequent consideration of her as impermanent and so forth. This should be understood as referring to conceiving that the aggregates truly exist and subsequently considering them to have the five qualities of impermanence and so forth.

This is a case of observing truly existent aggregates and considering them to be impermanent and so forth, and such consideration is only a wrong consciousness, mistaken with respect to its referent object [truly existent impermanent aggregates which actually do not exist]. Therefore, such is not validly established.

However, in the mental continuum of one who has not found the view overcoming belief in the object of the conception of true existence, there are many cases of observing aggregates that are not qualified by either truth or falsity and of establishing by conventional valid cognition that the aggregates have an impermanence and so forth which are not qualified by either truth or falsity. Also, paths, as explained before [in connection with the sixteen attributes of the four noble truths], are generated in the mental continuum during meditation through having meditated on the meaning [of impermanence and so forth without understanding non-true existence or positing true existence].

Also, in the Sutra on the Miseryness of One in Trance (Dhyāyatamukti), which is quoted in the twenty-fourth chapter of Chandrakirti's Clear Words, Buddha says, 'Manjushri, sentient beings, whose minds are mistaken due to four errors through not seeing the noble truths correctly as they are in reality, do not pass beyond this unreal cyclic existence.' Manjushri responds, 'Blessed One, please indicate what is apprehended by sentient beings that causes them not to pass beyond cyclic existence.'

The Teacher said that sentient beings are not liberated because they do not know the four truths as they are in reality, and Manjushri requested Buddha to explain what is misconceived by sentient beings that causes them not to be liberated from cyclic existence. In answer to this, Buddha says that they think, 'I will pass beyond cyclic existence, and I will attain nirvana,' with a sense of adhering to the true existence of these. Therefore, when they have meditated on impermanence and so forth, they think, 'I know suffering, I have abandoned its sources, I have actualized its cessation, I have cultivated the path.' They then think, 'I have become a Foe Destroyer.' When they have temporarily abandoned the manifest afflictions explained above, they think, 'I have extinguished all contaminations.'

It is said that at the time of death they perceive that they will be reborn; thereby, they doubt Buddha, and this fault causes them to fall into a great hell. This applies to some who abide on such a path but not to all.

Then Manjushri asks how the four noble truths should be cognized since Buddha said that in order to liberate oneself from cyclic existence these truths must be known as they are in reality. In answer to this, Buddha says, 'Manjushri, he who sees all products as not produced knows suffering thoroughly. He who sees all phenomena as sourceless has abandoned the sources of suffering. He who sees them as utterly passed beyond sorrow has actualized cessation. He who sees all phenomena as totally unproduced has cultivated the path.' Then Buddha says that through this path one passes beyond sorrow without taking [rebirth].

This shows very clearly that one who sees the non-inherent existence of the four truths is liberated from cyclic existence and that one cannot be freed through a path unless it is devoid of the conception of true existence. This thereby indicates that the seeds of the afflictions cannot be abandoned through a path of only the sixteen attributes of the four noble truths, impermanence and so forth. It also shows that in order to abandon the seeds of the afflictions one must cognize the mode of being [of persons and other phenomena] and meditate on it.
If you do not distinguish these points well, you will hold that Hearers’ paths for abandoning afflictions consist merely of meditation on the sixteen attributes of impermanence and so forth and that, therefore, Hearer Superiors and Foe Destroyers could not actually function as Superiors and Foe Destroyers. You would accumulate the great taint of depreciating Superiors, and if you have taken the Bodhisattva vow, this will produce a basic infraction. Shantideva’s *Compendium of Instructions* sets forth this basic infraction:

Holding that the Vehicle of Learners
Does not abandon desire and so forth
And causing others to believe the same...

This meaning is also clearly set forth in the *Diamond Cutter Sutra* (*Vajracchedikā*), “Subhuti, does a Stream Enterer think, ‘I have attained the fruit of a Stream Enterer?’” Subhuti answers, “Blessed One, it is not so. Why? Blessed One, he is called a Stream Enterer because he has not entered anything.” Also, “Blessed One, if a Stream Enterer thought, ‘I have attained the fruit of a Stream Enterer,’ he would be conceiving a self of [himself and the fruit attained]. He would be conceiving a sentient being, a living being, and a person.” Subhuti speaks likewise with respect to the latter three abiders in the fruits [of a Once Returner, Never Returner, and Foe Destroyer].

If through conceiving the attainer of the level of Stream Enterer and the fruit attained to exist truly, he thought, ‘I have attained Stream Enterer,’ he would be conceiving a self of those. Thus, it is said that conceptions of the true existence of the person and of the fruit are both conceptions of self—the first being a conception of a self of persons and the second of a self of phenomena.

That an [actual] Stream Enterer does not conceive the true existence of these and thereby think, ‘I have attained the fruit,’ refers to his having come to disbelieve the object of the conception of true existence.” Thus, this statement does not indicate that [at this early point in the path] he has no innate conception of true existence. On the basis of this it can be understood with respect to the later levels [that Once Returners, Never Returners, and Foe Destroyers do not conceive the true existence of themselves as attainers or the fruits attained].

Some Svatantrika-Madhayamikas explain this passage differently, but Prajnakaramati quotes it as a source showing that it is necessary to cognize emptiness to progress to the Hearer and Solitary Realizer enlightenment. His interpretation is good.

These scriptures only teach that if you lack the view of suchness, you cannot be freed from cyclic existence and that to be free this view is needed. No scholar asserts that Hearer and Solitary Realizer Foe Destroyers are not liberated from the fetters of cyclic existence; and furthermore, such an assertion is not feasible. Thus, these scriptures clearly teach that Hearers and Solitary Realizers cognize the non-inherent existence of phenomena.

There are many other sources such as the great mother *Perfection of Wisdom Sutras* and so forth, but fearing too many words, I will not cite them.

**Sources in Treatises and in Hinayana Sutras**

Nagarjuna’s *Precious Garland* (35–37) says:

As long as the aggregates are [mis]conceived,
So long is there [mis]conception of an ‘I.’
When this conception of an ‘I’ exists,
There is action which results in birth.

With these three pathways in mutual causation
Without a beginning, middle, or an end
This wheel of cyclic existence
Turns like the ‘wheel’ of a firebrand.

Because this wheel is not obtained from self, other,
Or from both in the past, the present, or the future,
The conception of an ‘I’ ceases
And thereby action and rebirth.
The first two lines teach that as long as there is a conception of the true existence of mental and physical aggregates, a view arises of the transitory collection which conceives a truly existent 'I'. This indicates that in order to extinguish the view of the transitory completely, it is necessary to extinguish the conception that the mental and physical aggregates truly exist. On this basis it can be known that Hearer and Solitary Realizer Foe Destroyers also totally abandon the conception that the aggregates truly exist.

Since the referent object of the view of the transitory is not disbelieved until the referent object of the conception of true existence is disbelieved, the personal selflessness known in both Hinayana and Mahayana schools of tenets is a refutation of only a coarse self of persons. It should be understood that this is not the subtle selflessness of persons.

Some hold that in the master Chandrakirti's system Hearers and Solitary Realizers recognize a selflessness of persons which is similar to that of the other schools. They thereupon propound a difference between Hearers and Solitary Realizers in that Hearers do not recognize the [coarse] selflessness of phenomena whereas Solitary Realizers do. They have not understood Chandrakirti's system well because his commentary⁷⁷ says that those who lack the view of suchness could not even realize the selflessness of persons.

The next two lines of Nagarjuna's Precious Garland teach that due to the presence of the view of the transitory as real 'I' and 'mine', actions binding one to cyclic existence are accumulated and through the force of these actions one is born in cyclic existence. This is said in terms of someone who has not come to disbelieve the referent object of the conception that the mental and physical aggregates truly exist. This is not applicable in general to one who merely possesses the view of the transitory as real 'I' and 'mine' because this view is present through the seventh ground, but from the first ground a Bodhisattva does not take rebirth by the power of contaminated actions.

These passages indicate that if you lack cultivation of the view of suchness, you cannot extinguish the view of the transitory as real 'I' and 'mine'. If you have no [practices] other than the paths of the sixteen attributes of the four truths, impermanence and so forth, the afflictions cannot be completely abandoned. Thus, once an uncommon selflessness of persons [their non-inherent existence] is posited, it would be a great mistake to leave as it is the presentation of the afflictions - identifying the view of the transitory as real 'I' and 'mine' and so forth in accordance with only the common selflessness of persons [their non-substantial existence]. One would not have delineated this uncommon system of tenets. How could this king of wise men [Chandrakirti] be mistaken about this?

Some of Chandrakirti's followers do not understand that he established this [Prasangika] system explaining that Hearers and Solitary Realizers recognize the selflessness of phenomena. Such followers do not even generate a thought wondering whether or not he has an uncommon way of positing the afflictions; they merely have faith in his 'system'. Using this as an example, you should examine well many other such occurrences.

The three pathways [mentioned in the quote from the Precious Garland] are the three sets of thorough afflictions - affliction [ignorance, attachment, and grasping], action [compositional action and 'existence'] and production [the other seven of the twelve links of dependent-arising: consciousness, name and form, six sources, contact, feeling, birth, and ageing and death]. These three pathways have no beginning, middle, or end. Actions arise from afflictions, and sufferings from actions; from sufferings arise sufferings similar in type as well as afflictions and so forth. Because these mutually produce each other, their order is indefinite. This is the meaning of their mutually causing each other.

This dependent-arising [of cyclic existence] is not produced from itself, from other, or from both self and other. Furthermore, inherently existent production is not obtained - that is to say, is not seen - in the past, present, or future. For this reason, wandering in cyclic existence is overcome through ex-
Compassion in Tibetan Buddhism

After that passage, Nagarjuna settles the selflessness of the aggregates, constituents, and so forth, at the end of which he says (365):

Knowing thus truly and correctly
That animate beings are unreal,
Not being subject [to rebirth] and without grasping,
One passes [from pain] like a fire without its cause.

Having seen suchness, one passes beyond suffering.

**OBJECTION:** Nagarjuna is speaking of seeing suchness only in terms of Bodhisattvas.

**ANSWER:** Nagarjuna is speaking in terms of Hearers and Solitary Realizers because right after that he says (366):

Bodhisattvas also who have seen it thus,
Seek perfect enlightenment with certainty,
They maintain a continuity of existence
Until enlightenment only through their compassion.

The passages from Nagarjuna's *Precious Garland* quoted by Chandrakirti in his commentary were not rendered well in the old translations.

In a sutra for Hearers, products are analysed as not existing inherently by means of five examples in order that Hearers might abandon the obstructions to liberation:

Forms are like balls of foam,
Feelings are like bubbles,
Discriminations are like mirages,
Compositional factors are like banana trees,
Consciousnesses are like magical illusions.

Thus [the Buddha] the Sun-Friend said.

In his *Essay on the Mind of Enlightenment (Bodhicittavivaraṇa)* Nagarjuna distinguishes between Hearers and Bodhisattvas: 'The Teacher taught the five aggregates for Hearers and the five similarities — that forms are like balls of foam and so forth — for Bodhisattvas.' His distinction is based on Hearers who are temporarily unable to cognize suchness and does not refer to all Hearers. The same text says:

Those who know not emptiness
Are not bases for liberation.
The obscured wander in the six migrations
In the prison of cyclic existence.

Just this meaning of the non-inherent existence of phenomena is taught in the Hinayana scriptural divisions. Nagarjuna's *Precious Garland* (386) says:

The teaching in the Mahayana of non-production
And of extinction in the Hinayana are the same
Emptiness [since they show that inherent existence] is extinguished
And that nothing [inherently existent] is produced;
Thus let the Mahayana be accepted [as Buddha's word].

Mahayana sutras teach an emptiness that is the non-existence of inherently existent production whereas when Hinayana sutras speak of emptiness, they teach an extinguishment of products.

Both mean the same thing. Thus, do not be impatient with the teaching of emptiness in the Mahayana.

**In what way do these two teachings have the same meaning?**

Some say, 'Hearers assert an extinguishment of products, but if products inherently existed, then that would not be feasible. Therefore, when an extinguishment of products is asserted, it is necessary to assert non-inherent existence from the beginning. Thus, these two teachings have the same meaning.'

This is very wrong. If that were so, then a sprout or any other phenomenon which the Madhyamikas assert to exist would have that reason; and, therefore, it would absurdly follow that sprouts, as well as all other products, and emptiness would be synonymous.

Also [Ajitamitra's] *Commentary on the Precious Garland (Ratnāvalītikā)* says that there is no difference in meaning at all between non-production and momentariness. However, this is the explanation of one who has not understood the meaning of the text.
A Hinayana sutra [set forth by Shariputra after actualizing nirvana] quoted in Chandrakirti's Commentary on Nagarjuna's Sixty Stanzas of Reasoning (Yuktishāṅkārāvrtti) says, 'Complete abandonment of these sufferings, definite abandonment, purification, extinguishment free from desire, cessation, thorough pacification, disappearance, non-connection to other suffering, non-arising, and non-production - this is peace, this is auspiciousness. It is like this: the definite abandonment of all the aggregates, the extinction of cyclic existence, freedom from desire, cessation, nirvana.' Commenting on this, Chandrakirti says that because the phrase 'these sufferings' uses the term of proximity 'these', the passage, 'Complete abandonment of all these sufferings...disappearance' refers only to the sufferings of aggregates that exist presently in one's own continuum. The passage 'non-connection to other suffering...nirvana' refers to future suffering. [Since this sutra clearly refers to the extinguishment of present suffering or the present mental and physical aggregates, it does not refer to an extinguishment brought about by the path but to the natural extinguishment which these phenomena have always had and which is seen in meditative equipoise.]

**Objection:** 'Sufferings' and 'aggregates' are general terms used here for their instances, the afflictions. [Therefore, this sutra does not refer to an extinguishment of the aggregates in general.]

**Answer:** This also is not feasible. If general terms are not amenable to explanation with a general meaning, they must be explained as referring to their instances; here, however, this can be explained in the context of a generality. Otherwise, according to the proponents of true existence, a passage such as, 'The afflictions are primordially extinguished,' in Maitreya's Sublime Science (Uttararātra) cannot be explained as primordial extinguishment in the sense that the aggregates have been primordially without inherently existent production. They must [incorrectly] explain this as a total abandonment by means of the path. Then, when the nirvana that is to be actualized exists, the actualizer would not [and thus could not report on the extinguishment that was realized, as was done in the sutra].

Also, when the actualizer exists, the nirvana to be actualized would not because the aggregates have not been extinguished. Thereby, they are unable to explain this sutra.

According to us, it is permissible to explain extinguishment here in accordance with the statement:

Extinguishment [in this case] is not [caused] by means of an antidote;
It is so called because of primordial extinguishment.

We are able to explain well the meaning of the sutra [as referring to a natural or primordial absence of inherent existence in phenomena].

A nirvana that is a cessation of suffering in the sense of a [primordial] extinguishment is taught in sutra, as well as a cessation in the sense of an absence of inherently existent production. The Superior Nagarjuna indicates that these are the same, and because his statement appears not to have been understood, I have explained it in detail.

Also, Nagarjuna's Treatise on the Middle Way (XV.7) says:

In the Advice to Katyayana 'Exists', 'not exists', and 'both' Are rejected by the Blessed One Knowing [the nature of] things and non-things.

Thus, Nagarjuna teaches that a refutation of the two extremes is set forth in a Hinayana sutra, which appears in the Brief Scriptures on Discipline (Vinayakhaṅkāravastu).

These are just illustrations. There are many [sources] in Nagarjuna's Precious Garland not quoted here, and many are also set forth in his Sixty Stanzas of Reasoning and Collection of Praises.
8 Distinction between Hinayana and Mahayana

Dispelling Objections to the Teaching that Hearers and Solitary Realizers Cognize the Non-Inherent Existence of Phenomena

This section has two parts, dispelling objections set forth in Chandrakirti’s commentary and dispelling others not set forth there.

Dispelling Objections Set Forth in Chandrakirti’s Commentary

Chandrakirti’s commentary sets forth [and then refutes] the position of the opponent, the [Svantantrika-Madhyamika] master Bhavaviveka, “There is one who thinks, ‘If the selflessness of phenomena were taught in the Hearers’ vehicle, then the teaching of Mahayana would be senseless.’ His system is to be understood as contradictory to reasoning and scripture.”

Buddhapalita, in his commentary on the seventh chapter of Nagarjuna’s Treatise on the Middle Way, explains that Nagarjuna’s statement that the selflessness of all phenomena is taught in Hinayana sutras refers to the non-inherent existence of phenomena. Bhavaviveka refutes this in his Lamp for Wisdom, ‘If that were so, the Mahayana teaching would be senseless.’

Does Bhavaviveka mean that in general the Mahayana teaching would be senseless or that the Mahayana teaching of the selflessness of phenomena would be senseless? In the first case, if his consequence that the Mahayana teaching would be senseless follows from the reason that the selflessness of phenomena is taught in Hinayana, then the Mahayana teaching would be limited to teaching only the selflessness of phenomena. However, this is not so because Mahayana also teaches the Bodhisattva grounds, the practice of the perfections — giving and so forth — the great waves of aspirational prayers and dedications, great compassion as well as its accompanying topics, the great waves of the two collections, the marvellous power of the altruistic mind of enlightenment, and a reality inconceivable to common beings, Hearers, and Solitary Realizers [a Buddha’s Truth Body]. Nagarjuna’s Precious Garland (390, 393) says:

Since all the aspirations, practices,
And dedications of Bodhisattvas
Were not explained in the Hearers’ vehicle, how then
Could one become a Bodhisattva through its path?

The subjects based on the deeds of Bodhisattvas
Were not mentioned in the [Hinayana] sutras
But were explained in the Mahayana, thus
The clear-sighted should accept it [as Buddha’s word].

These stanzas were set forth to clear away the wrong idea: ‘One can progress to Buddhahood through just the paths explained in the scriptural divisions of the Hearers; therefore, the Mahayana is not needed.’

Chandrakirti is saying that according to Bhavaviveka Nagarjuna should have said, ‘Because the selflessness of phenomena is set forth in the Mahayana, the explanations in the Hinayana scriptures are not sufficient [for the attainment of Buddhahood].’ However, Nagarjuna did not say this but referred to other factors of the vast [methods of the Mahayana].

Bhavaviveka may mean that it would be senseless for the Mahayana to teach the selflessness of phenomena because it is taught in the Hinayana. This does not follow, however, because the selflessness of phenomena is taught no more than
briefly in the scriptural collections of the Hearers whereas it is taught very extensively from many viewpoints in the Mahayana. This also is the thought of the Superior Nagarjuna whose *Praise of the Supramundane (Lokottastava)* says:

You have said that without cognizing signlessness, liberation does not occur. Thus you taught it fully in the Mahayana.

The first two lines indicate that without cognizing suchness — signlessness — the afflictions cannot be extinguished and, therefore, liberation cannot be attained. The next two lines indicate that Buddha taught the selflessness of phenomena — signlessness — fully or completely in the Mahayana. Therefore, you should understand that the selflessness of phenomena was not fully taught in the Hinayana.

*Question:* How does the reason given in [the first two lines of] that stanza explain why the selflessness of phenomena was taught fully in the Mahayana?

*Answer:* The liberation that is an extinguishment of the afflictions cannot be attained without cognizing signlessness; therefore, the selflessness of phenomena must also be taught in the Hearers' vehicle. For this reason, a difference between Hinayana and Mahayana is that the selflessness of phenomena is set forth fully in the Mahayana. This is how the reason should be interpreted.

Bhavaviveka's consequence [that the Mahayana teaching would be senseless], stated for the sake of refutation, and the opposite implied by that consequence [that the Hinayana does not teach the selflessness of phenomena] are thus shown to be facsimiles of refutation in which the pervasion is indefinite. In this way Bhavaviveka's refutation contradicts reasoning. The contradiction with scripture has been explained in detail above.

*Question:* What is the meaning of the master Nagarjuna's explanation that the selflessness of phenomena is taught fully in the Mahayana but not in the Hinayana scriptures? Also, what is the meaning of his explanation that the selflessness of phenomena is fully cultivated on the Mahayana but not on the Hinayana path?

*Answer:* In no way does Nagarjuna teach that Hearers and Solitary Realizers do not, like the Mahayanists, cognize that all objects of knowledge are without inherent existence, but rather cognize that just a portion of objects of knowledge are without inherent existence. If a selflessness of phenomena is established by valid cognition in terms of one phenomenon, then when you analyze whether or not another phenomenon inherently exists, you can realize its non-inherent existence on the basis of your previous reasoning.

Some who wish to be Madhyamikas assert a system refuting the true existence of phenomena but maintain that the emptiness of true existence truly exists, while others assert that a positive independent nature of phenomena truly exists. The former appears to have the fault of not delimiting well the measure of true existence and thereby of refuting only a coarse form of it. The latter claims to refute the true existence of phenomena but appears not to have done so through valid cognition and instead abides in a view that is a denial of phenomena. Therefore, these [two wrong interpretations] cannot challenge [our position that if the emptiness of one phenomenon is realized, the emptiness of any phenomenon can be realized based on the previous reasoning].

To establish that even a single phenomenon does not truly exist, Mahayanists use limitless different reasonings as set forth in the *Treatise on the Middle Way*. Hence their minds become greatly broadened with respect to suchness. Hinayanaists use only brief reasoning to establish suchness by valid cognition, and since they do not establish emptiness the way Mahayanists do, do not have a mind broadened with respect to suchness. Therefore, Nagarjuna sets forth a difference of vastness or abbreviation and of fully or not fully meditating on selflessness. This difference arises because Hearers and Solitary Realizers strive to abandon only the afflictions [the obstructions to liberation], and cognizing a mere abbreviation of the meaning of suchness is sufficient for that. Mahayanists are intent on
abandoning the obstructions to omniscience, and for that it is necessary to have a very broadened mind of wisdom opened to suchness.

Dispelling Objections Not Set Forth in Chandrakirti’s Commentary

OBJECTION: Maitreya’s Ornament for the Realizations says:

Know that the paths of the rhinoceros-like
Are included completely within
Abandonment of the thought of an object,
Non-abandonment of a subject, and the base.

Thus, Maitreya says that through the paths of a Solitary Realizer one is able to abandon thought adhering to the truth of an object but not adherence to the truth of a subject. Maitreya also says:

Due to diminishment of the afflictions,
Objects of knowledge, and the three paths
There are purities of the students,
The rhinoceros-like, and Conqueror Children.88

How do you interpret Maitreya’s saying that adherence to the truth of objects is an obstruction to omniscience?

ANSWER: The meaning of Solitary Realizers’ abandoning adherence to external objects must be interpreted in one of two ways:

1. Though external objects are established by valid cognition, Solitary Realizers meditate on the meaning of a reasoned refutation of the true existence of external objects, as laid down by the Madhyamikas. They thereby abandon adherence to the truth of external objects.

2. On the basis of having meditated on the meaning of a reasoned refutation of external objects in accordance with Chittamatra, Solitary Realizers abandon the conception that external objects exist.

The first interpretation is wrong. If one who can posit the general existence of external objects refutes their true existence through a reasoning analysing suchness, then, when he analyses whether subjects truly exist, he can - based on the force of the former reasoning - realize that subjects do not truly exist.

Aryadeva’s Four Hundred says:

He who sees the suchness of one phenomenon
Sees the suchness of all phenomena.

[Therefore, it would be impossible to abandon the conception that objects truly exist without forsaking the conception that subjects so exist.]

Commentaries by [Svatantrika-Madhyamika] masters such as Haribhadra assert the meaning of this passage from Maitreya’s Ornament for the Realizations in accordance with the second interpretation. For them valid cognition establishes that external objects do not exist. Once this has been established, then anyone - even with dull faculties - would understand that a consciousness apprehending an object is not a different entity from its object. Therefore, Maitreya’s statement that Solitary Realizers do not abandon adherence to the truth of subjects should be understood as the [Solitary Realizers’] general assertion that minds truly exist. In no way could they refuse [the true existence of] one half of subject and object which are different entities and conceive of the truth of the other half. Therefore, the statement that it would be amazing to have a similarity of tenet between the Solitary Realizers who compound the truth of subjects and the Chittamatrinis who teach the ultimate existence of a consciousness without the duality of subject and object is laughable even for the non-Buddhist Dipakas.

In the Yogachara-Svatantrika system] the path of a Solitary Realizer is said to be middling from the viewpoint of his abandoning adherence to the truth of objects [which are different entities from their subjects] and his not abandoning adherence to the true existence of subjects. Through abandoning adherence to the truth of objects he is superior to a Hearer, and through not abandoning adherence to the truth of subjects he is inferior to a Mahayanist [who realizes the non-truth existence of all phenomena]; therefore, he is middling.


[For the Yogachara-Svatantrikas] the three persons of the three vehicles - great, middling, and small - have sharp, middling, and dull faculties, and thus they posit stages of faculties in relation to selflessness. They posit the best, the Madhyamika view, for the great vehicle. They posit the middling view of Chittamatra for the middling vehicle, and the lowest view, the common one of the selflessness of the person, for the small vehicle. However, it is not definite [that this is the only way of positing a difference in faculty according to Haribhadra and so forth]. Even according to [a system propounding that] all three have the view of suchness, it is not contradictory that there be three stages of faculties from the viewpoint of [trainees'] quickly or not so quickly penetrating suchness, and so forth.

Maitreya teaches that the inability to abandon adherence to the truth of the subject - consciousness - is a distinguishing feature of the low vehicle. Therefore, it is not suitable to interpret the view of selflessness explained in his Ornament for the Realizations as Chittamatra, as is the case with his Ornament for the Mahayana Sutras, Discrimination of the Middle Way and the Extremes (Madhyamavibhāga), and Discrimination of Phenomena and the Nature of Phenomena (Dharmadharma-vibhāga). Even Indian [scholars] interpreted Maitreya’s Ornament for the Realizations [variously] as Madhyamika and as Chittamatra, and their many reasons regarding this should be explained; however, fearing too many words I will not write about it now.

Furthermore, Maitreya’s Ornament for the Realizations says:

The element of qualities has no divisions
Therefore the lineages cannot be different.
Divisions of lineages are thoroughly imputed
Through differences in the dependent phenomena.

This indicates that Hearers and Solitary Realizers also cognize the nature of phenomena. With respect to the term ‘element of qualities’ (dharmadhatu) Aryavimuktisena’s Illumination of the Twenty-Five Thousand Stanzas Perfection of Wisdom (Pāñchavimśatāśasrikāprajñāpāramitopadeshaḥstrāḥbhisamayālaṃkā-

ravṛtti) says, “Thought” and “conception” are an adherence to phenomena and their signs. Because these do not exist, desire is to be known as just non-existent. This non-existence is the suchness of all phenomena. This indicates that the element of qualities itself is the cause of the qualities of Superiors, and it is thus the basis of achieving the natural lineage. The element of qualities is explained as the emptiness of true existence that is the non-existence of phenomena and their signs as they are apprehended by desire, which here refers to a consciousness adhering to the true existence of phenomena and their signs.

An objection is stated: ‘If the element of qualities were the lineage, then all sentient beings would abide in the lineage because the element of qualities in general would abide in all.’ The objector thinks that abiding in the lineage refers to the occasion of the path.

In answer to this it is said, ‘The lineage is that which serves as the cause of Superiors’ qualities when observed; thus, here the absurd consequence [that all sentient beings would have the qualities of Superiors] is not entailed.’ The mere presence of the nature of phenomena does not mean that one abides in the lineage in terms of the path. When one observes and meditates on the nature of phenomena through the path, it comes to serve as the special cause of Superiors’ qualities. At that time one’s lineage is regarded as special.

An objection is raised, ‘Still, since the element of qualities has no divisions, the lineages of the three vehicles could not be different.’ In answer, it is said that because there are divisions in the paths, which are dependent phenomena observing [the element of qualities], the lineages are asserted to be different.

The basis [the element of qualities] is what is observed, and the dependent are the consciousnesses observing it. With respect to the observers, there are also the two vehicles of Hearers and Solitary Realizers. In order for the element of qualities to be observed, it must be established for that mind, and unless true existence is eliminated for that mind, an emptiness of true existence is not established for it. If emptiness is not established for it, then neither is the nature of phenomena.
The fact that the nature of phenomena must be initially ascertained in relation to one [particular] base qualified by emptiness shows that Hearers and Solitary Realizers take cognizance of either an external or internal phenomenon qualified by emptiness and observe its nature - its non-true existence. Thus, there are Solitary Realizers who cognize the meaning of suchness, and it does not follow that no Solitary Realizer can abandon adherence to the truth of consciousnesses.

Also, Hearers must be divided into those who do and do not realize suchness, and for this reason two Hinayana modes were set forth in Maitreya's Ornament for the Realizations. You must ascertain that [in Maitreya's Ornament for the Realizations which contains two systems] conceptions of a true difference in entity of subject and object are both assigned and denied as obstructions to omniscience.

Objection: The objection here is not that the lineages of the three vehicles could not be different but that a division into thirteen lineages is not feasible.

Answer: This is not correct. On this subject Maitreya's Ornament for the Realizations is similar to the statement of a hypothetical objection in Aryavimuktisena's Illumination of the Twenty-Five Thousand Stanza Perfection of Wisdom Sutra: 'As it is said in sutra, "Manjushri, if the element of qualities is one, if suchness is one, and if the limit of reality is one, then how could receptacles and non-receptacles be designated?"' The question is that since it is said in other sutras that the element of qualities has no divisions, how could persons be designated as receptacles and non-receptacles of Mahayana? Since the objection in Maitreya's Ornament for the Realizations is similar to this, it is that the lineages of the greater and lesser vehicles could not be different. It does not refer to ascribing receptacles and non-receptacles in terms of thirteen lineages.

The assertions of the master Haribhadra also are similar to those of Aryavimuktisena. Likewise, Maitreya's Sublime Science and Asanga's commentary on it explain that among Hearers and Solitary Realizers there are some who have cognized the nature of phenomena and others who have not. Fearing it would be too much, I will not cite them.

How do we know there are these two types [Hinayanists and Solitary Realizers who have and have not cognized emptiness]? Maitreya's Ornament for the Realizations teaches a Bodhisattva's path knowledge which involves understanding the paths of Hearers and Solitary Realizers so that a Bodhisattva can accommodate [trainees] with those lineages. There are two types, those who are and are not vessels of the profound [emptiness], and since Hearers and Solitary Realizers are predominantly not vessels of the profound, their paths were most frequently presented. Just as with respect to Mahayana it sometimes happens that unless one is taught Chittamatra first, one cannot find the Madhyamika view, this is also the case with Solitary Realizers and even Hearers. [Therefore, they are often not taught the profound emptiness initially even though realization of it is the only path of liberation.]

In both Aryavimuktisena's Illumination of the Twenty-Five Thousand Stanza Perfection of Wisdom Sutra and Haribhadra's Great Commentary on the Eight Thousand Stanza Perfection of Wisdom Sutra (Ashtasahasriprajñāpāramitāvyākyākhyānābhisamayālamkāraloka) the element of qualities is assigned as the lineage of all three vehicles. As a source for this they quote the teaching that all Superior persons are distinguished by the non-product [the element of qualities, emptiness]. As a proof for the statement, 'The qualities of an enlightened one and all the doctrines taught by him do not exist,' the Diamond Cutter says, 'Superior persons are distinguished by the non-produced.' This means that all Superiors of the greater and lesser vehicles are posited by way of their having actualized the non-produced ultimate which is the non-establishment of phenomena in reality. Therefore, this [Prasangika] system and Maitreya's Ornament for the Realizations are not contradictory. You should understand that the systems of the commentators on Maitreya's Ornament for the Realizations also contain two modes.

Enough elaboration.
9 Perfection of Giving

Surpassing Feature on the First Ground
This section has four parts, the giving of abiders on the first ground, of those with a lower basis, of Bodhisattvas, and the divisions of the perfection of giving.

The Giving of Abiders on the First Ground
Chandrakirti says in his root text:

\[9ab \text{ Then for him the first cause of perfect Enlightenment - giving - becomes surpassing.}\]

When a Bodhisattva attains the Very Joyful Ground, the perfection of giving among the ten perfections becomes greatly surpassing for him. However, this does not mean that he does not have the other perfections. The supramundane perfection of giving is the first supramundane cause of complete enlightenment.

In general the latter perfections exceed the former ones, but on the first ground it is said that giving is surpassing. This means that here a Bodhisattva has not developed the measure of force with respect to the practice of ethics and so forth that he has with respect to the practice of giving. As it is said, on the first ground he is able to practise it by giving away his own body and external belongings such that even the slightest attachment - which would be contrary to the perfection of giving - does not arise. On the second ground a Bodhisattva is able to refrain totally from faulty ethics - the contraries of proper ethics - even in dreams, but on the first ground he is not able to do so.

Through his giving, one can infer the presence of unimaginable realizations on the first ground; Chandrakirti's root text says:

\[9cd \text{ His devotion to giving even his own flesh is reason for inferring the unimaginable.}\]

Not only does the Bodhisattva give external articles with enthusiasm, but he even has great enthusiasm for giving his own flesh to one who asks for it. This quality serves as the cause for inferring internal realizations - such as attaining a ground - which most other persons cannot imagine. The inference is similar to fire being inferred due to the presence of smoke, etc. This indicates that the Bodhisattva has no taints of attachment with respect to giving away his body, life, and resources. Even though he gives these away, his continuum remains firm without changing its aspect.

The Giving of Those with a Lower Basis
This section has two parts, attaining the happiness of cyclic existence and of nirvana through giving.

Attaining the Happiness of Cyclic Existence Through Giving
Chandrakirti's root text says:

\[10 \text{ All these beings want happiness, but human happiness does not occur without resources. Knowing that resources arise from giving, the Subduer first discoursed on that.}\]

All these beings want to attain the happiness that is a diminishment of sufferings such as hunger, thirst, sickness, heat, and cold. However, the happiness of humans and so forth is not produced without their enjoying desired objects or resources, such as food, drink, means of curing sickness, clothing, and shelter. The Subduer, understanding the thought of all migrators and knowing that these resources arise from merit accumu-
mulated by previous giving, discoursed on giving from the very first for it is easy to engage in this method.

QUESTION: Must a giver accord with proper ways in order to attain marvellous resources from giving gifts?

ANSWER: That is not necessary; Chandrakirti's root text says:

11 Even for beings with little compassion,
   Brutal and intent on their own aims,
   Desired resources arise from giving,
   Causing extinguishment of suffering.

There are those who, like merchants, seek to gain an enormous mass of wealth by giving away very little. Wanting vast resources more than do even beggars, they are enthusiastic in giving. As givers their compassion is low, and, unlike Bodhisattvas under the influence of compassion, they do not seek to increase the joy of wanting to give without seeking the fruits of giving. Moreover, intent on only their own welfare - the happiness of high status - their minds are extremely brutal toward sentient beings. They have turned away from the fault of holding on to resources and of not giving them away but anxiously hold on to their sole hope which is for reward. Even for them, giving serves as a cause of extinguishing the sufferings of hunger, thirst and so forth by bringing marvellous resources.

Attaining the Happiness of Nirvana through Giving
Chandrakirti's root text says:

12 Through giving even they will quickly attain
   A meeting with a Superior Being.
   Then they will cut the continuum of cyclic existence,
   Going to the peace caused by meeting a Superior.

Even those bereft of compassion but intent on giving - looking after only their own happiness in the sense of diminishing suffering - quickly attain a meeting with a Superior Being while they give. This is because the excellent are said to associate with patrons, to whom they then teach doctrine. Through this, the patrons come to understand cyclic existence as being without any good features. Through actualizing uncontaminated superior paths, they abandon ignorance and completely sever the continuum of cyclic existence - the passage from birth to death again and again since beginningless time. They pass to the peace of a Hearer's or Solitary Realizer's nirvana which is caused by meeting with the excellent.

Bodhisattvas' Giving
This section has four parts, extraordinary benefits of Bodhisattvas' giving, the importance of discourse on giving for both the compassionate and the non-compassionate, the joy attained by Bodhisattvas when giving, and whether or not suffering occurs when a Bodhisattva gives away his body.

Extraordinary Benefits of Bodhisattvas' Giving
Chandrakirti's root text says:

13ab Those bearing in mind a promise to help beings
   Attain happiness from giving before too long.

When non-Bodhisattvas satisfy a beggar through giving, it is not definite that they at the time or immediately afterwards enjoy the happiness that is the fruit of their giving. Because non-Bodhisattvas do not at once see the fruit of their giving, it even happens that [for this reason] they do not engage in giving. However, Bodhisattvas, who bear in mind their promise to help all migrants in the long run and to achieve happiness for them temporarily, attain the fruit of their giving - a supreme joy - as soon as they see a beggar's satisfaction. Enjoying the fruits of giving, Bodhisattvas take joy in giving at all times.

Importance of Discourse on Giving for Both the Compassionate and the Non-Compassionate
Chandrakirti's root text says:

13cd For those merciful and those not so
   Only discourse on giving is therefore chief.

Giving induces the happiness of high status and definite good-
ness in the way explained above for all whose nature is mercy, Bodhisattvas — and for all who do not have a nature of mercy. Therefore, just discourse on giving is chief, that is to say, very important.

Nagarjuna’s Friendly Letter says:

There is no better friend for the future
Than giving — bestowing gifts properly
On monks, brahmins, the poor, and friends — knowing Resources as evanescent and pitiless.

The Joy Attained by Bodhisattvas When Giving

QUESTION: When Bodhisattvas satisfy beggars with enjoyments, what kind of joy is generated in them that causes their enthusiasm for giving?

ANSWER: Chandrakirti’s root text says:

14 Whereas when a Conqueror Child hears and thinks Of the word ‘give’, happiness arises, The subduers abiding in peace have no [such] happiness. What need is there to mention [the joy of] giving all?

When a Bodhisattva thinks of the meaning of the words heard from beggars saying, ‘Give,’ he thinks, ‘They are begging from me,’ and from this a happiness arises again and again in his mind. Such happiness is not generated in the subduer Foe Destroyers by abiding in the element of peace — nirvana. What need is there to mention that happiness surpassing this peace is generated by satisfying beggars through giving away all external and internal phenomena?

If the mind is captivated by the peace of nirvana, one forgets others’ welfare. However, the captivation of a Bodhisattva’s mind by the happiness explained earlier causes him to strive even harder for the welfare of others; therefore, this is a different type of happiness.

Whether or Not Suffering Occurs When a Bodhisattva Gives Away His Body

QUESTION: Is physical suffering experienced by Bodhisattvas who give away external and internal phenomena and who are said to generate wonderful happiness from any giving?

ANSWER: If this question is asked in terms of great beings who have attained a ground, no physical suffering occurs, as is the case when mindless things are cut. The Questions of Gaganagaṇa Sūtra (Gaganagaṇaparipṛchchhā)38 says, "It is this way: There is, for instance, a grove of great śāla trees, and when someone enters it and cuts down a tree, the remaining trees do not become desirous or angry thinking, ‘It was cut down, not us.’ They have no thought or imagination. Such patience in a Bodhisattva is the supreme thoroughly purified patience, equal to space.'

Also Nagarjuna’s Precious Garland (226) says:

If his body does not suffer,
How can he suffer in mind?
Through great compassion he feels pain
For the world and so stays in it long.

Nagarjuna says this about those who have attained a ground.

If the question is asked in terms of those who have not attained the Very Joyful Ground in which there is no attachment to body and resources, then physical suffering definitely does arise since conditions contrary to sustaining the body befall it. However, suffering at that time only causes one to become more involved in the welfare of sentient beings. Chandrakirti’s root text says:

15 Through his own suffering in cutting and giving Away his body, he sees with knowledge others’ pain
In hells and so forth, and strives quickly
To eliminate their suffering.

A Bodhisattva understands the frightful state of migrants such as hell-beings, animals, and hungry ghosts. He sees that physically they are overwhelmed with great suffering which is without a break and thousands of times more unbearable than that of mutilating his own body. Through his own suffering — not considering what he suffered when he cut his body and
gave it to a beggar, but because of that painful experience - he very quickly begins striving to eliminate the sufferings of other sentient beings in the hells and so forth. Nak-tso's translation of this stanza is:

Through the suffering of cutting and giving away his body
He views the pain of others in the hells and so forth,
And from his own experience
He strives to eliminate it.

My explanation depends on both translations.

If such power of thought is possessed, one can give away one's body. Since it is not contradictory for that thought to be present in Bodhisattvas who have not attained a ground, it is said that they also give away their bodies.

Divisions of the Perfection of Giving
Chandrakirti's root text says:

16ab Giving void of gift, giver, and receiver
Is called a supramundane perfection.

The giving of one whose thought to give away is conjoined with the uncontaminated wisdom empty of observing gift, giver, and receiver as truly existent is called a supramundane perfection. This is said in *The Great Perfection of Wisdom.*

The unapprehendable meditative equipoise of a Superior is supramundane; therefore, giving conjoined with it is assigned as such a perfection. Giving that is not conjoined with this unapprehendability is mundane. The difference between them cannot be directly ascertained by those who have not attained an ultimate mind of enlightenment.

With respect to the term 'perfection' [or 'transcendence'], the beyond is the far shore or port of the ocean of cyclic existence - Buddhahood, the state of having abandoned the two obstructions without remainder. 'Transcend' means go beyond.

In his commentary Chandrakirti says, 'By the rule, "The elision does not take place before the second member of the compound," the case of the object is not elided and therefore

is manifest. Or, because [the compound is classed with] *prahodara* and so forth, [which are exceptional compounds, as the word pāramita] is left with just an m ending.' The pandit Jaya-ananda explains the meaning of this as follows: In the language of India [Sanskrit] pāra means 'the farther side', and itā means 'gone'. When these two words are compounded, the accusative singular am is added to pāra, and the nominative ending sa is added after itā; then, pāram-itā is compounded as pāramita. Even though am and sa are to be elided, sa is elided but am is not because of the rule in the root grammar, 'The elision does not take place before the second compound [in some situations].'

Chandrakirti's reference to the 'case of the object' is to the accusative singular am. Since it is not elided, it is included in the final form of the term pāramita.

In [this case of] 'prahodara and so forth' the word pāram [is left] with an m ending. Because pāram is said, [the rule of] non-elision is cited. The a of ma260 is erased, leaving m to which i is added, making mitā. Su seems wrong as the nominative ending; thus, analysis is needed as to whether it should be si.281

There appear to be many explanations by Tibetans which are fabrications of darkness such as 'In the language of India "perfection" is pāramita (pāram ita); the anusvara is placed in file, and it becomes pāram-ita. When it is compounded, the vowel sign of i [over a as it is written in Tibetan] is added to m, and a is erased leaving mitā.' However, the pandit's explanation is that stated above.

These two lines in Chandrakirti's root text specify the wisdom cognizing the three spheres [of giver, gift, and receiver] to be unapprehendable [as inherently existent entities] and explain the specific perfection of giving which is conjoined with that wisdom. Giving and so forth that are not conjoined with this wisdom are similar to a perfection conjoined with wisdom and, therefore, are called 'perfections'. Although they are not conjoined with wisdom, they are conjoined with dedication to great enlightenment and,
perfection of giving

When the meaning of 'perfection' is applied to the object - the beyond to which one goes - it refers to the Buddhahood to which one progresses. When it is taken as the means by which one goes beyond, perfections occur even on paths of learning. Through this explanation of giving, it should be understood that ethics and so forth can be conjoined with an altruistic mind of enlightenment, dedication, and wisdom - individually and collectively.

Chandrakirti's root text says:

Sutra teaches that giving is called a mundane perfection when one is bound through having generated attachment, which is an adherence to the true existence of the three spheres of giving.

With respect to putting into practice now the features explained above, you should, through imagination, train in giving your own body to others and in the special ways of generating joy. You should continuously amass other forms of giving articles by giving away anything - from water on up - to lower and higher fields of giving. At that time your giving should be conjoined with the wisdom realizing the unapprehendability of the three spheres (as inherently existent). Furthermore, you should again and again give away in thought your own body, resources, and roots of virtue for the sake of sentient beings. You should consider that even if you do not give these away, they will disintegrate; thereby, you will have to lose them, and thus it would be better to give them first through your own thought as if you were actually giving them. Shantideva's Engaging in the Bodhisattva Deeds (III.10) says;

To accomplish all sentient beings' Welfare, give away without regret
Body as well as resources and all Virtues of past, present, and future.

Also (III.11):

Through giving away all one passes beyond sorrow,
And one's intention is to achieve nirvana.
Similar to losing all [at death], the best
Is to give to sentient beings [now].

CONCLUSION BY WAY OF EXPRESSING THE FEATURES OF THE FIRST GROUND

Chandrakirti now sets forth the Very Joyful Ground, which was explained above, by summarizing the features of that ground as qualities of uncontaminated wisdom. His root text says:

17 Abiding thus in the mind of a Child of a Conqueror
Beautifying with light this excellent base,
The Joyful [Ground] like a water crystal jewel
Destroys and overcomes all heavy darkness.

The Very Joyful Ground abides like the orb of the moon - the water crystal jewel.

The first ground is similar to the moon in three ways. One is its abiding in a high place. Because the first ground abides in the mind of a first groundier - a Conqueror Child who has attained the features of that ground as explained earlier - it abides on a high path and thereby is similar to the moon high up in the sky. Since the first ground is part of a Bodhisattva's mind, it is said to abide in his mind, like an eye in the head.

His mind - the excellent or superior base in which the ultimate mind of the first ground abides - is made beautiful by the light of wisdom; therefore, the first ground is similar to the moon beautifying the sky - its base - with white light. Also, because the first ground abides overcoming what is unfavourable to it - that which is to be abandoned through the path of seeing - it is like the moon destroying all heavy darkness.

Such is the explanation of the first ultimate mind generation in the Illumination of the Thought, an Extensive Explanation of Chandrakirti's 'Supplement to the Middle Way.'
10 Perfection of Ethics

SECOND GROUND, THE STAINLESS

This section has five parts, thorough purification of ethics on the second ground, praise of ethics, example of non-mixture with what is not conducive to ethics, divisions of the perfection of ethics, and conclusion by way of expressing the features of the second ground.

THOROUGH PURIFICATION OF ETHICS ON THE SECOND GROUND

This section has four parts, sublimity of ethics on the second ground, thorough purification of features in dependence on ethics, their superiority on the second ground over the first, and another cause of their thorough purification.

Sublimity of Ethics on the Second Ground

Chandrakirti's root text says:

188ab Because his ethics are sublime and have pure qualities,
      He forsakes the stains of faulty ethics even while he dreams.

Because one who abides on the second ground possesses very sublime ethics and pure qualities, he forsakes, or is not polluted by, the stains of faulty ethics not only when awake but also when dreaming.

This does not refer merely to faulty ethics in the sense of root infractions and transgressions of natural codes but signifies that he has abandoned the stains of all faulty ethics, even those which are transgressions of formulated codes.

[Having] 'proper ethics' (ṣīla) means that one does not assume afflictions which motivate faulty ethics and that sinful actions discordant with formulated codes do not arise. Thereby, one has extinguished the fire of contrition for the arising of infractions discordant with formulated codes and has thus attained a coolness. The Sanskrit original of 'proper ethics' is ṣīla. Ṣīla means 'cool'; lāṭi means 'attained'. Another explanation is that proper ethics (ṣīla) is so called because, due to its being a cause of happiness, it is taught by the excellent. These are contextual etymologies [with letters added].

From the viewpoint of its entity, proper ethics has the character of seven abandonments – abandoning the seven faulty modes of body and speech [killing, stealing, sexual misconduct, lying, divisive talk, harsh speech, and senseless chatter]. The motivators of the seven abandonments are non-covetousness which is non-desire, non-harmfulness which is non-hatred, and right view which is freedom from wrong views. Therefore, in terms of its entities as well as its motivators, proper ethics is comprised of the ten abandonments – the paths of wholesome actions abandoning the ten paths of un-wholesome actions.

Thorough Purification of Features in Dependence on Ethics

QUESTION: How do a Bodhisattva's qualities become pure through the sublimity of his ethics?

ANSWER: Chandrakirti's root text says:

188cd Because his movements of body, speech, and mind are pure,
      He accumulates all ten paths of excellent deeds.

On all occasions of waking and dreaming his movements or activities of body, speech, and mind are pure of even subtle infractions; therefore, he accumulates all ten paths of excellent or supreme deeds. His accumulation of these means that he fulfills the first three paths of virtuous actions – abandoning killing,
stealing, and sexual misconduct — with his body; the middle four — abandoning lying, divisive talk, harsh speech, and senseless chatter — with his speech; and the last three — abandoning covetousness, harmful intent, and wrong views — with his mind. Not only does he refrain from what is prohibited but also he fulfills all the positive achievements related to proper ethics.

Superiority of Ethics on the Second Ground Over the First Ground

QUESTION: Does a first ground Bodhisattva not accumulate all ten of these paths of actions?

ANSWER: Chandrakirti’s root text says:

19ab For him these ten paths of virtue,
Perfected, are extremely pure.

A first grounder does accumulate all these, but for a second grounder these ten paths of virtuous actions are perfected and become extremely pure. This does not occur for a first grounder.

The teaching that giving is surpassing on the first ground indicates that Bodhisattvas remain in possession of it on the higher ground. It is said that ethics is surpassing on the second ground because from among the nine remaining perfections a Bodhisattva does not have the measure of perfect practice — which he has with respect to ethics — in relation to patience and so forth. Thus, this does not mean that he does not have the remaining perfections.

The ten virtues are mentioned to illustrate the formulations of ethics based on them, and the Bodhisattva maintains all those of proper ethics.

Chandrakirti’s root text says:

19cd Like an autumn moon he is always pure,
Beautified by them, serene and radiant.

One whose ethics are so pure is like an autumn moon that extinguishes the pain of heat and abides glittering with white light. Just so, one always abiding in pure ethics has the serenity of having restrained the doors of the senses and has the radiance of a glittering clearly clear body, and thus he is beautified by his ethics.

Another Cause of the Thorough Purification of Ethics

Chandrakirti’s root text says:

20ab If he views his ethics as inherently pure,
Then their purity will not be complete.

Some monks engage in very pure ethics based on [vows of] individual emancipation. However, if they do not abandon the view that phenomena inherently exist, then their ethics will not be pure but will be faulty though apparently proper. The Pile of Jewels Sutra says:

Kashyapa, some monks have proper ethics; they abide restrained by vows of individual emancipation. Their rites and spheres of activity are perfect, and they view even coarse and subtle transgressions with concern. They thoroughly assume and train in the precepts and possess pure activities of body, speech, and mind. Hence their livelihood is thoroughly pure, but they propound a self. Kashyapa, they are the first of those seeming to have proper ethics which in fact are faulty . . . Furthermore, Kashyapa, even though some monks thoroughly assume the twelve qualities of training, they view them with apprehension [of inherent existence]. Abiding in the conceptions of 'I' and 'mine', Kashyapa, they are the fourth of those whose ethics appear to be proper but are faulty.

'Propound a self' means viewing with apprehension [of inherent existence]. This is indicated by the fact that they abide in the conceptions of 'I' and 'mine', the meaning of which should not be understood as referring to the common false view of the transitory collection but as not having abandoned the [subtle] conception that 'I' and 'mine' exist by way of their own nature.

The word 'he' in the first line of stanza twenty cannot refer to the Bodhisattva mentioned in stanza nineteen; therefore, Nak-tso translated these two lines this way:

If he viewed his ethics as inherently pure
Then his ethics would be faulty.
His translation as ‘then’ [the hypothetical] is good [since a Bodhisattva Superior would never make this error].

Chandrakirti’s root text says:

20cd Thus he always forsakes completely the wandering of the dualistic intellect toward the three.

If the view apprehending [inherent existence] is not abandoned, ethics are not pure. Thus, a second grounder always completely forsakes, or frees himself from, the wanderings of the dualistic intellect that views as inherently existent dualistic phenomena such as things and non-things. Here the view of inherent existence is forsaken with respect to the three—the sentient being with respect to whom faulty ethics are abandoned, the antidote used to abandon them, and the agent of abandonment.

PRAISE OF ETHICS

This section has five parts, enjoying the fruits of giving in a happy migration depends on ethics, enjoying the fruits of giving in continuous lives depends on ethics, liberation from bad migrations is extremely difficult for one bereft of ethics, reason for discoursing on ethics after discoursing on giving, and praising ethics as a cause of both high status and definite goodness.

Enjoying the Fruits of Giving in a Happy Migration Depends on Ethics

Having said that the Bodhisattva’s ethics are perfect, Chandrakirti shows that although in general those of others [such as Hearers] can be perfect, the features of a Bodhisattva’s ethics are far greater than those of giving and so forth and serve as the base of all marvellous qualities. His root text says:

21cd Having spent completely both principal and interest

He will be without resources in the future.

Since the principal as well as the interest is used, it is completely consumed. Once the fruits of former giving have been spent, that person will be without resources.

For instance, someone who has gained much produce from planting a few seeds plants even more for the sake of increase, due to which his great stores are not exhausted. However, a fool merely enjoys his harvest instead of planting more seeds and thus does not continuously increase it.

Liberation from Bad Migrations is Extremely Difficult for One Bereft of Ethics

It is extremely difficult for one whose legs of ethics are broken to attain continual increase of resources. Moreover this leads to bad migrations from which it is very hard to escape. Chandrakirti’s root text says:
If acting freely and living agreeably,

He does not act to hold [himself back from falling down],

He will fall into an abyss and lose control;

How will he raise himself from there in the future?

A person who abides in a divine or human migration acts freely according to his own wish. He does not depend on others, but like a hero free from bondage abides in an agreeable land. If he does not act to hold himself from falling into a bad migration, he will be like a hero bound and cast into a great ravine. Having fallen into the chasm of a bad migration, he will have no independence and will lose control. By what means will he raise himself from that state in the future? He cannot.

It is extremely rare to achieve virtue during a bad migration, in which the accumulation of sins is extremely powerful; thus, one must continue in only bad migrations. A sutra says, 'Even if one is born among humans, this is an achievement of two maturations.' Thus, it is said that birth as a human is difficult [to attain]. Therefore, from now on you must keep yourself from falling into a bad migration. You should know that this means striving at proper ethics.

Reason for Discoursing on Ethics after Discoursing on Giving

Chandrakirti's root text says:

23 Thus the Conqueror, having discoursed on giving,

Spoke upon its accompaniment by ethics.

When virtues are nurtured on the field of ethics,

The enjoyment of effects is unceasing.

Faulty ethics is a source of many faults, such as being led to a bad migration; therefore, immediately after discoursing on giving, the Conqueror who had overcome all sins spoke on the achievement of accompanying giving with ethics so that the benefits thereof would not be wasted. The reason for this is that ethics is the base of all auspicious qualities and, therefore, is alone the field. If the virtues of giving and so forth are nurtured on the field of ethics, the continuation of engaging in causes, such as giving, and of using effects, such as a good body and good resources, will increase more and more. The collections of effects grow, and one is able to enjoy them for a long time. Otherwise, this is a not possible.

This indicates that givers of gifts should not just consider the marvellous resources that are effects of giving but should think about the physical support with which they will enjoy them. They should consider the continuation of resources in many lives. Thus, you should know that keeping proper ethics – the means of achieving these – is very important.

Novice Bodhisattvas should, as was explained before, make effort at giving gifts, and they should do this in order to attain Buddhahood for the sake of all sentient beings, who are their field of intent. Temporarily, however, they need a ripening of fruits of giving on the base of a happy migration over many lifetimes. This too depends on ethics because without them the favourable circumstances for training in the Bodhisattva deeds are not complete.

Praising Ethics as a Cause of Both High Status and Definite Goodness

Both the body of a happy migrator and the enjoyment on that base of the fruits of giving for a long time depend on ethics, which are also necessary for the achievement of definite goodness [liberation from cyclic existence and omniscience]. Chandrakirti's root text says:

24 For common beings, those born from the word,

Those set toward solitary enlightenment, and

Conqueror Children, a cause of definite goodness

And high status is none other than proper ethics.

None other than ethics is a cause of high status for common beings who have not entered the path and a cause of definite goodness – enlightenment – for Hearers born from the Subduer's word and those set on the path of a Solitary Realizer's enlightenment as well as for Conqueror Children – Bodhisattvas.
There are, however, many other causes which are not ethics. Thus, this means that in order to achieve special high status and definite goodness a definite relation with ethics is necessary. If ethics are forsaken, there is no way that these can be accomplished.

This has been a summary of meanings set forth in the Sutra on the Ten Grounds. There it is explained:

Each of the ten non-virtues – killing and so forth – are divided into great, middling, and small which lead respectively to migrations as a hell-being, animal, and hungry ghost. Finally, if one is born among humans, killing causes a short life and many diseases. Each of the remaining nine non-virtues also produces two undesirables [a birth in a bad migration and later birth as an unfortunate human]. The ten virtues cause birth as a desire human, a human, [and a being in any of the higher realms] up through the Peak of Cyclic Existence.

Higher than that is practice of the ten virtues in conjunction with a trifling attitude aimed at one's own welfare alone together with renunciation and fear of cyclic existence. When the ten virtues are practised with this aspect lacking great compassion yet having the wisdom cognizing selflessness that is induced by others' words, then one comes to be liberated through the Hearer Vehicle.

Still higher is the practice of one who in his final cyclic existence does not depend on others and aims at the enlightenment of a Solitary Realizer. If one practices thus without great compassion and skill in means but penetrates the sufficiency of profound dependent-arising, one is definitely freed through the Solitary Realizer Vehicle.

Above that is the practice of one with extremely vast and immeasurable mercy, compassion, and skill in means. If one practices thus, establishing great waves of prayer petitions, not casting aside any sentient being, but aiming at the extremely vast Buddha wisdom, one is thoroughly purified through the mind of enlightenment and accomplishes the vast deeds of the pure perfections.

Nagarjuna says in his Friendly Letter that training in proper ethics is very important:

You should observe ethics that are not low,
Not degenerate, not mixed, and not polluted.
Ethics are said to be the base of all attainments
As is the earth for all that does and does not move.

Therefore, although ethics is set forth in connection with the second ground, novice Bodhisattvas should also practice them. They should think about the great importance of ethics, restraining their minds without being moved by tendencies toward the ten non-virtues. As Chandrakirti says (24):

For common beings, those born from the word,
Those set toward solitary enlightenment,
Conqueror Children, a cause of definite goodness
And high status is none other than proper ethics.

Then, they should train in conjoining the practice of proper ethics with the wisdom that cognizes the unapprehendability [of inherent existence]. Since merely understanding or familiarizing with these only a few times brings nothing, these meanings should be contemplated continuously. If they familiarize with them continuously, they will spontaneously engage in the modes of training of the Bodhisattva deeds – even those that generate mental discomfort when first heard and those that our Teacher [Buddha] could not practice for a long time. Ratnadasa's Praise of Endless Qualities (Ganaparyantastotra) says:

Those deeds, which when heard of harm the worldly
And which you could not practice for a long time,
Will in time become spontaneous for all familiar with them.
Ours not so familiar find it hard to increase attainments.

EXAMPLE OF NON-MIXTURE WITH WHAT IS NOT CONDUCTIVE TO ETHICS

Chandrakirti's root text says:

25 Just as an ocean is incompatible with a corpse
And just as prosperity is incompatible with calamity,
So a great being subdued by ethics
Does not wish to live with faulty ethics.
Compassion in Tibetan Buddhism

For instance, a great ocean - due to the power of the cleanly
dragons abiding there - does not dwell compatibly with a
corpse but with its waves pushes it to the shore. Also, the
marvels of prosperity and the bad fortunes of calamity are
incompatible. Similarly, a second grounder, a great being
subdued by pure ethics, does not wish to live with faulty ethics.

Chandrakirti's commentary on Aryadeva's Four Hundred
says, "Calamity definitely exists in a household where Lucky
resides." However, this does not contradict his explanation
here because in his commentary to the Four Hundred he was
thinking of two persons having those names whereas here in
the Supplement 'calamity' means misfortune.

DIVISIONS OF THE PERFECTION OF ETHICS

Chandrakirti's root text says:

26 If there be any apprehension of the three -
   Forsaken by whom, what, and with regard to whom -
   Such ethics are described as being a mundane perfection.
   That empty of attachment to the three is supramundane.

If one is unable to put an end to the seeds of apprehending the
true existence of the three spheres - the object of abandonment
which is being forsaken, the person by whom it is forsaken, and the sentient being with regard to whom it is being
forsaken - then such ethics are described as a mundane perfection. If ethics are conjoined with the uncontaminated
wisdom realizing unapprehendability - that is to say, are empty of attachment apprehending true existence in the three
spheres as explained above - then they are supramundane.

Thus, ethics have two divisions [mundane and supramundane].

CONCLUSION BY WAY OF EXPRESSING THE FEATURES OF THE SECOND GROUND

Chandrakirti's root text says:

27 Like the light of an autumn moon, the Stainless
   Arising from the moon of a Conqueror Child,
11 Perfection of Patience

THIRD GROUND, THE LUMINOUS

This section has four parts, (1) describing the ground - the base of qualities, (2) qualifying features of the ground, (3) distinguishing attribute of the first three perfections, and (4) conclusion by way of expressing the features of the third ground.

DESCRIPTION OF THE THIRD GROUND - THE BASE OF QUALITIES

Chandrakirti’s root text says:

28 Because the light of the fire wholly consuming
   The fuel of objects of knowledge arises,
   This third ground is called the Luminous, for a copper
   Splendour like the sun appears to the Sugata Child.

The third Bodhisattva ground is called the Luminous. Why is it so named? It accords with the meaning of its name because when the third ground is attained, the fire of wisdom burning all the fuel of objects of knowledge arises along with a light which by nature is able to extinguish all elaborations of duality during meditative equipoise. Furthermore, just as a copper-like splendour appears shortly before sunrise, so on this ground an illumination of wisdom appears to a Bodhisattva, a Sugata Child who has generated the third ground. This indicates that on the third ground an appearance of all-pervasive red or orange light appears subsequent to meditative equipoise.

Nagarjuna’s Precious Garland (444-6) says:

The third ground is called the Luminous because
The pacifying light of wisdom appears.
The concentrations and clairvoyances are generated
While desire and hatred are extinguished completely.

Through the maturation of these qualities
He practises supremely the deeds of patience
And putting an end to desire completely
Becomes a great wise king of the gods.

QUALIFYING FEATURES OF THE THIRD GROUND

This section has four parts, surpassing patience on the third ground, way of observing other patience, divisions of the perfection of patience, and other pure features arising on the third ground.

Surpassing Patience on the Third Ground

In order to indicate that a Bodhisattva who has found such illumination of wisdom has a surpassing perfection of patience, Chandrakirti says in his root text:

29 Though another, unjustifiably disturbed
   By anger, cuts from his body flesh and bone
   Bit by bit for a long time, he generates
   Patience strongly toward the mutilator.

Since surpassing giving and ethics, which were explained earlier, are possessed on this higher ground, here from among the remaining eight perfections patience is surpassing. It is surpassing in that the measure of advancement in the practice of this perfection is not present in the remaining seven.

A third ground Bodhisattva protects the minds of others and possesses the peace of wisdom as explained in the previous stanza. Thus, though others might generate qualms that serve as a basis of harmful intent by thinking, ‘In the past he harmed me and my friends,’ ‘He harms us now,’ or ‘He will harm us in the future,’ he does not engage in such activities of
body, speech, and mind. Therefore, Chandrakirti qualifies the Bodhisattva as an unjustified source of anger.

Even if someone, disturbed by such anger, cuts from the body of this Bodhisattva not just flesh but also bone, not in large sections but bit by bit, not continually but pausing in between, and not finishing in a short time but cutting over a long period, the Bodhisattva would not get angry at the mutilator. Instead, he would generate very strong patience by taking cognizance of the mutilator and realizing that due to this sin this person will experience suffering as a hell-being and so forth even greater than that of other hell-beings.

This is what it means to have surpassing patience. Therefore, it is clear that such patience is not generated on the Very Joyful or the Stainless Grounds even though a first or second ground Bodhisattva's mental continuum is not disturbed when his body is cut. Hence, it should be understood that surpassing patience first arises on the third ground.

Chandrakirti's root text says:

30 Also through viewing these phenomena
   As like reflections—what Bodhisattva
   Seeing selflessness is cut, by whom,
   Just how, and when—he will be patient.

Not only does a third ground Bodhisattva have surpassing patience that observes the great suffering of hell-beings and so forth, he also sees clearly the phenomena of the three spheres as like reflections. Because the three—by whom the body of a Bodhisattva seeing selflessness is cut, what is cut, in what manner and at what time—are vividly seen in this way and because he does not discriminate falsely about 'I' and 'mine', the Bodhisattva will be patient.

Chandrakirti's commentary\(^2\) explains that the word 'also' [in the first line] of the stanza is 'for the sake of including the causes of patience'. Thus, his patience results from this cause as well as the former causes of non-disturbance which were just explained. Furthermore, Chandrakirti\(^3\) says, 'Because of this also', and thus the verse should be translated as 'also through viewing'.

[Instead of 'because of viewing', as it was in Tibetan].

Way of Observing Other Patience
This section has two parts, unsuitability of anger and suitability of observing patience.

Unsuitability of Anger
This section has four parts, unsuitability of anger due to its being senseless and very faulty, contradiction of not wanting suffering in the future and making harmful response, unsuitability of anger due to its destroying virtue accumulated over a long time, and stopping anger by reflecting on the many faults of impatience.

Unsuitability of Anger due to Its Being Senseless and Very Faulty
Patience is not just a practice suited to the minds of those on Bodhisattva paths, for it causes those not abiding on a ground to maintain all attainments without diminishment. Therefore, it is fitting for those lacking patience to avoid anger. Chandrakirti's root text says:

31 If you get angry with someone who has done you harm,
   Is that harm stopped because of your resentment of him?
   Resentment thus is certainly senseless here
   And unfavourable for future lives.

If you become angry at someone who harmed you, then since the harm cannot be reversed, does resenting him reverse the harm already done? It does not. Therefore, resentment is certainly senseless here.

Resentment is an irritable coarse disposition, synonymous with belligerence. Not only is it purposeless, but it is also unfavourable to your welfare in future lives because time spent in anger impels unpleasant fruition after death.

Contradiction of Not Wanting Suffering in the Future and Making Harmful Response
Some people, when suffering due to former bad deeds, are
influenced by their obscuration to think, 'Another has harmed me,' and generate anger toward the harmer. They want to prevent the arising of the suffering that involves such harm in the future by making a harmful response. In order to overcome this [tendency] Chandrakirti says in his root text:

32 How could it be right for one, wishing to assert that 
He is finishing the effects of non-virtuous 
Actions done earlier, to sow the seeds of 
Suffering through harming and hating others?

The great suffering that enemies inflict on one's body is an effect of the non-virtuous action of killing one did in the past. That effect can be experienced as a strong fruition in the three bad migrations. Also, those for whom effects still remain [after a lifetime in a bad migration] undergo unpleasantness by way of fruits similar to that cause [upon rebirth as a human]. How could it be right for one, who wishes to say that he is finishing the remaining effects of those actions in order to overcome such unpleasantness, to sow the seeds or causes of future suffering? That suffering will be far greater than he is experiencing here, and he is led to it through making harmful answers to others and disturbing his continuum from within through anger. It is not suitable.

Therefore, just as one bears the pain of bloodletting with a sharp instrument as a physician's means of healing disease, it is very suitable to bear small superficial suffering for the sake of overcoming limitless deep suffering.

Unsuitability of Anger due to its Destroying Virtue Accumulated over a Long Time

This section has two parts, meaning of the text and ancillary meanings.

Meaning of the Text on the Unsuitability of Anger due to its Destroying Virtue Accumulated over a Long Time

Impatience not only is a cause projecting vast unpleasantness as its fruition but also consumes collections of merit accumulated over a long time. Indicating this, Chandrakirti's root text says:

33 One moment of hating a Conqueror Child destroys
The virtues arising from giving and ethics
Accumulated for a hundred aeons.
Thus there can be no [worse] sin than impatience.

When a Bodhisattva, a great being, generates an angry thought toward a Conqueror Child, who already has an altruistic mind of enlightenment, he does so through forcefully imputing true and untrue faults. Either he does not determine that the person is a Bodhisattva or, despite so determining, he is influenced by his strong habituation to the afflictions. Even if a Bodhisattva generates anger toward another Bodhisattva for just a moment, accumulations of merit amassed over a hundred aeons—virtues arising from the perfections of giving and ethics which were explained before—are destroyed. If that is the case, then what need is there to say anything about one who is not a Bodhisattva getting angry with one who is?

Just as one cannot measure the amount of water in a great ocean, so one cannot ascertain the limits [of suffering] that results from being angry with a Bodhisattva. In terms of projecting unpleasant effects and harming virtue there is no greater sin than impatient anger.

[Jaya-ananda] says in his Explanation that 'imputing true faults' refers to falsely imputing bigness to small [faults].

With respect to Chandrakirti's explanation that roots of virtue are destroyed by anger, the Manjushri Sport Sutra (Manjushrivijarājitstira) says, 'Manjushri, anger destroys virtue accumulated over a hundred aeons.' It is not clear in that sutra whether the object of anger and the base of anger [the person who is angered] are Bodhisattvas or not; however, in his commentary Chandrakirti explains it within the context of both the object and the base being Bodhisattvas.

Prior to quoting this sutra, Nagarjuna quotes the Lion's Roar of Maitreya Sutra (Maitreyamahāśīla) in his Compendium of Sutra:
Merely by attacking all sentient beings in the realms of a thousand world systems having a billion worlds with reproach, rebuke, sticks, and fists, a Bodhisattva does not wound or scar himself. However, he is wounded and scarred even by generating harmful intent, obstinacy, or a mind of hatred for another Bodhisattva. Why? Even if he does not lose [the path of] omniscience completely, the Bodhisattva must from that time wear the armour [practise the six perfections] for as many aeons as there were thoughts of harm, obstinacy, and hatred generated toward the other Bodhisattva.

Thus it is clear that Chandrakirti bases his commentary on this rendition in which both the object and the base of anger are Bodhisattvas. [The reference in the Lion's Roar of Maitreya is to a lesser unprophecised Bodhisattva's being angry with a prophesied Bodhisattva.]

**Question:** Why do the masters Shura [Ashvaghosha] and Shantideva say that the virtue accumulated over a thousand aeons is destroyed? Shantideva's *Engaging in the Bodhisattva Deeds* (VI.1) says:

One moment's hatred destroys
All the good deeds of giving,
Worshipping Sugatas, and so forth
Amassed over a thousand aeons.

**Answer:** Although Prajnakaramati's commentary on Shantideva's *Engaging in the Bodhisattva Deeds* says that being angry with sentient beings destroys the virtue accumulated over many thousands of aeons, it is difficult to believe. The two masters [Ashvaghosha and Shantideva] do not clearly identify the object and the base; however, only a Bodhisattva is an object of anger that destroys roots of virtue accumulated over a hundred or a thousand aeons.

If on the basis of the reference to 'a Bodhisattva, a great being' (p. 209) we make an inference about the base of anger in [Chandrakirti's text], it appears that he is a Bodhisattva of greater power than the Bodhisattva who is the object. Furthermore, [in general] the base of anger is definitely a Bodhisattva who is a common being [on the paths of accumulation and preparation], but the object can be either a Bodhisattva who has attained a ground or who has not. Thus, there are three hatreds — by a Bodhisattva of greater power to a lesser, by a lesser to a greater, and by one to another equal in power. When a Bodhisattva of greater power becomes angry at one of lesser power, virtue accumulated over a hundred aeons is destroyed, and when one who is not a Bodhisattva is angry with one who is, it is clear that virtue accumulated over a thousand aeons is destroyed.

I will analyse in relation to scripture the destruction of virtuous roots when a lesser Bodhisattva becomes angry with a greater one and when a Bodhisattva is angry with an equal. I will also analyse the destruction of roots of virtue in relation to the status of the object when a lesser becomes angry with a greater.

**[Lesser Bodhisattva Being Angry with a Greater]**

The first part of the quote from the Lion's Roar of Maitreya Sutra — 'Merely by attacking all sentient beings in the realms of a thousand world systems having a billion worlds with reproach, rebuke, sticks, and fists, a Bodhisattva does not wound or scar himself' — sets forth an instance of a Bodhisattva's being angry with non-Bodhisattvas, abusing them with speech and striking them physically. This is shown to differ from wounding or scarring a Bodhisattva; hence, it should be known that it is not necessary for a Bodhisattva who becomes angry with one who is not to bear the armour from the very beginning. It is indicated that if a Bodhisattva merely generates an angry thought toward a Bodhisattva without any physical or verbal expression, he must bear the armour from the beginning for as many aeons as the times that he generated the thought. The object of such is clearly a Bodhisattva who has been prophesied, and the base is clearly one who has not. The Condensed Perfection of Wisdom Sutra (Śāchayagāthāprajñāpāramitā) says:
If a Bodhisattva who has not been prophesied
Angers and disputes with another who has so been,
He must bear the armour from the beginning for as many
Aeons as the times his mind was imbued with hatred.

With respect to the necessity of bearing the armour from the beginning, if, for example, one who has the capacity to pass quickly from a Bodhisattva's great path of accumulation to a path of preparation becomes angry at another who has been prophesied, he cannot pass to the path of preparation for as many aeons as the number of instants of anger and must train in the path from the beginning.

[A Bodhisattva Being Angry with an Equal]
Shantideva's Engaging in the Bodhisattva Deeds (I. 34) says:

The Subdner said that one who generates
A bad mind to such a Conqueror Child patron
Will stay in a hell for as many aeons as there were
Instants of the bad mind which he generated.

Thus, it is said that one will abide in a hell for as many aeons as there were instants of developing hatred for a Bodhisattva. There is also the fault of destroying roots of virtue accumulated over many aeons.

If a non-prophesied Bodhisattva is angry with a prophesied one, his detention in a hell is similar to that just explained, and he must also bear the armour from the beginning for as many aeons. The Compendium of All the Weaving Sutra (Sarvavaidalyasangratha) says that if one abandons the doctrine as set forth in the sutra but confesses the fault three times daily for seven years, the fruition of that deed is purified, but even at the fastest ten aeons are necessary to attain endurance [facility allowing progress to the next path]. Thus, even though confession and restraint in many ways does not restore a path that has become slower, it will purify experience of the fruition. Hence, you should make effort at confession and restraint.

Ancillary Meanings

When anger is generated, it destroys roots of virtue even if neither the object nor the base are Bodhisattvas. Shantideva quotes a Sarvastivada scripture [the Questions of Upali Sutra (Upali.pariprcchhā)] in his Compendium of Instructions:

'Monks, a monk pays homage with all his limbs to a reliquary of hair or nails; he makes his mind pure and thus is holy. Monks, this monk will enjoy the reign of a universal monarch for a thousand times the number of grains of sand beneath him extending 84,000 yojanas to the sphere of gold'... Then the distinguished Upali paid homage by joining his palms in the direction of the Blessed One and asked him, 'Since the Blessed One has said that the virtuous roots of monks are so great, then, O Blessed One, in what situation are virtuous roots diminished, thoroughly reduced, and completely extinguished?' 'Upali, I do not see such wounding and scarring [from other non-virtues], but when one whose behaviour is pure generates a bad intention toward one having pure behaviour,' Upali, through that these great roots of virtue are diminished, thoroughly reduced, and completely consumed. Therefore, Upali, if it is unsuitable to mentally harm even sticks, what need is there to mention a conscious body?

'Diminish' refers to lessening the increase of very great and marvellous roots of virtue and shortening those of long increase; not destroying all the effects, it is a small extinguishment. 'Reduction' is a middling extinguishment [leaving no more than a little fruition], and 'complete consumption' is a great one [entirely destroying the possibility of fruition].

The Moon Lamp Sutra (Chandrapradipa, Sanvādhīrāja) quoted in Nagarjuna's Compendium of Sutra says:

For one who thinks to harm his companions
Proper ethics and hearing will not protect him,
Neither will concentration and retreat,
Nor giving and worshiping the Buddhas.

'Companions' are those engaging in pure behaviour. Non-
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protection by the six—ethics and so forth—means that these cannot stop the destruction of roots of virtue by anger. The earlier parts of that sutra do not explain clearly which roots of virtue are destroyed, but Shantideva's Engaging in the Bodhisattva Deeds explains them as, 'Giving, worshipping Sugatas, and so forth,' and Chandrakirti's Supplement [stanza 33] explains them as having arisen from giving and ethics; his commentary explains them as 'the collections of merit'. Therefore, it seems that this does not apply to the virtuous roots of having cognized selflessness well, but this is to be analysed.

OBJECTION: The Teaching of Akshayamati Sutra (Akshayamatiṇīdesa), as quoted in Nagarjuna's Compendium of Sutra, gives the example of a drop of water that has fallen into a great ocean and has not been consumed for a great acon. The sutra says that a virtuous root dedicated to enlightenment will not be consumed until enlightenment. The Array of Stalks Sutra (Gandavyūha) also takes as an example an ounce of a type of quicksilver called 'gold-appearing' which although it transforms a thousand ounces of iron into gold cannot be dissipated by that iron. The sutra says that the element of quicksilver of an altruistic mind generation to enlightenment cannot be consumed by all the iron of contaminated actions and afflictions. Thus, is it not that altruistic mind generation, virtues conjoined with it, and virtues dedicated to enlightenment cannot be destroyed by anger?

ANSWER: It is not so because the destruction of virtuous roots in Bodhisattvas who are great beings is also mentioned. The meaning of the former passage [in the Teaching of Akshayamati] is that virtuous roots are not consumed through the emergence of their effects; however, it is not that anger does not consume them. The meaning of the second passage [in the Array of Stalks] is that contaminated actions and afflictions cannot waste an altruistic mind generation in the way that contaminated actions and afflictions can be wasted in dependence on altruistic mind generation.

Some explain the meaning of destroying virtuous roots this way: The capacity of former virtues to generate their effects quickly is overcome, and the emergence of effects is postponed. [In the meantime] the effects of former hatred, for instance, emerge, but it is not that the effects of the virtues will not emerge when the proper circumstances are eventually encountered. Since no worldly path can abandon seeds to be abandoned, affictions could not abandon [virtuous] seeds.

ANSWER: That is inconclusive because although the virtue of a common being's purification of non-virtue through the power of the four antidotes does not abandon the seeds [of non-virtue], a fruition [of the non-virtues purified] will never emerge even though the proper circumstances are encountered. Also, at the time of attaining the levels of peak and forbearance on the path of preparation, one has not abandoned non-virtuous seeds that would cause wrong views or bad migrations; however, even if the proper circumstances are encountered, one never generates wrong views or takes rebirth in a bad migration.

Furthermore, a sutra quoted in Vasubandhu's commentary to his Treasury of Knowledge says:

Actions cause fruition
In cyclic existence—first the heavy,
Then the proximate, then the accustomed,
Then what was done before.

Thus, through the prior fruition of a virtuous or non-virtuous action, the opportunity for fruition of other actions is temporarily blocked; however, one cannot posit that a virtue or non-virtue has been overcome merely because of this, and no such claim has been made. If this were the case, one would have to say that all powerful non-virtuous actions overpower virtuous roots. Bhavaviveka's commentary on his Essence of the Middle Way [the Blaze of Reasoning (Tarkajvalā)] says that just as a shoot will not be produced from a ruined seed even in the proper conditions, so when a non-virtue is purified by the four powers or when a virtuous root is overcome through wrong views or harmful intent, their effects cannot emerge
even when the proper circumstances are eventually encountered.

Also, the overcoming of a virtue does not mean that a virtue in one's continuum ceases to exist after one generates anger; rather, anger harms the virtue's capacity to issue forth an effect. The extent to which later fruition is harmed accords with the amount of harm done, causing a small, middling, or great extinguishment of virtue as explained above.

Thus, harm is incurred in two ways: the capacity to generate a new path quickly is overcome and the generation of effects such as happy migrations is undermined. Nagarjuna's *Compendium of Sutra* sets forth the limitless fault of hating, despising, and criticizing Bodhisattvas with bad motivation. Ascertaining or not ascertaining that a person is a Bodhisattva and having true or untrue reasons for anger are said to be similar. Therefore, you should strive as hard as you can to stop anger in general and in particular that aimed at Bodhisattvas and those whose behaviour is pure.

The *Akashagarbha Sutra* (Akashagarbha) says that root infractions of Bodhisattva vows destroy roots of virtue previously generated. Also, Shantideva's *Compendium of Instructions* states that aspiring to a household because of strong attachment to goods, being inflamed with the pride of conceit [boasting that one has attainments not yet acquired] and forsaking the doctrine are acts that destroy virtues formerly generated and deprive one of progress based on virtuous practice. Therefore, having identified the conditions for destroying virtuous roots, you should forsake them with strong force.

This is just a brief account. You definitely should look at Nagarjuna's *Compendium of Sutra* and Shantideva's *Compendium of Instructions*.

**Stopping Anger by Reflecting on the Many Faults of Impatience**

Chandrakirti's root text says:

34abc It creates an ugly form, leads to the unholy,  
And robs discrimination that knows right and wrong.  
Through impatience one is quickly cast into a bad migration.

Impatience in one who is powerless destroys only himself, but impatience in the powerful and non-compassionate destroys both self and others. Merely generating it, one's face becomes ugly, one is led to the unholy and robbed of the discrimination that thinks, 'This is a right and that is a wrong way to act.' Through impatience - anger - one is quickly cast into a bad migration after death.

Having reflected on these faults, do whatever you can to stop anger through thinking that there is no occasion for it.

**Suitability of Observing Patience**

This section has two parts, reflecting on the many advantages of patience and a summary exhortation to observe patience.

**Reflecting on the Many Advantages of Patience**

**QUESTION:** If those are the disadvantages of impatience, what are the advantages of its opposite, patience?  
**ANSWER:** Chandrakirti's root text says:

34d-35 Patience creates qualities opposite to those  
Explained above. Through patience comes beauty, dearness  
To the holy, skill in discriminating between  
The right and wrong, birth afterwards as a human  
Or god, and the extinguishment of non-virtues.

Through cultivating patience, qualities opposite to the faults of impatience explained above are created. One attains a beautiful body, is dear to and cherished by holy beings, becomes skilled in knowing the right - the suitable - and the wrong - the unsuitable, after death takes birth as a human or god, and removes non-virtues accumulated through anger and so forth.

Reflecting on these, you should generate the power of patience.

**Summary Exhortation to Observe Patience**

Chandrakirti's root text says:
Just as on the third ground a Conqueror Child has the pure perfections of common beings’ anger and the beneficial advantages one should always observe the patience praised by Superior Beings.

One should realize, as explained above, the disadvantageous faults of common beings’ anger and the beneficial advantages of Conqueror Children’s patience. Having forsaken impatience, one should always observe the patience praised by Superior Beings.

Divisions of the Perfection of Patience

In his basic text Chandrakirti indicates that the perfection of patience has two divisions, mundane and supramundane:

37 Though dedicated to enlightenment of perfect Buddhahood, Patience is mundane if one apprehends the three. Patience that does not involve such apprehension Buddha taught as a perfection supramundane.

This can be understood from the former explanations [of the perfections of giving and ethics pages 188–90 and 220].

Other Pure Features Arising on the Third Ground

Chandrakirti’s root text says:

38 On this ground the Conqueror Child has the concentrations And clairvoyances. Desire and hatred are extinguished. Always he is able to overcome The world’s lustful desires as well. Just as on the third ground a Conqueror Child has the pure perfection of patience, so he attains the four pure concentrations. This implies that he also attains the four pure formless absorptions – limitless space, limitless consciousness, nothingness, and the peak of cyclic existence – as well as the four pure immeasurables – love, compassion, joy, and equanimity – and the five pure clairvoyances – magical creations, the divine ear, knowing others’ minds, remembering former lives, and the divine eye.

Though he enters into and rises from the concentrations and formless absorptions, he is intent on seeing the thorough completion of the causes of enlightenment. Thus, he is born by the power of prayer petitions and not by that of these worldly concentrations and formless absorptions. Though he did indeed attain these on the first ground, here he attains a training in higher meditative stabilization far superior to what he had on the preceding grounds. Since there are [now] greater doubts about whether he might be reborn by the power of these concentrations and absorptions, it is discussed here [in connection with the third ground].

On this ground an extinguishment of desire and hatred is attained. The word ‘and’ [in the second line of stanza 38] means ‘also’ and includes an unmentioned extinguishment of ignorance. This ‘extinguishment’ is not complete because the Sutra on the Ten Grounds says that all the four fetters – desire, form [attachment to the form realm], existence [attachment to the formless realm], and ignorance – are diminished [not completely destroyed].

According to Asanga’s Bodhisattva Level (Bodhisattvabhūmi) the meaning of these is that through the power of meditative stabilization in the worldly concentrations and formless absorptions one becomes free from attachment to [the realms of] desire, form, and formlessness – this being an abandonment of the manifest as explained before. Therefore, the sutra distinctly says ‘diminished’. Also, the fetters are clearly those explained in the Knowledges [and not the uncommon afflictions as explained in the Prasangika system].

On this, the Sutra on the Ten Grounds [quoted in Chandrakirti’s commentary] says, ‘The fetters which are views were abandoned earlier.’ Some explain this as meaning that the latter three views [perverse view, conceiving bad ethics as well as codes of behaviour as superior, and conceiving bad views as superior] were abandoned on the path of seeing, but it should be taken as referring to having abandoned [all] five artificial views on the first ground [including that of the transitory collection as real ‘I’ and ‘mine’ and views holding to extremes]. Asanga’s Bodhisattva Level says, ‘The fetters
which are views were abandoned [in manifest form] first from the level of engagement through belief [on the paths of accumulation and preparation] by believing in the suchness that is the nature of phenomena. Further on, the sutra says that wrong desire, hatred, and ignorance which had not decreased over a hundred trillion aeons are abandoned on the third ground. This refers to abandoning the seeds, which in turn refers to the objects of abandonment of this ground in the context of the abandonment of the six levels of gross and middling innate afflictions—these being abandoned on the path of meditation by means of the second through seventh grounds. In commenting, Chandrakirti does not clearly state either that the artificial afflictions are abandoned on the first ground or that the innate afflictions are abandoned from the second ground. However, Nagarjuna's Precious Garland explains that until the eighth ground is attained, the seeds of all afflictions are not removed [stanzas 455-6], that the conception of true existence is assigned as an affliction [stanzas 35], that until that conception is removed the view of the transitory is not removed [stanza 35], and that the three links [view of the transitory collection as real 'I' and 'mine', afflicted doubt, and viewing bad ethics and codes of discipline as superior] are abandoned on the first ground [stanza 441]. Therefore, it is extremely clear that afflictions in general are divided into two [artificial and innate] and that the view of the transitory in particular must be divided in the same way.

In this system which identifies the conception of true existence as an affliction, when an affliction is abandoned by a non-contaminated path, a seed of the conception of true existence is necessarily abandoned. This abandonment can in no way remove a portion of the predispositions for erroneous dualistic appearance which are other than the seeds of the conception of true existence and which are assigned as the obstructions to omniscience. Therefore, the obstructions to omniscience are not abandoned until all the afflictions are extinguished. The obstructions to omniscience are abandoned on the three pure grounds [eighth, ninth, and tenth].

One abiding on the third ground has mostly become an Indra, chief of the gods. He has become skilled in an ability always to overcome the lustful desires of worldly sentient beings. Becoming a leader, he is skilled in removing sentient beings from the mud of desire.

The word 'also' appears in Nak-tso's translation as, 'He always abandons also lustful desire,' and this is most suitable.

Distingushing Attribute of the First Three Perfections

Chandrakirti now clearly presents (1) the differences between those who are bases of [practising] the first three perfections, (2) the nature of the collections, and (3) the fruit that is achieved. His root text says:

39 The Sugata mainly praised these three practices
Of giving, ethics, and patience for householders.
These are also the collection of merit, the cause Of a Buddha Body the nature of which is form.

Both householder and monk Bodhisattvas are indeed bases of [practising] giving and so forth, but in terms of difficulty and ease of achievement, the three practices of giving, ethics, and patience are easier for householder Bodhisattvas to achieve. Therefore, the Sugata praised these three for them. Of the two collections, that of merit consists of these three. It is the predominant cause of a Buddha Body whose nature is form.

Nagarjuna's Precious Garland (309) says:

At that time [when you are a king] you should internalize
Firmly the practices of giving, ethics, and patience
Which were especially taught for householders
And which have an essence of compassion.

Among the three practices which are easy for householder Bodhisattvas, giving covers the donation of articles and bestowal of non-fright [taking bugs out of water, etc.]. Ethics is that of householders, and patience is mainly a mind determined about the doctrine. Effort, concentration, and wisdom are easier for monk Bodhisattvas, but this does not mean that
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householders and monks do not have the other three perfections. The collection of wisdom consists of concentration and wisdom, which mainly cause the Truth Body. Effort is a cause of both collections.

CONCLUSION BY WAY OF EXPRESSING THE FEATURES OF THE THIRD GROUND

Chandrakirti's root text says:

40. Abiding in the sun which is the Conqueror Child,
The Luminous first completely dispels his darkness, Then seeks to overcome the darkness of migrants.
On this ground, though very sharp, he does not get angry.

As soon as it is generated, the Luminous Ground abiding in the sun—the Bodhisattva—completely dispels the darkness of ignorance, included in his own continuum, that obstructs the arising of this ultimate ground. Through showing this aspect to others he then seeks to overcome the darkness obstructing the third ground for other migrants.

Because a Bodhisattva on the third ground overcomes the darkness of faults that destroy virtues, he becomes very sharp like the sun, but he does not get angry with faulty beings. This is because he has become extremely well accustomed to patience, and his continuum has been oiled with compassion.

Such is the explanation of the third ultimate mind generation in the Illumination of the Thought, An Extensive Explanation of Chandrakirti's 'Supplement to the Middle Way'.

12 Perfections of Effort and Concentration

FOURTH GROUND, THE RADIANT

This section has three parts, surpassing effort on the fourth ground, description of the ground, and features of abandonment.

SURPASSING EFFORT ON THE FOURTH GROUND

Now Chandrakirti indicates that on the fourth ground effort surpasses the first three perfections and is lower than the remaining six. His root text says:

41. All attainments follow after effort, Cause of the two collections of merit And wisdom. The ground where effort Flames is the fourth, the Radiant.

One who does not delight in virtue does not engage in all the various forms of giving and so forth; therefore, no attainments arise. However, for one who delights in accumulating or having accumulated the auspicious qualities of giving and so forth explained before, the qualities of attainments increase and qualities not yet attained are realized. All auspicious attainments follow after effort, the cause of the two collections of merit and wisdom. The ground where effort is said to flame increasingly is the fourth, called the Radiant.

On the third ground a training in higher meditative stabiliza-
tion is attained that greatly exceeds that of the first two grounds. On the fourth ground a Bodhisattva thereby attains pliancy generated from meditative stabilization. This is a special factor totally removing laziness; hence, the perfection of effort is surpassing.

DESCRIPTION OF THE FOURTH GROUND

QUESTION: Why is this ground called the Radiant?

ANSWER: Chandrakirti’s root text says:

42abc There for the Sugata Child an illumination arises
Produced from a greater cultivation of the harmonies
Of perfect enlightenment, surpassing the copper light.

On the fourth ground, an illumination of wisdom arises for a Sugata Child, produced from a more intense cultivation of the thirty-seven practices harmonious with perfect enlightenment. It surpasses the copper-like light described on the third ground. Since the intense light of the fire of true wisdom arises, this Bodhisattva ground is called the Radiant.

Chandrakirti’s description in his Supplement is similar to Nagarjuna’s explanation in his Precious Garland (447–8):

The fourth is called the Radiant
Because the light of true wisdom arises
In which he cultivates supremely
The harmonies of enlightenment.

Through the maturation of these qualities he becomes:
A king of the gods in [the Land] Without Combat,
He is skilled in quelling the arising of the view
That the transitory collection [is a real self].

The thirty-seven harmonies with enlightenment are divided into seven groups:

I Four mindful establishments
1 Mindful establishment on the body
2 Mindful establishment on feeling

3 Mindful establishment on mind
4 Mindful establishment on phenomena

II Four thorough abandonings
5 Generating virtuous qualities not yet generated
6 Increasing virtuous qualities already generated
7 Not generating non-virtuous qualities not yet generated
8 Thoroughly abandoning non-virtuous qualities already generated

III Four legs of manifestation
9 Aspiration
10 Effort
11 Thought
12 Analytical meditative stabilization

IV Five faculties
13 Faith
14 Effort
15 Mindfulness
16 Meditative stabilization
17 Wisdom

V Five powers
18 Faith
19 Effort
20 Mindfulness
21 Meditative stabilization
22 Wisdom

VI Seven branches of enlightenment
23 Correct mindfulness
24 Correct discrimination of phenomena
25 Correct effort
26 Correct joy
27 Correct pliancy
28 Correct meditative stabilization
29 Correct equanimity

VII Eightfold path
30 Correct view
31 Correct realization
32 Correct speech
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33 Correct aims of actions
34 Correct livelihood
35 Correct exertion
36 Correct mindfulness
37 Correct meditative stabilization.

The first group is the basis of training. In terms of the entities of the trainings, the second is in higher ethics, the third is in higher meditative stabilization, and the fourth through the sixth are in higher wisdom. On the fourth ground a Bodhisattva has the training in wisdom and becomes very skilled in the coarse and subtle thirty-seven harmonies with enlightenment.

FEATURES OF ABANDONMENT
Chandrakirti's root text says:

42b What is related to the view of a self is extinguished.

The view of a self is the subtle view of the transitory collection, which precedes the coarse conceptions of a self of persons and of a person's belongings, and Chandrakirti refers to these latter as being related with a view of self. They are the conceptions that sentient beings and so forth exist substantially, self-sufficiently. Both this conception of a self of persons and that of phenomena—an adherence to the truth of the aggregates, constituents, and sources—are thoroughly extinguished.

The meaning of 'extinguishment' is an abandonment of the seeds of the two conceptions of self that are to be abandoned on this ground and not extinguishment of all forms of the two conceptions. For the Sutra on the Ten Grounds indicates that a fourth grounder has the innate view of the transitory collection as a real 'I' and 'mine'.

Such is the explanation of the fourth ultimate mind generation in the Illumination of the Thought, An Extensive Explanation of Chandrakirti's 'Supplement to the Middle Way'.

FIFTH GROUND, THE DIFFICULT TO OVERCOME

This section has two parts, (i) a description of the fifth ground and (ii) surpassing concentration and skill in the truths.

DESCRIPTION OF THE FIFTH GROUND
Chandrakirti's root text says:

43ab This great being on the ground Difficult to Overcome Cannot be defeated even by all the demons.

This great being abiding on the fifth ground, the Difficult to Overcome, cannot be defeated even by all the devaputra demons and demons abiding in all the realms of the world. If so, what need is there to mention that he cannot be overcome by other demons such as Obeyers of [Demonic] Requests and Servant Demons? Therefore, the name of this ground is 'Difficult to Overcome'.

Nagarjuna's Precious Garland (449–50) says:

The fifth is called the Extremely Difficult to Overcome Since all demons find it extremely hard to conquer him; He becomes skilled in knowing the subtle Meanings of the noble truths and so forth.

Through the maturation of these qualities he becomes A king of the gods abiding in the Joyous Land, He overcomes the sources of afflictions And of the views of all the Forders.

SURPASSING CONCENTRATION AND SKILL IN THE TRUTHS
Chandrakirti's root text says:

43cd His concentration excels, and he attains great skill in knowledge Of the subtle nature of the truths of those with a good mind.

On the fifth ground, from among the ten perfections, that of concentration is greatly surpassing. When Chandrakirti presents it thus [in his commentary], one should understand that
since a Bodhisattva is known to have already attained the surpassing perfections of giving, ethics, patience, and effort, he is indicating that ‘from among the latter six perfections the perfection of concentration is surpassing’. Here on the fifth ground a Bodhisattva has a measure of attainment with respect to complete non-oppression by faults discordant with the perfection of concentration, such as distraction and so on, that he does not have with respect to the perfections of wisdom and so forth.

Not only is his concentration surpassing, but also he attains great skill with respect to the subtle nature of the truths of those with a good mind – the truths of Superiors [the four noble truths] – which must be understood with a fine mind. Hence, he here comes to possess a higher wisdom which is comprised of skill in the coarse and subtle truths.

**Question:** The *Sutra on the Ten Grounds* specifically sets forth that a fifth grounder is skilled in the four truths – sufferings, sources, cessations and paths – and in conventional truths and ultimate truths as well. However, the *Meeting of Father and Son Sutra* (Pitāputrasamāgama) and Nagarjuna’s *Treatise on the Middle Way* (XXIV.8) say that truths are limited to two, conventional and ultimate. How could the four truths be separate from the two?

**Answer:** Chandrakirti explains in his commentary that although there are no truths that are not included in the two, there is a purpose in setting out the four truths. It is done to indicate that the division of thoroughly afflicted phenomena which are to be abandoned consists of causes or sources, and effects or sufferings. Also, the division of very pure phenomena which are to be assumed consists of causes or true paths, and effects or true cessations. Furthermore, he explains that true sufferings, sources, and paths are conventional truths and that true cessations are ultimate truths.

Chandrakirti also explains in his commentary on Nagarjuna’s *Sixty Stanzas of Reasoning* that nirvanas are ultimate truths and that the other three truths are conventional ones. Nirvanas are true cessations, and he adds that the Teacher, Buddha, asserted that there is direct knowledge of true cessations. This is not feasible in the systems of proponents of true existence who assert that a direct valid cognizer has as its object an exclusively characterized [impermanent] phenomenon. In Chandrakirti’s own system direct knowledge of cessation is established within the context of cognizing the meaning of suchness by way of a wisdom consciousness of uncontaminated meditative equipoise. Therefore, if true cessations were conventional truths, his presentation would be impossible. He also proves with great effort that when a nirvana is actualized, one must cognize the meaning of suchness directly. Therefore, those who propound that (according to Chandrakirti) true cessations are conventional truths have not come to the right decision.

Although an elimination of true existence – the object of negation – with respect to any base is considered an ultimate truth, it does not necessarily follow that the objects of negation of all ultimate truths do not exist among knowable objects. Nagarjuna’s *Praise of the Element of Qualities* says:

Homage and obeisance to the element of qualities.
When it is not thoroughly understood,
One wanders in the three existences
Although it does in fact abide in all sentient beings.

Just this is also the Body of Truth
And the nirvana that is the purity
From having purified that which serves
As the cause of cyclic existence.

The nature of phenomena is accompanied with defilement, and when that is purified, Nagarjuna says that this nature becomes a nirvana and a Truth Body. There are many similar teachings that defilement is the object to be negated with respect to the purified nature of phenomena. If their nature could not become free from defilement, toil would be fruitless. Also, if the nature of phenomena can be freed from defilement, then its objects of negation can exist among knowable objects.
For example, in the non-existence of the horns of a rabbit these horns are the object of negation and do not occur among knowable objects. However, the non-existence of a pot—the negative of pot with pot as the object of negation and existing among knowable objects—can be posited as the non-existence of the horns of a rabbit.

In general, pure and impure phenomena are qualified by this nature [which is the absence of inherent existence], and in this context the negatives of the two selves, for instance, are negations in the sense that the object negated [inherent existence] simply does not occur among knowable objects. However, when the phenomena qualified by this nature are gradually purified of defilements, their nature also becomes purified. Therefore, with respect to a certain phenomenon qualified by this nature, it is not sufficient for its nature to be a partial purity, it must also be purified of the adventitious defilements which accord with a particular position [on the path]. These are called true cessations.

Many designations of truths such as skill in the truth of definitions and so forth occur with respect to this ground in the Sutra on the Ten Grounds. However, this does not mean that these are not included in the two truths.

Such is the explanation of the fifth mind generation in the Illumination of the Thought, An Extensive Explanation of Chandra-kirti's 'Supplement to the Middle Way'.

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**Glossary**

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### Glossary

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- Here and in the notes, with regard to works found in the Tibetan canon, “P” refers to the Tibetan Tripitaka (Tokyo-Kyoto: Suzuki Research Foundation, 1956), which is a reprint of the Peking edition. The English titles are usually abbreviated.

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Chos mgon pa'i mdzod kyi tshig le'ur byas pa
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Abbreviations used:
Comm: *Commentary on the Supplement to the Middle Way* by Chandrakirti
GM: *Great Exposition of the Middle Way* by Jam-yang-shay-ba
Phy: *The Abhidharmakosa* of Dignākara

Complete entries for the above texts may be found in the bibliography.

1 According to Lati Rinbochay, those on the three levels are beings below, on, and above the earth, or those of the desire, form, and formless realms.
2 Those gone to bliss, that is, Buddhas.
3 Nagarjuna.
4 He took rebirth in a land favourable to the achievement of tantra.
5 According to Lati Rinbochay, these are the commentaries on Nagarjuna's *Treatise on the Middle Way* by Buddhapalita, Bhavaviveka, and Chandrakirti.
6 Comm, 23.
7 The reference is to Jaya-ananda's view as given in his commentary to the *Supplement*. See GM, 53.3.
8 GM, 4a.1 ff.
9 GM, 6a.2.
10 Comm, 315-19.
11 Comm, 316-3.
12 Tsong-kha-pa's teacher Ren-da-wa (Red-mda'-ba) asserted that Nagarjuna's *Treatise* is common to both Hinayana and Mahayana because it does not set forth the Mahayana paths. See GM, 14b.2.
14 Manjushri has the form of a sixteen year old.
15 Kensur Lekdu reported that during the rule (815-48) of the Tibetan king Tri-ral-wa-je (Khri-ral-pa-can), it was decided to salute Manjushri at the beginning of presentations of wisdom – mainly found in the knowledge
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(abhidharma) division — because Manjushri is the physical manifestation of the wisdom of all Buddhas. It was also decided to salute Buddha and the Bodhisattvas at the beginning of presentations of meditative stabilization — mainly found in the sets of discourses (sūtras) — because these were set forth by both Buddha and Bodhisattvas. The Omniscient One is saluted at the beginning of presentations of ethics — mainly found in the discipline (vinaya) — because these were set forth only by Buddha since he made the rulings. Despite this formulation, it was not always followed, many translators choosing to pay homage to their protective deity.


17 Comm, 4.2.

18 Jamyang-shay-ba (GM, 18b.6) refers to Chandrakirti's Seventy Stanzas on the Three Refuges and his Commentary on (Aryadeva's) Four Hundred as well as the Great Drum Sutra (Mahābhairavabodha).

19 GM, 19a.3. The parenthetical explanation is from GM, 192.2.

20 GM, 19b.2.

21 Comm, 4.5.

22 Comm, 4.7.

23 GM, 25a.4.

24 GM, 19b.5.

25 Comm, 3.1-11: 'There are some [that is, Solitary Realizers] who, though they have become skilled in realizing the ultimate from only hearing the teaching of dependent-arising, do not attain nirvana in just this lifetime. Nevertheless, it is certain that practitioners of the teaching will attain a fruition of the wished for effect in another lifetime, as is the case with the effect [of an action] the fruition of which is definite. Aryadeva says:

Though one who knows suchness does not achieve
Nirvana here, in another birth
He will definitely attain it
Without effort, as in the case of actions.

Therefore, Nagajuna's Treatise on the Middle Way (XVIII.12) also says:

Though the perfect Buddhas do not appear
And Hearer have disappeared,
A Solitary Realizer's wisdom
Arises without support.

Kensur Lekden reported that there are three types of Solitary Realizers:

1. rhinoceros-like: Solitary Realizer, who accumulates the collections of merit in the presence of a Buddha for a hundred great acons, but then in one lifetime actualizes the remaining four paths of preparation, seeing, meditation, and no more learning without depending on a teacher. During his last lifetime he attains the four fruits of Stream Enterer, Once Returner, Never Returner, and Foc Destroyer.

2. greater congregating Solitary Realizer, who attains the first three fruits — Stream Enterer, Once Returner, and Never Returner — in the presence of a Buddha, and then in his last lifetime actualizes the fruit of Foc Destroyer alone without depending on a teacher.

3. lesser congregating Solitary Realizer, who attains the first three of the four levels on the path of preparation — heat, peak, and forbearance — but not the fourth, supreme qualities, in the presence of a Buddha and then actualizes the remaining paths (including the four fruits) alone.

Kensur Lekden reported that Hearers who have the simultaneous mode of abandonment, passing through the path of meditation in nine stages rather than eighty-one as in gradual abandonment, can become Solitary Realizers if it so happens that in their last lifetime they do not meet with a Buddha. This, then, would be the referent in the quote from Nagajuna above.

26 GM, 20a.3.

27 Jamyang-shay-ba traces this criticism of Chandrakirti to 'a Tibetan' (GM, 30b.4) but does not identify him.

28 Comm, 7.17.

29 Comm, 6.20. Poutier ('Madhyamakavārttika,' Mizzato, NS 1907, vol. VIII, p. 263, 12) conjectures that the sutra may be the Āryadevarasamgiti-sūtra. For the quote, see Comm, 6.8-20. Tsong-ka-pa paraphrases the sutra.

30 Comm, 7.17.

31 Comm, 10.9-12.

32 ‘Mind generation is the wish for complete / Perfect enlightenment for the sake of others.’ I.18.

33 Tsong-ka-pa paraphrases Comm, 6.2.

34 Comm, 5.9-17.

35 Comm, 6.7.

36 GM, 38b.5.

37 Comm, 7.20.

38 Comm, 8.16.

39 The twelve links of dependent-arising in cyclic existence.

40 Actions impelling rebirth in the form and formless realms are called 'unmoving' because, unlike meritorious and non-meritorious actions, their fruition cannot move or shift to another type, as is the case when a non-meritorious action impelling an animal birth bears, instead, the fruit of stupidity in a human existence.

41 Comm, 9.15.

42 Comm, 10.2-5.

43 Comm, 9.13.

44 GM, 56b.4.

45 The view of common personal selflessness is that of the non-substantial or self-sufficient existence of persons; it is called 'common' because of being shared with the other systems, not being peculiar to the Prasangika system. The view of selflessness is of the emptiness of inherent existence and is found only in the Prasangika system.

46 Comm, 10.2.

47 The happiness of the happy migrations of humans and gods.

48 According to Kön-chok-jik-may-wang-po (Presentation of the Grounds
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Paths, Collected Works [New Delhi: Ngawang Gelek Demo, 1971], VII, 426.3), the eight levels of Hearers are:

1. level of seeing the wholesome, which is the Hearer path of accumulation, this being the initial attainment of pure phenomena

2. level of lineage, which is the Hearer path of preparation, when a non-misunderstanding is attained with respect to one's lineage

3. level of the eighth which is the Hearer realization of approaching to Stream Enterer, to the attainment of the first six levels of approaching to and abiding in the fruits of Stream Enterer, Once Returner, Never Returner, and Foé Destroyer

4. level of seeing, which is the Hearer realization of abiding in the fruit of Stream Enterer; according to the Yogacharya-Svatantrikas this is when one newly sees the selflessness of the person with a supremamundane path consciousness, which according to the Prasangikas, however, occurs with the attainment of approaching to Stream Enterer

5. level of diminishment, which is the Hearer realization of abiding in the fruit of Once Returner, when the first six of the nine afflictions related with the desire realm have been abandoned

6. level of separation from desire, which is the Hearer realization of abiding in the fruit of Never Returner, when one has separated from all afflictions related with the desire realm

7. level of realizing completion, which is the Hearer realization of Foe Destroyer, when one has completed the activities of one's own path

8. level of Solitary Realizer, which refers to the realizations of Solitary Realizers, including all levels of their path.

Notes

64 GM, 83b.2.
65 GM, 84a.5 - 86a.4.
66 Comm., 17.10 - 17.
67 GM, 88b.2. This is discussed from 88b.2 - 89a.2.
68 GM, 118b.2.

69 The non-view afflictions include the remaining five root afflictions - desire, anger, pride, ignorance, and doubt - as well as the twenty secondary afflictions - belligerence, resentment, concealment, spite, jealousy, miserliness, deceit, dissimulation, haughtiness, harmfulness, non-shame, non-embarrassment, lethargy, excitement, non-faith, laziness, non-consciousness, forgetfulness, non-introspection, and distraction.

70 Comm., 17.7.5 - 20.
72 GM, 120b.3 - 121b.3.
73 As identified in Na-wang-bel-den, Explanation of the Conventional and the Ultimate in the Four Systems of Tenets (New Delhi: Guru Deva, 1979), 616.7.
74 GM, 119b.1.
75 GM, 119b.5 - 117a.3.
76 Latzi Rinbochay reported that some Tibetan scholars consider the text here to be corrupt and thus remove the negative (mo), as has been done in this translation.
77 Comm., 18.1.
78 Poussin (op.cit., p. 271, n.1) says 'Voir Sanyuttanikaya III, p.142.'
79 GM, 188a.3.
80 Chandrakirti, Clear Words, P5263, vol. 98, 43.5-7.
83 According to Pan-chen-ä-nam-trak-pa (Root Text Commentary on [Malayata]'s 'Ornament for the Realizations') [Buxa: Ngang brtan shes rig 'dun skyon slob gnyer khang, 1964] 1034.1ff), true cessations in the continuums of Hearer Foé Destroyers are purities of 'student' Hearers due to being abandonments of afflictions. True cessations in the continuums of Solitary Realizer Foé Destroyers are purities of mahasiddha-like Solitary Realizers due to being abandonments of the coarse obstructions to objects of knowledge, that is, to omniscience. True cessations of second ground Bodhisattvas are purities of Conqueror Children due to being abandonments of obstructions to the three paths - Hearer, Solitary Realizer, and Mahasiddha.
84 Poussin (p. 276, n.3) says, 'Même texte, extrait du Gagatbajjesvara dans Cikhiptasmajisa, p. 272.5-8.' Original text is P815, vol. 33, 6.5-3-7.
85 Shorea Robusta.
86 Comm., 26.9.
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87 Pāṇḍv, VI.3.1: alaṅkutārapade.
89 The meaning of this sentence is obscure. Jam-yang-shay-ba does not comment on it.
90 Text reads am, which has been edited to accord with GM, 148a.3-5.
91 According to Kalapa, the nominative singular is si, whereas for Chandragomin and others it is su; thus, Tsong-ka-pa appears to be following Kalapa. See Paul Jeffrey Hopkins, Meditation on Emptiness (Ann Arbor: University Microfilms, 1973), p. 829.
92 According to Kalapa, the nominative singular is ssī, whereas for Chandragomin and others it is su; thus, Tsong-ka-pa appears to be following Kalapa. See Paul Jeffrey Hopkins, Meditation on Emptiness (Ann Arbor: University Microfilms, 1973), p. 829.
93 Accordli1111 to Gyel-tsap's commentary (22.4) 'patron' here refers to one who gives all help and happiness.
94 Translation follows the Sanskrit: Shantideva, Cilghātāmantra, ed. C. Bendall, Bibliotheca Buddhica (Ottobrunn: Biblio Verlag, 1970), I, 149.1.
95 GM, 164a.3.
96 The reference is to Bu-tön (Bu-ston) according to GM, 166a.5.
97 According to Kāśyapa, the nominative singular is si, whereas for Chandragomin and others it is su; thus, Tsong-ka-pa appears to be following Kalapa. See Paul Jeffrey Hopkins, Meditation on Emptiness (Ann Arbor: University Microfilms, 1973), p. 829.
98 Comm, 40.14.
100 According to Gyal-tsap's commentary (22.4) 'patron' here refers to one who gives all help and happiness.
101 The meaning of this sentence is obscure. Jam-yang-shay-ba does not comment on it.
102 The reference is to Bu-tön (Bu-ston) according to GM, 166a.5.
103 Comm, 42.75.
106 These demons especially block elevation above the desire realm and progress to liberation.
107 Comm, 57.8.
108 Comm, 58.4.

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87 Pāṇḍv, VI.3.1: alaṅkutārapade.
89 The meaning of this sentence is obscure. Jam-yang-shay-ba does not comment on it.
90 Text reads am, which has been edited to accord with GM, 148a.3-5.
91 According to Kalapa, the nominative singular is si, whereas for Chandragomin and others it is su; thus, Tsong-ka-pa appears to be following Kalapa. See Paul Jeffrey Hopkins, Meditation on Emptiness (Ann Arbor: University Microfilms, 1973), p. 829.
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