Kön-chog-jig-may-wang-po’s  
*Presentation of the Grounds and Paths: Beautiful Ornament of the Three Vehicles*

Elizabeth Napper

Edited by Jeffrey Hopkins

UMA INSTITUTE FOR TIBETAN STUDIES
Presentation of the Grounds and Paths
Translating texts from the heritage of Tibetan and Inner Asian Buddhist systems, the project focuses on Great Indian Books and Tibetan commentaries from the Go-mang College syllabus as well as a related theme on the fundamental innate mind of clear light in Tantric traditions. A feature of the Project is the usage of consistent vocabulary and format throughout the translations.

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Contents

<table>
<thead>
<tr>
<th>Section</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>Technical Notes</td>
<td>11</td>
</tr>
<tr>
<td>Editions consulted</td>
<td>13</td>
</tr>
<tr>
<td>Kön-chog-jig-may-wang-po’s</td>
<td></td>
</tr>
<tr>
<td><em>Presentation of the Grounds and Paths</em></td>
<td>15</td>
</tr>
<tr>
<td>1. Beings of the Three Capacities</td>
<td>17</td>
</tr>
<tr>
<td>2. General Indication of Grounds and Paths</td>
<td>23</td>
</tr>
<tr>
<td>3. Hearer Paths</td>
<td>40</td>
</tr>
<tr>
<td>4. Solitary Victor Paths</td>
<td>67</td>
</tr>
<tr>
<td>5. Great Vehicle Paths</td>
<td>77</td>
</tr>
<tr>
<td>6. Bodhisattva Grounds</td>
<td>111</td>
</tr>
<tr>
<td>Abbreviations</td>
<td>139</td>
</tr>
<tr>
<td>Bibliography of Works Cited</td>
<td>141</td>
</tr>
</tbody>
</table>
Kön-chog-jig-may-wang-po’s
Presentation of the Grounds and Paths

1. Beings of the Three Capacities
2. General Indication of Grounds and Paths
   I. General indication of a presentation of grounds and paths
      [A. Grounds]
      1. Definition
      2. Usages of the term “grounds”
      [3. Grounds within the set of “grounds and paths”]
         [a. Definition]
         b. Divisions of grounds within the set of grounds and paths
      [2) Grounds of the Lesser Vehicle and the Great Vehicle]
         [A) Grounds of the Lesser Vehicle: eight lesser grounds]
         [Uncommon assertions of the Yogic Middle Way Autonomists]
         B) Grounds of the Great Vehicle
      [B. Paths]
      [1. Definition]
      [2. Synonymous equivalents]
      [3. Divisions]
         [a. Paths of accumulation]
         [b. Paths of preparation]
         [c. Paths of seeing]
         [d. Paths of meditation]
         [e. Paths of no-more-learning]
   II. Explaining in detail a presentation of the grounds and paths of
      the three vehicles
      A. Explanation of Hearer paths
      1. Hearer paths of accumulation
         a. Definition
         b. Divisions
         c. Synonyms
         d. Explaining the mode of generation

3. Hearer Paths

40
2. Hearer paths of preparation 43
   a. Definition 43
   b. Divisions 43
   c. Synonyms 44
d. Mode of generation 45
3. Hearer paths of seeing 46
   a. Definition 46
   b. Divisions 46
   [1]. Hearer paths of seeing that are pristine wisdoms of meditative equipoise] 47
       [A] Hearer paths of seeing that are uninterrupted paths 48
       [B] Hearer paths of seeing that are paths of release 50
       [C] Hearer paths of seeing that are pristine wisdoms of meditative equipoise that are neither uninterrupted paths nor paths of release] 51
   [2] Hearer paths of seeing that are pristine wisdoms of subsequent attainment] 53
   [3] Hearer paths of seeing that are neither pristine wisdoms of meditative equipoise nor pristine wisdoms of subsequent attainment] 54
   c. Synonyms 55
d. Explaining the mode of generation 55
4. Hearer paths of meditation 56
   a. Definition 56
   b. Divisions 56
   c. Synonyms 64
d. Mode of generation 64
5. Hearer paths of no-more-learning 64
   a. Definition 65
   b. Divisions 65
c. Synonyms 66
d. Mode of attainment 66

4. Solitary Victor Paths 67
   B. Explanation of Solitary Victor paths 67
      1. Definition 67
      2. Divisions 67
      3. Synonyms 68
      4. Meanings of the individual divisions 68
         a. Explaining Solitary Victor paths of accumulation 68
            1) Definition 68
            2) Divisions 69
3) Synonyms 69
4) Mode of generation 69

b. Explaining Solitary Victor paths of preparation 70
   1) Definition 70
   2) Divisions 70
   3) Synonyms 71
   4) Mode of generation 71

c. Explaining Solitary Victor paths of seeing 72
   1) Definition 72
   2) Divisions 72
   3) Synonyms 73
   [4) Mode of generation] 74

d. Explaining Solitary Victor paths of meditation 74
   1) Definition 74
   2) Divisions 75
   3) Synonyms 75

e. Explaining Solitary Victor paths of no-more-learning 76

5. Great Vehicle Paths 77

C. Explanation of Great Vehicle paths 77

1. General indication of the five paths 77
   a. Definition 77
   b. Divisions 78
   c. Synonyms 78
   d. Etymologies 79

   e. Explaining the meanings of the individual divisions 80
     1) Explaining the paths of common beings 80
        A) Bodhisattva paths of accumulation 80
           1' Definition 80
           2' Divisions 81
           3' Synonyms 81
           4' Mode of generation 81
        B) Great Vehicle paths of preparation 82
           1' Definition 82
           2' Divisions 82
           3' Synonyms 83
           4' Mode of generation 83
        C) Great Vehicle paths of seeing 88
           1' Definition 88
           2' Divisions 88
           3' Synonyms 93
           4' Explaining the mode of generation 93
<table>
<thead>
<tr>
<th>Detailed Contents</th>
</tr>
</thead>
<tbody>
<tr>
<td>D) Great Vehicle paths of meditation</td>
</tr>
<tr>
<td>1’ Definition</td>
</tr>
<tr>
<td>2’ Divisions</td>
</tr>
<tr>
<td>3’ Synonyms</td>
</tr>
<tr>
<td>4’ Explaining the mode of generation</td>
</tr>
<tr>
<td>E) Great Vehicle paths of no-more-learning</td>
</tr>
<tr>
<td>1’ Definition</td>
</tr>
<tr>
<td>2’ Divisions</td>
</tr>
<tr>
<td>3’ Synonyms</td>
</tr>
<tr>
<td>4’ Explaining the mode of generation</td>
</tr>
</tbody>
</table>

[Objects of meditation and abandonment] 106

6. Bodhisattva Grounds 111

2. Explaining in detail a presentation of the ten grounds 111
   a. Definition [of a ground of a Bodhisattva Superior] 111
   b. Divisions of grounds of Bodhisattva Superiors 111
   c. The meaning of the individual divisions 113
      1) Contextual etymologies 114
         A) Contextual etymology of ground in general 114
         B) Contextual etymologies of the individual grounds 115
      2) Mode of abandoning the objects of abandonment 119
      3) Features of surpassing qualities 123
         A) The feature of a surpassing perfection 124
         B) The feature of an increase in the number of qualities 124
         C) The feature of the mode of taking fruiotional rebirth 127
         D) The feature of an enhancement of the three trainings together with their fruits 128
         E) The feature of the mode of inducing an ascertaining consciousness in states of subsequent attainment 129
         F) The feature of thorough purifiers 131
         G) Signs of attaining the grounds 132

Abbreviations 139

Bibliography of Works Cited 141

1. Sūtras 141
2. Other Sanskrit and Tibetan Works 142
3. Other Works 147
Technical Notes

It is important to recognize that:

- translations and editions of texts are given in the Bibliography;
- the names of Indian Buddhist schools of thought are translated into English in a wish to increase accessibility for non-specialists;
- for the names of Indian scholars and systems used in the body of the text, ch, sh, and sh are used instead of the more usual c, ś, and s for the sake of easy pronunciation by non-specialists; however, cch is used for cch, not chchh. Within parentheses the usual transliteration system for Sanskrit is used;
- transliteration of Tibetan is done in accordance with a system devised by Turrell Wylie; see “A Standard System of Tibetan Transcription,” Harvard Journal of Asiatic Studies, 22 (1959): 261-267;
- the names of Tibetan authors and orders are given in “essay phonetics” for the sake of easy pronunciation; the system is aimed at internet searchability;
- titles of added subsections are given in square brackets;
- definitions are in bold type.
Editions consulted

Three editions of Kön-chog-jig-may-wang-po’s *Presentation of the Grounds and Paths* were used. Although they all appear to be based on the same core text, slight variations between them were found.


This edition was originally printed in La-brang-tra-shi-khyil monastery founded by Jam-yang-shay-pa and is likely the mother edition of the two other editions utilized:


The digital Tibetan text of Kön-chog-jig-may-wang-po’s *Presentation of the Grounds and Paths* provided in this book is based on the “1999 TBRC bla brang” edition, with variant readings in the other two texts noted.
KÖN-CHOG-JIG-MAY-WANG-PO’S
PRESENTATION OF THE
GROUNDS AND PATHS
Presentation of the Grounds and Paths: 
Beautiful Ornament of the Three Vehicles

Homage to the gurus.

I bow down with respect to the King of the Shākyas
Who completed the progress of the grounds and paths and gave
instructions about that way.
In order to care for those of equal lot,
I will write a brief presentation of the grounds and paths.

1. Beings of the Three Capacities

With regard to explaining here a presentation of the grounds and the paths
that are the bases of the many worldly and supramundane qualities, ini-
tially I will express merely a brief presentation of the paths of the beings
of the three capacities.

An attitude posited from the viewpoint of seeking mainly mere high
status within cyclic existence in future lives for one’s own sake alone
is the definition of a path of a special being of small capacity. Illustrations
of this are, for instance, an awareness in the continuum of a being of small
capacity that realizes the impermanence of death and [a mind of] ethics [in the continuum of a being of small capacity] that is abandoning the ten non-virtues.

In dependence on those [awarenesses realizing the impermanence of death and (minds of) ethics abandoning the ten non-virtues], persons who possess [these awarenesses] in their continuums are caused to proceed to a state of high status [that is, as a human or god]; hence they are called paths of beings of small capacity.

An attitude posited from the viewpoint of mainly seeking liberation for one’s own sake alone, by way of having turned one’s awareness away from the marvels of cyclic existence is the definition of a path of a being of medium capacity.

Illustrations [of paths of a being of medium capacity] are, for instance, awarenesses in the continuum of a being of medium capacity that realize the sixteen [attributes of the four noble truths], impermanence and so forth.
These are called paths of a being of medium capacity because in dependence on [awarenesses realizing the sixteen (attributes of the four noble truths), impermanence and so forth in the continuums of beings of medium capacity,] persons who possess them in their continuums are caused to progress to the state of liberation.

An attitude posited, by way of having come under the influence of great compassion, from the viewpoint of seeking [to attain] an exalted-knower-of-all-aspects for the sake of other sentient beings’ attaining Buddhahood is the definition of a path of a being of great capacity.

Illustrations [of paths of a being of great capacity] are, for instance, the great compassion and the pure high resolve in the continuum of a being of great capacity.

These are called paths of a being of great capacity because in dependence on those, [that is, the great compassion and the pure high resolve in the continuum of beings of great capacity], persons who possess them in their continuums are caused to progress to unsurpassed enlightenment.
That which (1) is an object of practice by beings of all three capacities and (2) is an attitude in which one’s awareness must initially be trained in order to generate the paths of a being of medium capacity in one’s continuum is the definition of a path common to beings of small and medium capacity. Illustrations are, for instance, wisdom realizing the impermanence of death and wisdom realizing the suffering of bad transmigrations.

That which (1) is an object of practice by beings of both great and medium capacities and (2) is an attitude in which one’s awareness must initially be trained in order to generate in one’s continuum the paths of a being of great capacity is the definition of a path common to beings of great and medium capacities. Illustrations are, for instance, awarenesses realizing the sixteen [attributes of the four noble truths], impermanence and so forth.

Further, there is a way of generating in one’s continuum this series of paths of the beings of the three capacities. When, upon having contemplated the way in which leisure and fortune are difficult to gain, their importance...
[when found] and the way they are lost without remaining for a long time, there emerges non-artificial experience with regard to an attitude that—the emphasis on this lifetime having been undermined—seeks [high status in] the next lifetime, then one has generated in one’s continuum a path of a special being of small capacity.

After that, [that is, after there has emerged non-artificial experience with regard to an attitude that—the emphasis on this lifetime having been undermined—seeks (high status in) the next lifetime,] when one has seen the marvels of cyclic existence as like a pit of burning fire and there emerges non-artificial experience with regard to an awareness wanting liberation from those [marvels of cyclic existence], then one has generated in the continuum a path of a being of medium capacity.

After that, [that is, after having generated in the continuum the path of a being of medium capacity,] one [needs to] come to understand that even though one attains a liberation that is one’s own release from cyclic existence, since one has extinguished only a portion of defects and has attained only a portion of good qualities, not only has one not completed one’s own welfare but also others’ welfare [can be accomplished] only triflingly and aiming at only one’s own welfare is common with animals. Then, when
non-artificial experience emerges with regard to an attitude mainly seeking
the state of an exalted-knower-of-all-aspects for the sake of establishing
other sentient beings in final happiness, one has generated in one’s contin-
num a path of a being of great capacity.
2. General Indication of Grounds and Paths

What is a presentation of grounds and paths like? With regard to explaining this there are two parts: a general indication of a presentation of grounds and paths and explaining in detail a presentation of the grounds and paths of the three vehicles.

I. GENERAL INDICATION OF A PRESENTATION OF GROUNDS AND PATHS

[A. GROUNDS]

1. Definition

The definition of ground [or earth] (sa, bhūmi) is that which is hard and obstructive.

And, the function of ground [earth] is to serve as the basis of the production and abiding of all the world of the mobile and immobile.

That [which is hard and obstructive and serves as the basis of the production and abiding of the entire world of the mobile and the immobile] is the fully-qualified ground [or earth] within the four elements.
However, calling the paths of the three vehicles “grounds” is a case of an imputed ground. The reason for designating them thus is by way of a qualitative similarity of function.

2. Usages of the term “grounds”

There are many usages of the verbal designation “grounds.” For, there are:

1. the three grounds: the grounds of Hearers, of Solitary Victors, and of Bodhisattvas

2. the three yogic grounds: the yogic ground realizing the selflessness of persons, the yogic ground realizing the emptiness of duality, and the yogic ground realizing the emptiness of true existence

3. the six grounds of concentration: the preparation for the first concentration, the “not unable;” the two, the mere actual first concentration and special actual first concentration; and the last three concentrations[—the actual second, third, and fourth concentrations]
4. the nine uncontaminated grounds: by adding to the six grounds of uncontaminated concentration[—the preparation for the first concentration, the “not unable;” the two, the mere actual first concentration and special actual first concentration; and the actual second, third, and fourth concentrations—]the first three of the uncontaminated formless absorptions[—actual limitless space, limitless consciousness, and nothingness]

5. the three realms and nine levels: by adding the eight concentrations and absorptions[—the four concentrations: first, second, third, and fourth; and the four formless absorptions: limitless space, limitless consciousness, nothingness, and the peak of cyclic existence—]to the desire mind

6. the eight lesser grounds.\textsuperscript{b}

\textsuperscript{a} Here the translation of the Tibetan sa has shifted from “ground” to “level” as it fits better in this context.

\textsuperscript{b} See later in this chapter, 27ff., where these eight are enumerated and discussed in detail.
[3. Grounds within the set of “grounds and paths”]

[a. Definition]
A clear realization of one who has entered the path that serves as a basis of the many good qualities that are its fruit is the definition of a ground within the set of the two, grounds and paths.

b. Divisions of grounds within the set of grounds and paths

1) HEARER, SOLITARY VICTOR, AND BODHISATTVA GROUNDS

When [grounds within the set of grounds and paths are] divided, there are three: Hearer grounds, Solitary Victor grounds, and Bodhisattva grounds.

These three are called grounds because, just as the earth serves as a basis of orchards, forests, and so forth, so since these serve as the basis of the many good qualities of those [three–Hearer, Solitary Victors, and Bodhisattvas–] who have entered the path, they are called thus.
[2) GROUNDS OF THE LESSER VEHICLE AND THE GREAT VEHICLE]

When those [grounds within the two-fold division into grounds and paths] are divided by way of inferiority and superiority, there are two: grounds of the Lesser Vehicle and grounds of the Great Vehicle.

[A) GROUNDS OF THE LESSER VEHICLE: EIGHT LESSER GROUNDS]

When grounds of the Lesser Vehicle are divided, there are the eight lesser grounds. In Haribhadra’s Clear Meaning Short Commentary [or Clear Meaning Commentary], his calling the clear realizations of the latter three Approachers [Approacher to Once Returner, Approacher to Never Returner and Approacher to Foe Destroyer] the “ground of Hearers” within the enumeration of the eight [lesser] grounds is for the sake of presenting the mode of the three vehicles. However, according to the general procedure of the scriptures, the eight lesser grounds are: (1) the ground of seeing the wholesome, (2) the ground of lineage, (3) the ground of the eighth, (4) the ground of seeing, (5) the ground of diminishment, (6) the ground of separation from desire, (7) the ground of realizing completion, (8) the ground of Solitary Victors.
Illustrations of these are, respectively, as follows: The path of accumulation of Hearers is called the ground of seeing the wholesome because it is the path of initially seeing the wholesome phenomena of purification.

The Hearer path of preparation is called the ground of lineage because from that [path of preparation] one attains non-mistakenness with regard to one’s [Hearer] lineage.

A clear realization of an Approacher to Stream Enterer is called the ground of the eighth because it is at this [ground of the eighth] that the first of the eight Approachers and Abiders[—the four Approachers: Approacher to Stream Enterer, Once Returner, Never Returner, and Foe Destroyer; and the four Abiders in the Fruits—this being Approacher to Stream Enterer] is attained.

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a Hence, the list according to Haribhadra is: (1) the ground of lineage, (2) the ground of the eighth, (3) the ground of seeing, (4) the ground of diminishment, (5) the ground of separation from desire, (6) the ground of realizing completion, (7) the ground of Hearers, and (8) the ground of Solitary Victors.
A clear realization of an Abider in the Fruit of Stream Enterer is called a ground of seeing because one has for the first time by means of a supramundane path directly seen the selflessness of the person.

A clear realization of an Abider in the Fruit of Once Returner is called a ground of diminishment because, having abandoned two of the three [sets of] the afflictions of the Desire Realm [that is, the three great and three medium of the nine afflictions], those have diminished.

A clear realization of an Abider in the Fruit of Never Returner is called a ground of separation from desire because [the person] has separated from desire for all the afflictions of the Desire Realm.

A clear realization of a Hearer Foe Destroyer is called a ground of realizing completion because of having realized that one has completed the activities of one’s path.

The clear realizations of a Solitary Victor are called grounds of a Solitary
Victor because of being exalted knowers of one who possesses the quality of not needing to depend on another teacher in his or her last lifetime in mundane existence. The clear realizations of learner Solitary Victors are also included within this [ground of a Solitary Victor].

Also, there is no fallacy that the clear realizations of the latter three Approachers [Approacher to Once Returner, Approacher to Never Returner, and Approacher to Foe Destroyer] are not included in these [eight lesser grounds] because they are included in the clear realizations of the three Abiders in the Fruit [the three, Abiders in the Fruit of Stream Enterer, Once Returner, and Never Returner].

[UNCOMMON ASSERTIONS OF THE YOGIC MIDDLE WAY AUTONOMISTS]

In this Yogic Middle Way Autonomy system, Hearers take the affictions as their main objects of abandonment, and Solitary Victors take the coarse obstructions to omniscience as their main objects of abandonment, due to which the eight Approachers and Abiders are not posited for SolitaryVictors. And [for this same reason] the master [Haribhadra] also posits the first seven [from ground of seeing the wholesome up to ground of realizing completion] of the lesser grounds in terms of the clear realizations of Hearers and posits the ground of a Solitary Victor as an eighth lesser ground that is not included in any of the eight Approachers and Abiders.
In the Mind-Only, Sūtra Middle Way Autonomy, and Consequentialist systems, all eight Approachers and Abiders are posited for Solitary Victor because both Hearers and Solitary Victor have the same main object of abandonment.

B) GROUNDS OF THE GREAT VEHICLE

When Great Vehicle grounds are divided, there are ten grounds. These will be explained later.

\[\text{a} \text{ Correcting the 1999 TBRC bla brang (4a.6) and the 1987 Lhasa Go-mang (4a.5) from the past tense form of the verb,\ } spangs,\ \text{to the future form,\ } spang,\ \text{in accordance with the 2012 Mundgod digital edition (4.6).}\]

\[\text{b}\ \text{Correcting the 2012 Mundgod digital edition (4.9) from\ } pas\ \text{to\ } pa'i,\ \text{as found in 1999 TBRC bla brang (4b.1) and 1987 Lhasa Go-mang (4a.6).}\]

\[\text{c}\ \text{Kön-chog-jig-may-wang-po postpones the discussion of Great Vehicle grounds until later\ (see Chapter 6) and then, to conclude his general indication of the presentation of grounds and paths, begins a discussion of “paths.”}\]
[B. PATHS]

[1. Definition]
An exalted knower of one who has entered a path that serves as a pas-
sageway opening the opportunity for progressing to the enlightenment
that is its effect is the definition of a path.

[2. Synonymous equivalents]
“Path of liberation,” “exalted knower,” “pristine wisdom,” “clear realiza-
tion,” “mother,” and “vehicle” are synonymous equivalents. These [ex-
alted knowers of one who has entered a path] are called “paths” because
they cause one to progress to the state of liberation.

[3. Divisions]
Again, when those [paths] are divided by way of their entities, there are
five: the paths of accumulation, preparation, seeing, meditation, and no-
more-learning.
[a. Paths of accumulation]

A clear realization of doctrine is the definition of a path of accumulation. When [paths of accumulation are] divided, there are three: the paths of accumulation of the three vehicles [Hearers, Solitary Victors, and the Great Vehicle].

“Path of accumulation,” “ground of faith,” “concordance with a portion of liberation,” and “clear realization of doctrine” are synonymous equivalents.

There is a reason for calling a [clear realization of the doctrine] a “path of accumulation” because it is the first of the paths accumulating the collections [of merit and wisdom] for the sake of attaining the enlightenment of the vehicle of its path, due to which it is called such.

There is a reason for calling a [clear realization of doctrine] a “ground of faith” because it is a path that is a state of skillfulness mainly in the five objects, faith and so forth [faith, effort, mindfulness, meditative stabilization, and wisdom], due to which it is called such.
There is a reason for calling a [clear realization of the doctrine] a “concordance with a portion of liberation” because a true cessation that is to have abandoned the afflictive obstructions is liberation, and a true cessation that is to have abandoned the artificial afflictive obstructions that is one part of that [true cessation that is the state of having abandoned the afflictive obstructions] is a part of liberation, and this is a path of an occasion that accords with attaining this [true cessation that is to have abandoned the artificial afflictive obstructions], due to which it is called such.

There is a reason for calling [an exalted knower of the path of accumulation] a “clear realization of doctrine” because “doctrine” in the term “clear realization of doctrine” is the twelve branches of the scriptures, and it is a state in which, having observed those [twelve branches of the scriptures] following sound-generalities, one reaches a definitive conclusion about a Hearer’s clear realization of the meaning [of the doctrine] mainly through hearing and thinking, due to which it is called such.
[b. Paths of preparation]

A clear realization of the meaning is the definition of the path of preparation. When [paths of preparation] are divided, there are three: Hearer paths of preparation, and so forth [that is, Hearer, Solitary Victor, and Great Vehicle paths of preparation].

“Path of preparation,” “concordance with a portion of definite discrimination,” “limb of definite discrimination,” and “clear realization of the meaning” are equivalent.

There is a reason for calling an [exalted knower in the continuum of one on the path of preparation] a “path of preparation” [or “path of connection”] because it connects to the path of seeing of the vehicle of its path, due to which it is called such.a

There is a reason for calling an [exalted knower in the continuum of one on the path of preparation] a “concordance with a portion of definite discrimination” because “definite discrimination” is the path of seeing, and it assists a portion of that [path of seeing], due to which it is called such.

a Hopkins and Yi, Jam-yang-shay-pa’s Seventy Topics, in a footnote on p.63, offer this explanation for the usage of the translation “path of preparation:”

The translation of sbyor lam (pratyogamārga) as “path of preparation” is based on the oral explanation of it as analogous to preparing food for a meal—the meal being the path of seeing. Whether it is called preparation, training, connection, joining, or application, it has to do with preparing one for the path of seeing, the initial direct realization of emptiness.
There is a reason for calling an [exalted knower in the continuum of one on the path of preparation] a “limb of definite discrimination” because it is a limb causing attainment of the path of seeing, its effect, due to which it is called such.

There is reason for calling an [exalted knower in the continuum of one on the path of preparation] a “clear realization of the meaning” because experience that is arisen from meditation has emerged with regard to any of the coarse or subtle selflessnesses that are the meanings of the scriptures, due to which it is called such.

[c. Paths of seeing]

A clear realization of the truth is the definition of the path of seeing.

When [paths of seeing] are divided, there are three: Hearer paths of seeing, and so forth [that is, Hearer, Solitary Victor, and Great Vehicle paths of seeing].
“Path of seeing,” “clear realization of the truth,” and “exalted knower in the continuum of one on the path of seeing” are equivalent.

There is a reason for calling an [exalted knower of one on the path of seeing] a “path of seeing” because it is a path of newly realizing directly any of the coarse or subtle selflessnesses, due to which it is called such.

There is a reason for calling an [exalted knower of one on the path of seeing] a “clear realization of the truth” because it is a path newly directly realizing the truth, due to which it is called such.

[d. Paths of meditation]

A subsequent clear realization is the definition of the path of meditation. When paths of meditation are divided, there are three: Hearer, [Solitary Victor, and Great Vehicle] paths of meditation. “Path of meditation,” “subsequent clear realization,” and “exalted knower of one on the path of meditation” are equivalent.
There is a reason for calling an [exalted knower of one on the path of meditation] a “path of meditation” because one is meditating uninterruptedly\(^a\) on a selflessness that has already been realized directly, due to which it is called such.

There is a reason for calling an [exalted knower of one on the path of meditation] a “subsequent clear realization” because it is a path of directly realizing the truth subsequent to the path of seeing, due to which it is called such.

\(^a\) Dan-ma-lo-chö specified *rgyun ldan du*, which is used on this occasion, as meaning “without interruption,” whereas *rgyun du* means always, or continuously.
“Path of no-more-learning,” “pristine wisdom of one who has abandoned the afflicting obstructions,” and “exalted knower of a Foe Destroyer” are equivalent.

There is a reason for calling an [exalted knower of a Foe Destroyer] a “path of no-more-learning” because one has completed the activities of the vehicle of its path, due to which it is called such.
3. Hearer Paths

II. EXPLAINING IN DETAIL A PRESENTATION OF THE GROUNDS AND PATHS OF THE THREE VEHICLES

This has three parts: explanations of Hearer [paths], Solitary Victor [paths], and Great Vehicle paths.

A. EXPLANATION OF HEARER PATHS

This has five parts: Hearer paths of accumulation, preparation, seeing, meditation, and no-more-learning.

1. Hearer paths of accumulation

This has four parts: definition, divisions, synonyms, and explaining the mode of generation.
a. Definition

A Hearer’s clear realization of doctrine generated prior to the path of preparation that is its effect is the definition of a Hearer path of accumulation.

b. Divisions

When those [Hearer paths of accumulation] are divided, there are the three: great, medium, and small Hearer paths of accumulation.

Also when those [Hearer paths of accumulation] are divided, there are the three: direct perceptions, inferential cognitions and subsequent cognitions [that are Hearer paths of accumulation].

The first [that is, direct perceptions] are, for instance, the first five clairvoyances [the clairvoyances of magical emanation, divine ear, memory of former lives, knowing others’ minds, and divine eye] in the continuum of one [on the Hearer path of accumulation].
The second [an inferential cognition] is, for instance, an awareness in the continuum of one [on the Hearer path of accumulation] newly realizing the selflessness of the person in dependence on a sign.

The third [a subsequent cognition] is, for instance, an ascertaining consciousness in the continuum of one [on the Hearer on the path of accumulation] that ascertains the selflessness of the person.

c. Synonyms

“Hearer path of accumulation,” “Hearer ground of faith,” “Hearer concordance with a portion of liberation,” and “Hearer clear realization of the doctrine” are synonymous equivalents. For etymologies of these, apply the same pattern as previously [for “path of accumulation”].

d. Explaining the mode of generation

When, by way of having generated in one’s continuum an attitude to definitely leave cyclic existence, non-artificial experience emerges with regard to an attitude seeking a Hearer’s liberation, one has generated a Hearer path of accumulation in one’s continuum.
The boundaries are from the Hearer path of accumulation until just before attaining the Hearer path of preparation.

2. Hearer paths of preparation

This has four parts: definition, divisions, synonyms, and mode of generation.

a. Definition

A Hearer’s clear realization of the meaning generated prior to the Hearer path of seeing that is its effect is the definition of a Hearer path of preparation.

b. Divisions

When those [Hearer paths of preparation] are divided by way of their entities, there are four: Hearer heat, peak, forbearance, and supreme mundane quality paths of preparation.
And, when divided by way of their capacity, there are three: great, medium, and small. For:

1. in terms of a single [person’s] continuum, the Hearer path of preparation that is initially generated is posited as the small, the [Hearer] path of preparation that is generated in the middle as the medium, and the Hearer path of preparation that is generated at the end as the great
2. and in terms of different [persons’] continuums, a path of preparation of a person of sharp faculties is posited as the great, that [path of preparation] of a person of medium faculties as the medium, and that [path of preparation] of a person of dull faculties as the small.

\[ \text{c. Synonyms} \]

“Hearer path of preparation,” “Hearer concordance with a portion of definite discrimination,” and “Hearer clear realization of the meaning” are synonymous equivalents. For etymologies, apply the same pattern as previously.\(^a\)

\(^a\) See 35ff. above.
A path of preparation of a Hearer definite in that lineage is a conceptual subsequent cognition with regard to the subtle selflessness of the person because that [path of preparation of one definite in the Hearer lineage] is non-prime conceptual knowledge realizing the subtle selflessness of the person.

Someone’s propounding that there are wrong consciousnesses on Hearer paths of accumulation and preparation is not logically feasible because whatever is [either of] those [two—Hearer paths of accumulation or preparation] must be factually concordant awarenesses.

d. Mode of generation

When one on the Hearer path of accumulation, from within a continuous meditative equipoise of calm abiding realizing the subtle selflessness of persons, attains a wisdom arisen from meditation having induced through the power of analyzing this subtle selflessness a special bliss of mental and physical pliancy, this is called attaining the Hearer path of preparation.
The boundaries [of the Hearer path of preparation] are from the completion of the Hearer path of accumulation until just before attaining the Hearer path of seeing.

3. Hearer paths of seeing

This has four parts: definition, divisions, synonyms, and explaining the mode of generation.

a. Definition

A Hearer’s clear realization of the truth that is generated prior to the Hearer path of meditation which is its effect is the definition of a Hearer path of seeing.

b. Divisions
When those [Hearer paths of seeing] are divided by way of their entities, there are three: Hearer paths of seeing that are pristine wisdoms of meditative equipoise, Hearer paths of seeing that are pristine wisdoms of subsequent attainment, and Hearer paths of seeing that are neither of those two [that is, are Hearer paths of seeing that are neither pristine wisdoms of meditative equipoise nor pristine wisdoms of subsequent attainment].

[1). HEARER PATHS OF SEEING THAT ARE PRISTINE WISDOMS OF MEDITATIVE EQUIPOISE]

A Hearer’s clear realization of the truth that is in one-pointed meditative equipoise on the selflessness of the person which is its object is the definition of a Hearer path of seeing that is a pristine wisdom of meditative equipoise.

When [Hearer paths of seeing that are pristine wisdoms of meditative equipoise] are divided, there are three: the two, Hearer paths of seeing that are uninterrupted paths (bar chad med lam), and that are paths of release (rnam grol lam), as well as Hearer paths of seeing that are pristine wisdoms of meditative equipoise that are neither of those two [that is, that are neither Hearer paths of seeing that are uninterrupted paths or paths of release].
[A) HEARER PATHS OF SEEING THAT ARE UNINTERRUPTED PATHS]

A Hearer’s clear realization of the truth that is the actual antidote to the artificial afflictive obstructions is the definition of a Hearer path of seeing that is an uninterrupted path.

When [Hearer paths of seeing that are uninterrupted paths] are divided, there are the eight forbearances of a Hearer path of seeing—the two: doctrinal forbearance and subsequent forbearance with regard to suffering; the two doctrinal forbearance and subsequent forbearance with regard to sources; the two, doctrinal forbearance and subsequent forbearance with regard to cessations; and the two, doctrinal forbearance and subsequent forbearance with regard to paths. These [eight forbearances] are mutually inclusive because an uninterrupted path of a Hearer path of seeing is all eight of these [forbearances], because it is the four doctrinal forbearances—doctrinal forbearance with regard to suffering, doctrinal forbearance with regard to sources, doctrinal forbearance with regard to cessations, and doctrinal forbearance with regard to paths] and also the four subsequent forbearances—[subsequent forbearance with regard to sufferings, subsequent forbearance with regard to sources, subsequent forbearance with regard to cessations, and subsequent forbearance with regard to paths].
[A Hearer path of seeing that is an uninterrupted path] is the first four [the doctrinal forbearances] because of being an uninterrupted path of a Hearer path of seeing that directly realizes the objects—the four noble truths [that is, the four–true sufferings, true sources, true cessations, and true paths]—as without a self of persons. [A Hearer path of seeing that is an uninterrupted path] is the second four, [the subsequent forbearances] because of being an uninterrupted path of a Hearer path of seeing that directly realizes the subjects—the four doctrinal forbearances [subsequent forbearance with regard to suffering, subsequent forbearance with regard to sources, subsequent forbearance with regard to cessations, and subsequent forbearance with regard to paths]—as without a self of persons.

[An Hearer path of seeing that is an uninterrupted path] is the first four [the doctrinal forbearances] because of being an uninterrupted path of a Hearer path of seeing that directly realizes the objects—the four noble truths [that is, the four–true sufferings, true sources, true cessations, and true paths]—as without a self of persons. [An Hearer path of seeing that is an uninterrupted path] is the second four, [the subsequent forbearances] because of being an uninterrupted path of a Hearer path of seeing that directly realizes the subjects—the four doctrinal forbearances [subsequent forbearance with regard to suffering, subsequent forbearance with regard to sources, subsequent forbearance with regard to cessations, and subsequent forbearance with regard to paths]—as without a self of persons.
[B] HEarer PATHS OF SEEING THAT ARE PATHS OF RELEASE

A Hearer’s clear realization of the truth that is a path of release having abandoned the artificial afflictive obstructions is the definition of a Hearer path of seeing that is a path of release.

When [Hearer paths of seeing that are paths of release] are divided, there are the eight knowledges of a Hearer—[the two: doctrinal and subsequent knowledge of suffering; the two, doctrinal and subsequent knowledge of sources; the two, doctrinal and subsequent knowledge of cessation; and the two, doctrinal and subsequent knowledge of paths].

These [eight knowledges of a Hearer] are mutually inclusive because a Hearer path of seeing that is a path of release is all eight [knowledges], because of being the four doctrinal knowledges [doctrinal knowledge of suffering, doctrinal knowledge of sources, doctrinal knowledge of cessation, and doctrinal knowledge of paths] and of also being the four subsequent knowledges [subsequent knowledge of suffering, subsequent knowledge of sources, subsequent knowledge of cessation, and subsequent knowledge of paths].
It is the first four [doctrinal knowledge of suffering, doctrinal knowledge of sources, doctrinal knowledge of cessation, and doctrinal knowledge of paths] because of being a Hearer path of seeing that is a path of release directly realizing the objects—that is, the four truths—as without a self of persons. It is the second four [subsequent knowledge of suffering, subsequent knowledge of sources, subsequent knowledge of cessation, and subsequent knowledge of paths] because of being a Hearer path of seeing that is a path of release directly realizing the subjects—that is, the four doctrinal knowledges—as without a self of persons.

[C] Hearer paths of seeing that are pristine wisdoms of meditative equipoise that are neither uninterrupted paths nor paths of release

[Hearer] paths of seeing that are pristine wisdoms of meditative equipoise that are neither of the [above] two, are, for instance: (1) Hearer paths of seeing that are pristine wisdoms of meditative equipoise set in one-pointed
meditative equipoise on emptiness; (2) Hearer paths of seeing that are pristine wisdoms of meditative equipoise set in one-pointed meditative equipoise on the emptiness of duality; and (3) Hearer paths of seeing that are pristine wisdoms of meditative equipoise set in one-pointed meditative equipoise on the selflessness of the person.

The sixteen periods of forbearance and knowledge of the path of seeing occur in two sections of generation because the eight forbearances—are generated simultaneously and the eight knowledges—[the two: doctrinal and subsequent knowledge of suffering; the two, doctrinal and subsequent knowledge of sources; the two, doctrinal and subsequent knowledge of cessation; and the two, doctrinal and subsequent knowledge of paths]—are generated simultaneously.

There is a length of the period of time of the uninterrupted path and the
path of release of a Hearer path of seeing because [these paths] have the
duration of the uninterrupted paths and paths of release\[a\]

A Hearer’s clear realization of the truth that is posited from the viewpoint of (1) being a Hearer path of seeing that is neither an uninterrupted path nor a path of release of a Hearer path of seeing and (2) arising after the completion of the path of release that induces it is the definition of a Hearer path of seeing that is a pristine wisdom of subsequent attainment.

Although Jam-yang-chog-lha-ö-ser says that a pristine wisdom of subsequent attainment must only be a conceptual consciousness, in our own system there are both conceptual and non-conceptual [pristine wisdoms of

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[a] Lo-sang-gyal-tshan explained that this could be taken as referring to later sections of this book describing the path of meditation, and also to the uninterrupted paths and paths of release of Solitary Victors and Bodhisattvas.

[b] In the 2012 Mundgod digital version there is a perpendicular stroke (shad) after yang yin and before rang to indicate the end of a phrase. It is not found in either the 1999 TBRC bla brang (8a.6) or the 1987 Lhasa Go-mang (7b.1) editions, which have been followed.
[3) Hearer Paths of Seeing That Are Neither Pristine Wisdoms of Meditative Equipoise Nor Pristine Wisdoms of Subsequent Attainment]

[Hearer paths of seeing] that are neither of those two are the four immeasurables—[immeasurable love, immeasurable compassion, immeasurable joy, and immeasurable equanimity]—and awarenesses intent on liberation in the continuums of those on an uninterrupted path or a path of release of a Hearer path of seeing.

Also there are exalted knowers realizing emptiness and exalted knowers realizing emptiness of duality that occur in the continuum of one who has attained a state of subsequent attainment of a Hearer path of seeing.

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a The 2012 Mundgod digital version reads gsungs kyang, whereas both the 1999 TBRC bla brang (8b.1) and the 1987 Lhasa Go-mang (7b.3) editions read gsung yang. The printed editions have been followed.

b The 2012 Mundgod digital version (8.22) reads lam pa ba, whereas both the 1999 TBRC bla brang (8b.1-2) and the 1987 Lhasa Go-mang (7b.3) editions read lam pa pa. The printed editions have been followed.
c. Synonyms

“Hearer path of seeing,” “Hearer clear realization of the truth,” and “exalted knower of one on the Hearer path of seeing” are equivalent. For etymologies, apply the same pattern as previously.

d. Explaining the mode of generation

A Hearer path of seeing that is an uninterrupted path and a [Hearer path of seeing] that is a path of release are generated in one session of meditative equipoise. Rising from that [meditative equipoise], a [Hearer path of seeing] that is a pristine wisdom of subsequent attainment is generated. After that [path of seeing that is a pristine wisdom of subsequent attainment], a third category of meditative equipoise—[a Hearer path of seeing that is neither a pristine wisdom of meditative equipoise nor a pristine wisdom of subsequent attainment]—is generated.
4. Hearer paths of meditation

This has four parts: definition, divisions, synonyms, and mode of generation.

a. Definition

A Hearer’s subsequent clear realization is the definition of a Hearer path of meditation.

b. Divisions

When [Hearer paths of meditation] are divided, there are the two, [Hearer paths of meditation] that are meditative [equipoise] and that are subsequent [attainment] and also a third, Hearer paths of meditation that are neither of those two—[that is, neither pristine wisdoms of meditative equipoise nor pristine wisdoms of subsequent attainment].
A Hearer’s subsequent clear realization that is set in one-pointed meditative equipoise on the selflessness that is its object is the definition of a Hearer path of meditation that is a pristine wisdom of meditative equipoise.

When [Hearer paths of meditation that are pristine wisdoms of meditative equipoise] are divided, there are three: Hearer paths of meditation that are uninterrupted paths, that are paths of release, and Hearer paths of meditation that are pristine wisdoms of meditative equipoise that are neither of those—that is, neither uninterrupted paths nor paths of release.

When [Hearer paths of meditation that are uninterrupted paths are] divided, there are nine, ranging from the small of the small Hearer paths of meditation to the big of the big Hearer paths of meditation. (See the chart on the next page.)
[བཟླ་ཉིད་ཀྱིས་ཡོངས་པ་ལ་མེད་པས] ཨེ་བཟས་ནས་བཟས་ཉིད་
སོགས་བཅས་འདོད་ཐོབ་པས་ཆད་པར་ཆད་པའི་ཆད་པའི་བར་དགུ་
ཡོད་།
**Chart 1: Objects abandoned by the path of meditation**
(read chart from bottom to top for temporal order)

<table>
<thead>
<tr>
<th>Path of Meditation</th>
<th>Object Abandoned</th>
<th>Path of Release</th>
<th>Uninterrupted Path</th>
</tr>
</thead>
<tbody>
<tr>
<td>Big 9</td>
<td>Big 9</td>
<td>Small 9</td>
<td>Big 9</td>
</tr>
<tr>
<td>Medium 8</td>
<td>Medium 8</td>
<td>Medium 8</td>
<td>Small 8</td>
</tr>
<tr>
<td>Small 7</td>
<td>Small 7</td>
<td>Big 7</td>
<td>Medium 7</td>
</tr>
<tr>
<td>Medium 6</td>
<td>Big 6</td>
<td>Small 6</td>
<td>Medium 6</td>
</tr>
<tr>
<td>Small 5</td>
<td>Medium 5</td>
<td>Medium 5</td>
<td>Medium 5</td>
</tr>
<tr>
<td>Small 4</td>
<td>Big 4</td>
<td>Big 4</td>
<td>Big 4</td>
</tr>
<tr>
<td>Medium 3</td>
<td>Big 3</td>
<td>Small 3</td>
<td>Big 3</td>
</tr>
<tr>
<td>Small 2</td>
<td>Medium 2</td>
<td>Medium 2</td>
<td>Medium 2</td>
</tr>
<tr>
<td>Small 1</td>
<td>Small 1</td>
<td>Big 1</td>
<td>Small 1</td>
</tr>
</tbody>
</table>
A Hearer’s subsequent clear realization that is a path of release having abandoned the afflictive obstructions to be abandoned by a path of meditation that are the corresponding objects of abandonment of the uninterrupted path inducing it is the definition of a Hearer’s path of meditation that is a path of release.

When those [Hearer paths of meditation that are paths of release] are divided, there are two: those done in terms of gradual objects of abandonment and those done in terms of simultaneous objects of abandonment.

Regarding the first, [those done in terms of gradual objects of abandonment], there are eighty-one afflictions to be abandoned by the path of meditation: there are nine cycles of afflictions to be abandoned by a path of meditation that are included within the level of the Desire Realm: [the three—big, medium, and small of the big; the three—big, medium, and small of the medium; and the three—big, medium, and small of the small of the afflictions to be abandoned by the path of meditation that are included within the desire realm, making nine]. Similarly [to the desire realm], there are nine cycles of afflictions to be abandoned by a path of meditation for each of the other [eight] levels ranging from the first concentration to the peak of cyclic existence.

\[\text{Footnote: 1. The 2012 Mundgod digital edition (9.15) reads geig char ba'ı', the 1987 Lhasa Go-mang (8a.5) edition, reads geig char pa'ı', and the 1999 TBRC bla brang (9a.4) seems to read geig char ba'ı', but is not clear. Ba has been followed.}\]
The 1987 Lhasa Go-mang edition (8a.6) mistakenly reads *gyis re re.*
Chart 2: Afflictive emotions to be abandoned in terms of the three realms and nine levels
(Read from bottom to top)

<table>
<thead>
<tr>
<th>Chart 2: Afflictive emotions to be abandoned in terms of the three realms and nine levels</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>afflictive emotions pertaining to the Formless Realm</strong></td>
</tr>
<tr>
<td>Peak of Cyclic Existence (ninth level)</td>
</tr>
<tr>
<td>Nothingness (eighth level)</td>
</tr>
<tr>
<td>Infinite Consciousness (seventh level)</td>
</tr>
<tr>
<td>Infinite Space (sixth level)</td>
</tr>
<tr>
<td><strong>afflictive emotions pertaining to the Form Realm</strong></td>
</tr>
<tr>
<td>Fourth Concentration (fifth level)</td>
</tr>
<tr>
<td>Third Concentration (fourth level)</td>
</tr>
<tr>
<td>Second Concentration (third level)</td>
</tr>
<tr>
<td>First Concentration (second level)</td>
</tr>
<tr>
<td><strong>afflictive emotions pertaining to the Desire Realm (first level)</strong></td>
</tr>
<tr>
<td>small</td>
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<tr>
<td></td>
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<tr>
<td></td>
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<tr>
<td>medium</td>
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<tr>
<td></td>
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<tr>
<td>big</td>
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<tr>
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<tr>
<td></td>
</tr>
</tbody>
</table>

There are eighty-one uninterrupted paths of the path of meditation which are the actual antidotes that successively abandon those [eighty-one afflictions to be abandoned by the path of meditation].

And, there are eighty-one paths of release: eighty paths of release of paths of meditation which are states of those [eighty-one afflictions to be abandoned by the path of meditation] having been abandoned sequentially, and
in addition [to those eighty paths of release of the path of meditation], one path of release that is included within the path of no-more-learning of the vehicle which is its path.

For [Hearer paths of meditation] done in terms of simultaneous objects of abandonment, there are nine cycles of uninterrupted paths of the path of meditation. These nine range from the small of the small uninterrupted paths of the path of meditation that abandons simultaneously the nine big of the big afflictions to be abandoned by the path of meditation, these being of the nine levels of the three realms—[that is the desire realm, four concentrations, and four formless absorptions, making nine], up through the big of the big uninterrupted paths of the path of meditation that abandons simultaneously the nine small of the small afflictions to be abandoned by the path of meditation of those nine levels—[the desire realm, four concentrations, and four formless absorptions].

Also, there are nine cycles of paths of release that are [states of] having abandoned those [nine from the great of the great afflictions up to the small
of the small] objects of abandonment by a path of meditation.

*c. Synonyms*

“Hearer path of meditation,” “Hearer subsequent clear realization,” and “exalted knower in the continuum of a Hearer on the path of meditation” are synonymous equivalents.

*d. Mode of generation*

When, in dependence on meditating on what has already been realized—the selflessness of the person—a Hearer on the path of seeing attains the actual antidote to the big of the big afflictive obstructions, a Hearer path of meditation is generated in that [person’s] continuum.

5. Hearer paths of no-more-learning

This has four parts: definition, divisions, synonyms, and mode of attainment.
a. Definition

A clear realization of one who has completed the progress of a Hearer’s path is the definition of a Hearer path of no-more-learning.

b. Divisions

When those [Hearer paths of no-more-learning] are divided, there are two: exalted knowers of Foe Destroyers who have simultaneously [abandoned] the objects of abandonment and exalted knowers of Foe Destroyers who have gradually [abandoned] the objects of abandonment.

When [Hearer paths of no-more-learning are] divided by way of faculty, there are two types: [exalted knowers of] Hearer Foe Destroyers of sharp faculties and exalted knowers of those of dull faculties.
c. Synonyms

“The Hearer path of no-more-learning,” “Hearer path of completion,” and “exalted knower in the continuum of a Hearer Foe Destroyer” are synonymous equivalents.

d. Mode of attainment

A diamond-like meditative stabilization within the Hearer path of meditation causes the afflictive obstructions to have the quality of not being suitable to be produced; when, in the second moment one attains a path of release [that is a state] of having abandoned the afflictive obstructions, one actualizes a Hearer path of no-more-learning.
4. Solitary Victor Paths

**B. EXPLANATION OF SOLITARY VICTOR PATHS**

This has five parts: definition, divisions, synonyms, and the meanings of the individual divisions.\(^a\)

1. **Definition**

A Solitary Victor’s clear realization that serves as a passageway opening the opportunity for progressing to a Solitary Victor’s liberation is the definition of a Solitary Victor path.

2. **Divisions**

When those [paths of Solitary Victors] are divided, there are five: Solitary Victor paths of accumulation, preparation, seeing, meditation, and no-more-learning.

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\(^a\) The Tibetan texts of all three editions used: the 1999 TBRC bla brang (10a.3), the 1987 Lhasa Go-mang (9a.2-3) and the Mundgod digital (10.16), all say that there are five parts to this section, but list only four, and in the following text only four parts are explained. A section on etymological explanations frequently given in this context (see the next chapter on Great Vehicle Paths) is lacking.
3. Synonyms

“Solitary Victor ground,” “Solitary Victor path,” “Solitary Victor vehicle,” and “Solitary Victor exalted knower” are synonymous equivalents.

4. Meanings of the individual divisions

This has five parts: explaining Solitary Victor paths of accumulation, preparation, seeing, meditation, and no-more-learning.

a. Explaining Solitary Victor paths of accumulation

This has four parts: definition, divisions, synonyms, and mode of generation.

1) Definition

A Solitary Victor’s clear realization of doctrine that is generated prior

[Note: The 2012 Mundgod digital (10.21) mistakenly reads rnams.]
to the Solitary Victor path of preparation which is its effect is the definition of a Solitary Victor path of accumulation.

2) DIVISIONS

When those [Solitary Victor paths of accumulation] are divided, there are three: Solitary Victors’ great, medium, and small paths of accumulation.

3) SYNONYMS

“Solitary Victor path of accumulation,” “Solitary Victor concordance with a portion of liberation,” and “Solitary Victor clear realization of doctrine” are synonymous equivalents.

4) MODE OF GENERATION

When non-artificial experience emerges with regard to an awareness that mainly seeks a Solitary Victor’s enlightenment, one has generated in one’s continuum a Solitary Victor path of accumulation.
b. Explaining Solitary Victor paths of preparation

This has four parts: definition, divisions, synonyms, and mode of generation.

1) DEFINITION

A Solitary Victor’s clear realization of the meaning which arises after the completion of the path of accumulation that is its substantial cause and is generated prior to the Solitary Victor path of seeing that is its effect is the definition of a Solitary Victor path of preparation.

2) DIVISIONS

When those [Solitary Victor paths of preparation] are divided, there are four: heat, peak, forbearance, and supreme mundane quality paths of preparation.
Each of the first three—[heat, peak, and forbearance] has three divisions: small, medium and great. However, the supreme mundane quality [path of preparation] of both Hearers and Solitary Victors, has no division into the three—small, medium and great—because it has the duration of the briefest moment of time in which an action can be completed.

3) SYNONYMS

“Solitary Victor path of preparation,” “Solitary Victor concordance with a portion of definite discrimination,” “Solitary Victor branch of definite discrimination,” and “Solitary Victor clear realization of the meaning” are synonymous equivalents.

4) MODE OF GENERATION

Although on the level of the Solitary Victor path of accumulation one has attained calm abiding observing the emptiness of external objects, one has not attained special insight [observing that]. When special insight observing this [emptiness of external objects] is attained, one has attained the heat path of preparation of a Solitary Victor.
c. Explaining Solitary Victor paths of seeing

This has four parts: definition, divisions, synonyms, and mode of generation.\(^a\)

\[\text{དོན་ȣོང་ལ་དམིགས་པའི་ʈག་མཐོང་ཐོབ་པ་ན་རང་Ȅལ་གྱི་ɚོར་ལམ་ɲོགས་Țེས་}\]

1) DEFINITION

A Solitary Victor’s clear realization of truth that arises after completion of the Solitary Victor path of preparation, its substantial cause, and that precedes the generation of the Solitary Victor path of meditation, its effect, is the definition of a Solitary Victor path of seeing.

\[\text{དེ་བ་མིང་གི་ȷམ་གྲངས།}\]

2) DIVISIONS

\[\text{མཚན་ཉིད།}\]

\(^a\) The fourth part of this outline, mode of generation, is not explicitly mentioned in the text that follows. There is a small amount of text that might be taken as addressing this point, and a header has been inserted in brackets to indicate it.
When [Solitary Victor paths of seeing] are divided, there are three: Solitary Victor paths of seeing that are pristine wisdoms of meditative equipoise, that are pristine wisdoms of subsequent attainment, and Solitary Victor paths of seeing that are neither of those two [that is, neither pristine wisdoms of meditative equipoise nor pristine wisdoms of subsequent attainment]. If the first, [Solitary Victor paths of seeing that are pristine wisdoms of meditative equipoise], are divided, there are two: uninterrupted paths and paths of release.¹

3) SYNONYMS

“Solitary Victor path of seeing,” “Solitary Victor clear realization of the truth,” and “exalted knower in the continuum of a Solitary Victor on the path of seeing” are synonymous equivalents. For the other points, apply the same pattern as previously.²

¹ Lo-sang-gyal-tshan offered the following reason for the Solitary Victor division of pristine wisdoms of meditative equipoise of the path seeing being just two-fold, rather than three-fold as in the case of Hearers and Bodhisattvas: The main of Solitary Victors is the Rhinoceros-like Solitary Victor, and for them there is no third type of meditative equipoise of the path of seeing because they pass through the paths of preparation, seeing, and meditation in one session, without rising from it. They do not attain the uninterrupted path, the path of release, and then later re-enter meditation on that same emptiness. See below for more discussion of different types of Solitary Victors and their modes of progress.

² Lo-sang-gyal-tshan took this sentence as indicating that the mode of generation of the Solitary Victor path of seeing should be understood to be basically the same as that of Hearers described previously. See above, 55. Then the next sentence describes the one difference between the paths of seeing of Hearer and Solitary Victors, which is the object being realized. The following header was added since the basic outline given previously had four parts.
[4) MODE OF GENERATION]

According to the Yogic Middle Way Autonomists, a Solitary Victor’s uninterrupted path and path of release both have the aspect of an emptiness of duality.

In systems other than [the Yogic Middle Way Autonomists], it must be asserted that those [the uninterrupted paths and paths of release of Solitary Victors] have the aspect of the subtle selflessness of the person.

d. Explaining Solitary Victor paths of meditation

This has three parts: definition, divisions, and synonyms.

1) DEFINITION

For further reading, see [source reference].
A Solitary Victor’s subsequent clear realization which arises after the completion of the Solitary Victor path of seeing that serves as its substantial cause and occurs prior to the generation of the Solitary Victor path of no-more-learning that is its effect is the definition of a Solitary Victor path of meditation.

2) DIVISIONS

When these [paths of meditation of Solitary Victors] are divided, there are Solitary Victor paths of meditation that are pristine wisdoms of meditative equipoise and those that are pristine wisdoms of subsequent attainment. Within the first, [Solitary Victor paths of meditation that are pristine wisdoms of meditative equipoise] there are nine cycles of the path of meditation—for there are the three small cycles, the three medium cycles, and the three big cycles.

3) SYNONYMS
“Solitary Victor path of meditation,” “Solitary Victor subsequent clear realization,” and “exalted knower in the continuum of one on the Solitary Victor path of meditation” are synonymous equivalents.

A Solitary Victor’s exalted knower that has abandoned all conceptual consciousnesses conceiving the apprehended to be external objects is the definition of a Solitary Victor path of no-more-learning.

When [Solitary Victor paths of no-more-learning are] divided, there are two: Solitary Victor paths of no-more-learning of those who previously had the realizations of rhinoceros-like Solitary Victors and Solitary Victor paths of no-more-learning of those who previously had the realizations of a congregating Solitary Victor. For other points, apply the same pattern [as previously].
5. Great Vehicle Paths

C. EXPLANATION OF GREAT VEHICLE PATHS

This has two parts: a general indication of the five paths and explaining in detail a presentation of the ten grounds.

1. General indication of the five paths

This has five parts: definition, divisions, synonyms, etymologies, and explaining the meanings of the individual divisions.

a. Definition

A Great Vehicle exalted knower included either within that which causes progress to the Great Vehicle enlightenment or within having progressed to the Great Vehicle enlightenment is the definition of a Great Vehicle path.

A Bodhisattva’s clear realization that serves as a passageway opening the opportunity for progressing to the Great Vehicle liberation is the
definition of a Bodhisattva path.

“Bodhisattva training,” “complete training in all aspects,” “Great Vehicle achieving,” “achieving through armor,” “Bodhisattva’s exalted knower,” and “Bodhisattva’s clear realization” are synonymous equivalents.

b. Divisions

When those [Great Vehicle paths] are divided, there are five: Great Vehicle paths of accumulation, paths of preparation, paths of seeing, paths of meditation, and paths of no-more-learning.

c. Synonyms

“Great Vehicle path,” “Great Vehicle clear realization,” and “Great Vehicle exalted knower” are synonymous equivalents.

\[\text{Footnotes:}
\begin{enumerate}
\item The 1999 TBRC \textit{bla brang} (11b.6), and 1987 Lhasa Go-mang (10b.4) both read \textit{pa'i}. The Mundgod digital (12.13) reads \textit{ba'i}.
\item The 1999 TBRC \textit{bla brang} (10a.1) and 1987 Lhasa Go-mang (10b.5) have no \textit{shad} here. It has been added in accordance with the 2012 Mundgod digital (12.15).
\end{enumerate} \]
d. Etymologies

These can be known through inferring them from the former ones.\(^a\)

Great Vehicle paths have seven greatnesses. As Maitreya’s *Ornament for the Great Vehicle Sūtras* (*mdo sde rgyan, mahāyānasūrālāṃkāra*) says:\(^b\)

Greatness of object of observation,
And similarly the two achievings,
Pristine wisdom and the initiation of effort,
Skill in method,

The great achievement of the true [welfare of others],
And the great activities of a Buddha—
Because it possesses these greatnesses,
It is definitely called the ‘Great Vehicle’.”

---

\(^a\) This is a reference back to the general explanation of “paths” given in Chapter Two. These etymologies can readily be adapted to be made specific for the Great Vehicle. See 32ff.

\(^b\) *sde dge*: TBRC W23703.123: 3-80, which is a PDF of: Delhi: Karmapa choedhey, Gyalwae sungrab partun khang, 1982-1985, 62.3-4.
e. Explaining the meanings of the individual divisions

This has two parts: explaining the paths of common beings and the paths of Superiors.

1) EXPLAINING THE PATHS OF COMMON BEINGS

A Bodhisattva’s exalted knower included within the levels of engagement through belief is the definition of a path of a Bodhisattva common being. When those [paths of Bodhisattvas common beings] are divided, there are two, Bodhisattva paths of accumulation and of preparation.

A) BODHISATTVA PATHS OF ACCUMULATION

This has four parts: definition, divisions, synonyms, and mode of generation.

1' Definition

A Great Vehicle clear realization of doctrine is the definition of a Great
Vehicle path of accumulation.⁴

When those [Great Vehicle paths of accumulation] are divided, there are three: great, medium and small.

3' Synonyms

“Great Vehicle concordance with a portion of liberation,” “Great Vehicle path of accumulation,” and “Great Vehicle clear realization of doctrine” are synonymous equivalents.

For the etymologies of these, apply the same pattern as previously.

4' Mode of generation

Initial generation of a Great Vehicle mind-generation and entry to the

—

⁴ Notice that Kön-chog-jig-may-wang-po has made a shift from speaking about Bodhisattva path of accumulation to using the wording Great Vehicle path of accumulation. The two are equivalent. From this point on he uses only “Great Vehicle.”
Great Vehicle path of accumulation are simultaneous. For, when non-artificial experience arises with regard to an awareness seeking unsurpassed enlightenment for others’ welfare, one must be posited as having entered the Great Vehicle path of accumulation.

**B) GREAT VEHICLE PATHS OF PREPARATION**

This has four parts: definition, divisions, synonyms, and mode of generation.

**1' Definition**

A Great Vehicle clear realization of the meaning is the definition of a Great Vehicle path of preparation.

**2' Divisions**

When those [Great Vehicle paths of preparation] are divided, there are

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*a Kőn-chog-jig-may-wang-po has deviated here from his original outline, according to which this section should have been “Explaining the Bodhisattva path of preparation.” The meaning is unchanged, but he has shifted the wording to Great Vehicle and uses the revised wording throughout the following section.*
four: heat, peak, forbearance, and supreme mundane quality. Each of those—heat, peak, forbearance, and supreme mundane quality—is divided into three—small, medium and great—making twelve.

3' Synonyms

“Great Vehicle path of preparation,” “Great Vehicle concordance with a portion of definite discrimination,” “Great Vehicle limb of definite discrimination,” and “Great Vehicle clear realization of the meaning” are synonymous equivalents.a

4' Mode of generation

If this is treated in terms of those whose lineage is definite in the Great

---

a In commentary on the 3rd Topic in Hopkins and Yi, Jam-yang-shay-pa’s Seventy Topics, Dan-ma-lo-chö explains the meaning of the latter three of these terms:

The path of preparation is also called a “clear realization of the meaning” because one is realizing emptiness mainly by way of a meditative stabilization that is a union of calm abiding and special insight. A path of seeing is called “definite discrimination” (nges 'byed) because one is seeing emptiness directly, and the path of preparation is called the “limb of definite discrimination” because the meditative stabilization that is a union of calm abiding and special insight is like a part of that. Also, because of being concordant with or partially similar to (cha mthun) this discrimination for the same reason, it is called concordance with a portion of definite discrimination (nges 'byed cha mthun), that is, partially concordant with the path of seeing.
Vehicle from the very beginning, who have not previously gone on a lower path, the initial attainment of special insight observing emptiness and entry into the Great Vehicle path of preparation are simultaneous.

If this is treated in accordance with those who have previously been on a lesser path, (1) new attainment of the special capacity to overcome the manifest conception of afflicted objects and (2) entry into the Great Vehicle path of preparation are simultaneous.

There are differences in the four levels of the path of preparation, heat and so forth. The non-conceptual pristine wisdom of the path of seeing is a path like fire, and the initial generation of a path that is similar to heat in that it is a prior sign of the generation of that [fire] is called the “heat path of preparation.”

There are cases of the severance of any of the roots of virtue through the force of anger and so forth on the heat path of preparation and below, but, from the point of having attained the peak path of preparation, there is no severance of any roots of virtue due to the force of those [that is, due to anger and so forth]. Because of having reached the peak of fluctuation of
roots of virtue, it is called the peak path of preparation.

Also [this is called the peak path of preparation] because it is said that at this point one has attained a nirvāṇa that is a passing beyond the sorrow of the severance of virtuous roots.\(^a\)

Because of having newly attained a forbearance that is non-fear with regard to the profound doctrine, emptiness, it is called the forbearance path of preparation. From the point of attaining this [forbearance path of preparation], one will not be born in bad migrations through the power of actions and afflictions, due to which one is said to have attained a nirvāṇa that is a passing beyond the sorrow of the bad migrations.

Because of being the supreme, [or the very best] of worldly virtues, it is called the supreme mundane quality path of preparation.

\(^a\) Note that here and in the following passage the term “passing beyond sorrow,” (myang ’das, nirvāṇa) is used much earlier than the actual nirvāṇa. Lo-sang-gyal-tshan explained that of the two explanations given for the meaning of peak, the first shows what one has left behind when reaching a “peak” that is beyond the severance of virtuous roots, while the second indicates what has gained when reaching the “peak,”—a nirvāṇa, a passing beyond the sorrow, of such a severance. (Oral communication, 23 January, 2014.)
In another way, because the meditative stabilization of clear appearance of a meaning-generality with regard to the noumenon has been initially attained, it is called “the Great Vehicle heat path of preparation;” \(^a\)

and because a meditative stabilization of the increase of appearance of a meaning-generality with regard to the noumenon has been initially attained, it is called the Great Vehicle peak path of preparation;

and because the paramount of clear appearance of a meaning-generality with regard to the noumenon has been attained and a meditative stabilization on a portion of apprehending-subjects has been initially attained, it is called the Great Vehicle forbearance path of preparation;

\(^a\) This alternative identification of the significance of the four levels of the path of preparation is based on the four artificial conceptions of true existence. On the four levels of the path of preparation one attains the capacity to overcome the manifest form of these conceptions respectively. See Hopkins and Yi, *Jam-yang-shay-pa’s Seventy Topics*, for a detailed explanation under the heading of “Ways of having conceptions as objects of abandonmen” within the broader topic of “Features such as object of observation, aspect, and so forth [of paths of preparation].” In brief form these four are called: 1) attainment of perception of suchness (*de kho na nyid la snang ba thob pa*); 2) increase of perception of suchness (*de kho na nyid la snang ba methed pa*); 3) abiding in one part of suchness (that means there is no longer a sense of the object, but there is a sense of the subject, *de kho na nyid la phyogs gcig la zhugs pa*); 4) the non-interrupted meditative stabilization (*de ma thag pa’i ting nge ’dzin*). They are the same as heat, peak, forbearance, and supreme mundane quality; however, they describe, in terms of what is appearing to the consciousness, an ability to overcome increasingly more subtle levels of the artificial conception of true existence: two of objects (*gzung rtog*) and two of subjects (*’dzin rtog*). At the heat level, one overcomes conceptions of afflicted phenomena being truly existent objects of use (*kun nas nyon mongs gzung rtog*). At the peak level one overcomes conceptions of pure phenomena as being truly existent objects of use (*rnam byang gzung rtog*). At the forbearance level one overcomes conceptions that a consciousness conceiving that a substantially existent self truly exists (*rdzas ’dzin rtog pa*). At the supreme mundane quality level, one overcomes the conceptions that a consciousness conceiving that an imputedly existent self truly exists (*btags ’dzin rtog pa*).
and because an immediately preceding meditative stabilization that will quickly generate the uninterrupted meditative stabilization has been initially attained, it is called the Great Vehicle supreme mundane quality path of preparation.

Some propound that the initial attainment of clear appearance with regard to the noumenon is called heat, and the increase of this [clear appearance with regard to the noumenon] is called forbearance, and so forth. This is not logically feasible because the four levels of the path of preparation, heat and so forth, of those definite in the lineage of the Great Vehicle are conceptual consciousnesses, due to which their objects do not appear clearly to them, whereas an awareness having clear appearance is a non-conceptual consciousness, because Dharmakirti’s Commentary on (Dignāga’s) “Compilation of Prime Cognition” (tshad ma rnam ’grel, pramāṇavarttika) says:

\[
\text{Whatsoever consciousness has clear appearance}
\]
\[
\text{Is asserted to be non-conceptual.}
\]

---

\[a\] tshad ma rnam ’grel gnyis tshig le’ur byas pa, sde dge 4210, sde dge TBRC W23703. 174: 189-304. Delhi: Delhi Karmapa choedhey, Gyalwae sungrab partun khang, 1982-1985, 130.1 This is from the third chapter. The first line of passage is as cited here; the second line differs, reading de ni rtog med gnyi gar yang.\]
C) **GREAT VEHICLE PATHS OF SEEING**

This has four parts: definition, divisions, synonyms, and explaining the mode of generation.

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1' **Definition**

A Great Vehicle clear realization of the truth is the definition of a Great Vehicle path of seeing.

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2' **Divisions**

When [Great Vehicle paths of seeing] are divided, there are three—the two, paths of seeing that are pristine wisdoms of meditative equipoise and that are pristine wisdoms of subsequent attainment, as well as paths of seeing that are neither of those two [that is, neither pristine wisdoms of meditative equipoise nor pristine wisdoms of subsequent attainment].

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\(^{a}\) Kön-chog-jig-may-wang-po has here deviated from his original topical outline set forth above on p.80, where he divided the explanation of the meanings of the individual divisions of Great Vehicle paths into explaining paths of ordinary beings and of Superiors. Upon completion of the section explaining paths of ordinary beings by means of a two-fold division into Great Vehicle paths of accumulation and of preparation, the next topic according to the outline would have been the second part of the two-fold division, an explanation of the paths of Superiors, of which “explaining the path of seeing” would be the first. Instead the text has just continued within a sequential listing of the five paths, calling the explanation of the path of seeing, “the third.”
When paths of seeing that are pristine wisdoms of meditative equipoise are divided, there are three: uninterrupted paths, paths of release, and pristine wisdoms of meditative stabilization that are neither of those two [that is, neither uninterrupted paths nor paths of release].

A Great Vehicle clear realization of the truth that serves as the actual antidote to the artificial conception of true existence that is its corresponding object of abandonment is the definition of a Great Vehicle path of seeing that is an uninterrupted path.

When [paths of seeing that are uninterrupted paths] are divided, there are the eight forbearances. Those [eight forbearances] and Great Vehicle path of seeing that is an uninterrupted path are equivalent.

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\[a\] The 1999 TBRC *bla brang* (13b.4) has a perpendicular stroke (shad) after *la* which is absent in both the 1987 Lhasa Go-mang (12b.1) and the 2012 Mundgod digital (14.15).
A Great Vehicle clear realization of the truth that is distinguished by having abandoned the artificial obstructions to omniscience is the definition of a Great Vehicle path of seeing that is a path of release.

When [Great Vehicle paths of seeing that are paths of release] are divided, there are the eight knowledges. These [eight knowledges] and path of release of a Great Vehicle path of seeing are equivalent.

There exist paths of seeing that are pristine wisdoms of meditative equipoise that are neither [uninterrupted paths nor paths of release] because those included within (1) Great Vehicle paths of seeing in one-pointed meditative equipoise on the selflessness of the person, (2) Great Vehicle paths of seeing in one-pointed meditative equipoise on the emptiness of duality, and (3) pristine wisdoms of the first ground included within the path of seeing that, after the pristine wisdom of subsequent attainment of a Great Vehicle path of seeing, are again in one-pointed meditative equipoise on emptiness are [paths of seeing that are pristine wisdoms of meditative equipoise that are neither uninterrupted paths nor paths of release].

\(^a\) Correcting *da dang thag* in the 1999 TBRC *bla brang* (14a.1) to *de dang theg* in accordance with the 1987 Lhasa Go-mang (12b.4, 12b.5) and the 2012 Mundgod digital (14.22).
That which is (1) an exalted knower of those who have risen from the path of release of a Great Vehicle path of seeing and (2) is a Great Vehicle clear realization of the truth that manifestly arises in the continuum of persons who possess it in their continuums is the definition of a Great Vehicle path of seeing that is a pristine wisdom of subsequent attainment.

In general, meditative equipoise is twofold: mundane meditative equipoise—(1) the [four] concentrations, [four] formless absorptions and so forth—and (2) non-conceptual awarenesses that are supramundane meditative equipoise.

Also, states of subsequent attainment are two types: (1) mundane states of subsequent attainment.

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*a* An object defined (definiendum) and its definition are always mutually inclusive—that is, whatever is the one is the other; thus, Kön-chog-jig-may-wang-po’s point here in saying this must be that he wants to emphasize that “mundane states of subsequent attainment, such as a mind of the Desire Realm of one who has risen from a concentration” which he is about to mention are not pristine wisdoms of subsequent attainment of a Great Vehicle path of seeing.
subsequent attainment, such as a mind of the Desire Realm of one who has arisen from a concentration, and (2) states of subsequent attainment conjoined with meditative equipoise, such as one that due to the force of a supramundane meditative equipoise, and according in object of observation and aspect with it, realizes the emptiness of true existence and illusoriness. From between these two, a Great Vehicle path of seeing that is a pristine wisdom of subsequent attainment is a state of subsequent attainment conjoined with meditative equipoise.

The likes of a dispersed mental consciousness at the time of forgetting the objects of observation, aspect, and so forth of meditative equipoise is a dispersed state of subsequent attainment.

Although on the paths of learning, the two, meditative equipoise and subsequent attainment, are contradictory, on the Buddha ground, meditative equipoise and subsequent attainment are asserted to be one entity.

There exist Great Vehicle paths of seeing that are neither meditative equipoise nor states of subsequent attainment because a conventional mind-generation or a mind realizing the sixteen attributes [of the four noble truths], impermanence and so forth, in the continuum of one on the uninterrupted path of a Great Vehicle path of seeing are such [that is, are Great

\footnote{Correcting \textit{rgya yin pa} in 1987 Lhasa Go-mang (13a.5) to \textit{rgya yan pa} in accordance with 1999 TBRC \textit{bla brang} (14a.1).}
Vehicle paths of seeing that are neither pristine wisdoms of meditative equipoise nor pristine wisdoms of subsequent attainment.

3' Synonyms

“Exalted knower in the continuum of one on the Great Vehicle path of seeing,” “Great Vehicle clear realization of the truth,” and “Great Vehicle path of seeing” are synonymous equivalents.

4' Explaining the mode of generation

The pristine wisdom of the greater supreme mundane quality Great Vehicle path of preparation that is in one-pointed meditative equipoise on the noumenon, the uninterrupted path of a Great Vehicle path of seeing, and the path of release of a Great Vehicle path of seeing are generated [serially] in one session of meditative stabilization. After that [path of release of a Great Vehicle path of seeing], the pristine wisdom of subsequent attainment of a Great Vehicle path of seeing is generated.
With regard to the mode of abandonment of the objects abandoned by an uninterrupted path of a path of seeing, the approaching to production of the uninterrupted path of a Great Vehicle path of seeing in the continuum of one on the Great Vehicle path of preparation and the approaching to cessation of the artificial obstructions to omniscience that are the corresponding objects of abandonment [of that uninterrupted path] are simultaneous.

The generation of the uninterrupted path of the path of seeing that is the entity of the eight forbearances in the continuum [of that person on the uninterrupted path], and the complete cessation of the corresponding objects of abandonment of that [uninterrupted path] are simultaneous, and at this time the person of the path of preparation passes on to become a person of the path of seeing. This [cessation] is like throwing a robber out the door. Although at this point [of that uninterrupted path] one has attained a non-analytical cessation that is to have been separated from the objects abandoned by the path of seeing, one has not attained an analytical cessation.
In the next period of [that is, after that uninterrupted path], when the path of release of the path of seeing that is the entity of the eight knowledges is generated, one attains an analytical cessation that is an abandonment of what is to be abandoned by the path of seeing. This is like locking the door after throwing out the robber.

\[\text{D) GREAT VEHICLE PATHS OF MEDITATION}\]

This has four parts: definition, divisions, synonyms, and an explanation of the mode of generation.

1' Definition

\[\text{A Great Vehicle subsequent clear realization is the definition of a Great Vehicle path of meditation.}\]
2' Divisions

When these [Great Vehicle paths of meditation] are divided, there are the three, Great Vehicle paths of meditation that are pristine wisdoms of meditative equipoise and so forth [that is, Great Vehicle paths of meditation that are pristine wisdoms of subsequent attainment, and Great Vehicle paths of meditation that are neither pristine wisdoms of meditative equipoise nor pristine wisdoms of subsequent attainment].

That which is (1) a one-pointed meditative equipoise on any of the three selflessnesses [the selflessness of the person, emptiness of duality, or emptiness of true existence] that is its object and (2) is a Great Vehicle subsequent clear realization occurring manifestly in the continuum of the person who possesses it in the [mental] continuum is the definition of a Great Vehicle path of meditation that is a pristine wisdom of meditative equipoise.

When [Great Vehicle paths of meditation that are pristine wisdoms of meditative equipoise] are divided, there are three: Great Vehicle paths of meditation that are uninterrupted paths, and so forth [that is, that are paths of release, and that are pristine wisdoms of meditative equipoise that are neither uninterrupted paths nor paths of release].

\[\text{\textsuperscript{a}} 1987 \text{Lhasa Go-mang (14a.2) mistakenly reads } \text{da.}\]
A Great Vehicle subsequent clear realization that serves as the actual antidote to the innate conception of true existence that is its corresponding object of abandonment is the definition of a Great Vehicle path of meditation that is an uninterrupted path.

When [Great Vehicle paths of meditation that are uninterrupted paths] are divided, there are four small cycles, three medium cycles, and four great cycles, making eleven because the conceptions that are objects of abandonment to be abandoned by the path of meditation are abandoned by way of a division of them into the eleven cycles of the two, the innate afflictive obstructions and the innate obstructions to omniscience.

A Great Vehicle path of meditation that is an uninterrupted path serving as the actual antidote to the great of the great innate conceptions of true existence that is its corresponding object of abandonment is the definition of a small of the small uninterrupted path of a Great Vehicle path of meditation.
When [Great Vehicle paths of meditation that are the small of the small of the uninterrupted paths] are divided, there are two, a path of meditation of the first ground that is an uninterrupted path and [a path of meditation] of the second ground that is an uninterrupted path.

A Great Vehicle subsequent clear realization that involves having been liberated from the innate conception of true existence that is the corresponding object of abandonment by the uninterrupted path inducing it is the definition of a Great Vehicle path of meditation that is a path of release.

When [Great Vehicle paths of meditation that are paths of release] are divided, there are nine.a

3' Synonyms

“Great Vehicle path of meditation” and “Great Vehicle subsequent clear realization” are synonymous equivalents.

a When queried, as to why the text says that there nine paths of release rather than the eleven one would expect, given that there are eleven uninterrupted paths, Lo-sang-gyal-tshan offered the following explanation:

First, there are actually only ten paths of release of the path of meditation, since the path of release immediately following the final uninterrupted path of the Great Vehicle path is a Great Vehicle path of no-more-learning. Thus, one would have expected the author to posit ten paths of release; it is likely that he wrote nine simply because it is the usual way of dividing up the path of meditation.
4' Explaining the mode of generation

When an uninterrupted path that serves as the actual antidote to the innate conception of true existence that is its corresponding object of abandonment is newly generated in the continuum of a Bodhisattva on the path of seeing, this is posited as passing from the path of seeing to the path of meditation. (See chart next page.)

\(^a\) Correcting *den* in 1987 Lhasa Go-mang (14b.1) to *don* in accordance with 1999 TBRC *blab rang* (15b.5).
Correlation of Great Vehicle Paths and Bodhisattva Grounds

<table>
<thead>
<tr>
<th>Path</th>
<th>BUDDHAHOOD</th>
<th>Path of Release</th>
<th>Grounds</th>
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<td>path of release</td>
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<td>great</td>
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<td>1st of the 10 grounds</td>
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</table>
There is a mode of abandoning the objects of abandonment by an uninterrupted path of the Great Vehicle path of meditation. In terms of those whose lineage is definite as that of the Great Vehicle:

- the great of the great afflictions that are to be abandoned by the path of meditation and the great of the great obstructions to omniscience that are to be abandoned by the path of meditation are each divided into two groups, great and small, and
- the small of the small [objects of abandonment] are also similarly divided into two,

making eleven cycles of objects to be abandoned by the path of meditation; these are abandoned by eleven uninterrupted paths of the path of meditation.

For:

- the uninterrupted path of the path of meditation of the first ground simultaneously abandons the nine greats of the division of the great of the great afflictions to be abandoned by the path of meditation into two—these being of the three realms and the nine levels;
- the uninterrupted path of the path of meditation of second ground simultaneously abandons the nine small in the division of the great of the great objects to be abandoned by the path of meditation into two—these being of the three realms and the nine levels;
similarly, the uninterrupted paths of the path of meditation ranging from the uninterrupted path of the path of meditation of the third ground up to the uninterrupted path of the path of meditation of the ninth ground respectively abandon simultaneously the nine that range from the medium of the big objects to be abandoned by the path of meditation—these being of the nine levels—through the medium of the small:

• the initial uninterrupted path of the path of meditation of a tenth grounder simultaneously abandons the nine greats in the division into two of the small of the small objects to be abandoned in relation to the nine levels. The final uninterrupted path of the path of meditation of a tenth grounder simultaneously abandons the nine smalls in the division into two of the small of the small objects to be abandoned by the path of meditation in relation to the nine levels.

\[\text{a Correcting gyi in 1987 Lhasa Go-mang (15b.4) to gvis in accordance with 1999 TBRC bla brang (16a.2) and electronic edition.}\]

\[\text{b Correcting gyi in 1987 Lhasa Go-mang (14b.6) to gvis in accordance with 1999 TBRC bla brang (16a.4) and electronic edition.}\]
In terms of one who has previously had the realization of a Foe Destroyer, then, since there are no afflictions to be abandoned, the obstructions to omniscience are abandoned upon their having been divided into eleven cycles [the four-fold great: the very great of the great obstructions to omniscience, the great of the great, medium of the great, and small of the great; the three-fold medium: great of the medium, medium of the medium, and small of the medium; and the four-fold small: great of the small; medium of the small; small of the small; exceedingly small of the small; making eleven].

Therefore, it should be known that the great of the great Bodhisattva path of meditation, the uninterrupted path at the end of the continuum, and the diamond-like meditative stabilization of a Bodhisattva path of meditation are equivalent.

E) Great Vehicle Paths of No-More-Learning

This has four parts: definition, divisions, synonyms, and an explanation of the mode of generation.
1' Definition

A final exalted knower that has exhaustively abandoned the two obstructions is the definition of a Great Vehicle path of no-more-learning.

2' Divisions

When those [Great Vehicle paths of no-more-learning] are divided, there are two: exalted-knowers-of-all-aspects that know the mode and exalted-knowers-of-all-aspects that know the varieties. Or again, when [Great Vehicle paths of no-more-learning] are divided, there are the five pristine wisdoms: the mirror-like pristine wisdom, and so forth [the pristine wisdom of sameness, the pristine wisdom of individual realization, the pristine wisdom of achieving activities, and the pristine wisdom of the element of attributes].

3' Synonyms

“Exalted-knower-of-all-aspects,” “Great Vehicle path of no-more-learning,” and “pristine wisdom truth body” are synonymous equivalents.
4' Explaining the mode of generation

A Bodhisattva who is abiding in the uninterrupted path at the end of the continuum is one on the path of meditation. At the time of this uninterrupted path, the unimpeded capacity that is the cause generating the first moment of an exalted-knower-of-all-aspects exists as a full complement of the limitless types of potentials of the twenty-one sets of uncontaminated pristine wisdom.\(^b\)

For that uninterrupted path [that is the uninterrupted path at the end of the continuum], dualistic appearance with regard to the noumenon has vanished, and there is not even the slightest appearance of conventionalities to either the appearance factor or the ascertainment factor of that [uninterrupted path at the end of the continuum]. However, in the next moment of that [uninterrupted path at the end of the continuum], without stirring from that meditative equipoise, even though to the factor perceiving the mode [that is, realizing emptiness] conventionalities do not appear, to the appearance factor, all the diverse objects of knowledge are directly perceived, like moist olives in the palm of the hand, such that this one moment of pristine wisdom has become a common locus of an exalted knower knowing the mode and knowing the diversity.

\(^a\) 1987 Lhasa Go-mang (15a.4) has no perpendicular stroke (shad) after lam, whereas 1999 TBRC bla brang (16b.2) and electronic edition do.

\(^b\) These are set forth in Maitreya’s Ornament for the Clear Realizations, VIII.2-6. They are twenty-one sets of uncontaminated pristine wisdoms of the Buddha ground. See Hopkins and Yi, Jam-yang-shay-pa’s Seventy Topics, where they comprise the 68th topic and are listed in both English and Tibetan.
And this attainment of the first moment of an exalted-knower-of-all-aspects, abandonment of all obstructions to omniscience, attainment of the state of a Buddha, and attainment of the path of release of having abandoned the two obstructions have occurred simultaneously.

[OBJECTS OF MEDITATION AND ABANDONMENT]

When the differences in the chief objects of meditation of the three vehicles are set forth in brief, according to the system of Consequentialists,

\[a\] Correcting des in 1987 Lhasa Go-mang (15a.6) to nges in accordance with 1999 TBRC bla brang (16b.4) and Mundgod electronic edition.

\[b\] Correcting yin ni in 1987 Lhasa Go-mang (15b.1) to yin no in accordance with 1999 TBRC bla brang (17a.1) and Mundgod electronic edition.
emptiness is the main object of meditation on the paths of the three vehicles [the Hearer Vehicle, Solitary Victor Vehicle, and Great Vehicle] because the uninterrupted paths and the paths of release of the paths of seeing of all three vehicles [Hearer, Solitary Victor or Great Vehicle] are pristine wisdoms of meditative equipoise set one-pointedly on both the subtle selflessness of persons and the subtle selflessness of phenomena. They assert that the negative [or absence] of true existence in terms of a person is asserted as the subtle selflessness of a person and the negative [or absence] of true existence in terms of [other] phenomena such as the aggregates and so forth is the subtle selflessness of phenomena.

In the systems of the Autonomists and the proponents of Mind-Only, the chief objects of meditation of the three vehicles are dissimilar. According to the Middle Way Yogic Autonomists:

- the subtle selflessness of phenomena is the chief object of meditation for Bodhisattva paths
- the coarse selflessness of phenomena, which is the emptiness of apprehended-object and apprehending-subject as different substantial entities, is the chief object of meditation for Solitary Victor paths
- and the subtle selflessness of persons, which is a person’s emptiness of being substantially existent in the sense of being self-sufficient, is the chief object of meditation for Hearer paths.
Also, the obstructions to omniscience are posited as the chief objects of abandonment for Bodhisattvas. The coarse conception of a self of phenomena is posited as the chief object of abandonment for Solitary Victors, and the subtle conception of a self of persons is posited as the chief object of abandonment for Hearers.

In the systems of the [Middle Way] Sutric Autonomists and of Mind-Only, the types of wisdom realization and the chief objects of abandonment of Hearers and Solitary Victors are explained in mostly the same way.

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a 2012 Mundgod digital (18.17) has a perpendicular stroke (shad) at this point that is absent in both 1987 Lhasa Go-mang (15b.5) and 1999 TBRC bla brang (17a.5). The perpendicular stroke is stylistically consistent within the sentence.

b 2012 Mundgod digital (18.18) and 1987 Lhasa Go-mang (15b.6) both have a perpendicular stroke (shad) at this point that is absent in 1999 TBRC bla brang (17a.6). The perpendicular stroke is stylistically consistent.

c Correcting *gtso bo phal’ jog* in the 1987 Lhasa Go-mang (15b.6) to *gtso bor’ jog* in accordance with the 1999 TBRC bla brang (17b.1) and 2012 Mundgod electronic (18.20).
The differences between the great and small vehicles and so forth should be known from other texts.
6. Bodhisattva Grounds

2. Explaining in detail a presentation of the ten grounds

This has three parts, the definition of a ground of a Bodhisattva Superior, divisions, and the meaning of the individual divisions.

a. Definition [of a ground of a Bodhisattva Superior]

A Bodhisattva Superior’s exalted knower that is conjoined with wisdom directly realizing emptiness and with great compassion is the definition of a ground of a Bodhisattva Superior.

b. Divisions of grounds of Bodhisattva Superiors

When those [grounds of Bodhisattva Superiors] are divided, there are ten. The first ground is the very joyful; the second the stainless; the third the
luminous; the fourth the radiant; the fifth the difficult to overcome; the sixth the manifest; the seventh the gone afar; the eighth the immovable; the ninth good intelligence; and the tenth the cloud of doctrine.\(^a\)

There is a reason for dividing the grounds of Bodhisattva Superiors into ten grounds, for they are posited as ten through the force of the latter being greater than the former in terms of differences in the mode of realizing objects and the mode of attaining qualities, enhancements in the removal of objects of abandonment, and in the capacity for achieving.

[The grounds of Bodhisattva Superiors] are limited in number to those ten

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\(^a\) 1. rab tu dga’ ba, pramuditā
2. dri ma med pa, vimalā
3. ’od byed pa, prabhākāri
4. ’od ’phro ba, arciṣmati
5. sbyang dka’ ba, sudurjyā
6. mngon du gyur ba, abhimukhī
7. ring du song ba, dūramgama
8. mi g.yo ba, acalā
9. legs pa’i blo gros, sādhumati
10. chos kyi sprin rnas, dharmamegha.

\(^b\) 1999 TBRC bla brang (17b.4) corrected from ’phro pa to ’phro ba in accordance with 1987 Lhasa Go-mang (16a.2) and 2012 Mundgod digital (19.2).
because the thorough purifiers are limited in number to ten [sets].

There is a purpose for the division into ten grounds because in order to stop the wrong ideas of those who do not assert a presentation of ten grounds in the Great Vehicle, a division of ten grounds in the Great Vehicle is made upon stating as an example the eight grounds of the Lesser Vehicle.

c. The meaning of the individual divisions

This has three parts: contextual etymologies, attributes of the mode of abandoning objects of abandonment, and attributes of surpassing qualities.

Lo-sang-gyal-tshan explained that the ten sets of thorough purifiers are the main focus on which a Bodhisattva is training over the ten grounds. He explained that in order to pass from a particular ground to a higher one, a Bodhisattva needs to have completed the thorough purifiers and the perfection for that ground, and can only then move to a higher ground. One cannot move to the next ground until one has completed the thorough purifiers of the ground one is on.

The first ground has ten thorough purifiers; the second has eight; third, five; fourth, ten; fifth, ten; sixth, twelve; seventh, twenty; eighth, eight; and ninth, twelve; the tenth ground is described as having “characteristics.” See Hopkins and Yi, Ngag-wang-pal-dan’s Meaning of the Words of Maitreya’s “Ornament for the Clear Realizations” on the Ninth Topic, L48-69. That section gives the following definition of a thorough purifier: “A quality that clears away the defects of the ground on which it is possessed and brings about completion of the qualities [of that ground].”
1) CONTEXTUAL ETYMOLOGIES

There are the two: a contextual etymology of “ground” in general and contextual etymologies of the individual grounds.

A) CONTEXTUAL ETYMOLOGY OF GROUND IN GENERAL

When bhūmi—the [Sanskrit] equivalent for ground (Tibetan sa)—is explained with a contextual etymology, in which letters are added, it is called “ground” because it acts as a basis of the absence of the fright of the two obstructions for immeasurable creatures (’byung po, bhūta) who are the trainees and causes the increase of immeasurable qualities higher and higher.a

In a “contextual” or “creative” etymology (nges tshig), to the letters or words given, other letters or words are added to draw out the meaning. In this case, to the Sanskrit letters bhū in bhūmi the letters ta were added to yield bhūta, creatures or beings. Also, it is likely that the mi of bhūmi is creatively being etymologized as “immeasurable” by way of mita (measured) and thus amita (boundless, without a certain measure), and thus the word “immeasurable” is repeated in both parts of the dual etymology. The etymologies of specific grounds that follow similarly offer creatively elaborative explanations of the meaning of the names of the various grounds, as opposed to stricter etymologies (often called sgra bsrad). b

Correcting bo in 2012 Mundgod digital edition to po in accordance with the 1999 TBRC bla brang (18a.2) and 1987 Lhasa Go-mang (16a.7).
B) CONTEXTUAL ETYMOLOGIES OF THE INDIVIDUAL GROUNDS

There is a reason for calling the first ground “the very joyful” because it is called such due to the fact that when, from the first ground, one sees that one has become closer to complete enlightenment and that the welfare of sentient beings is being accomplished, a special joy is generated.

There is a reason for calling the second ground “the stainless” because it is called such due to the fact that from the second [ground] one is free from the stains of degenerated ethics and of exertion at the mental activities of the Lesser Vehicle.

There is a reason for calling the third ground “the luminous” because it is called such due to the fact that from the third ground, without concern for one’s own body and life oneself strives to seek out the verbalized doctrine and one satisfies other trainees with the light of doctrine.

\[a\] Correcting nye pa in 1999 TBRC bla brang (18a.3) to nye ba in accordance with 1987 Lhasa Go-mang (16b.1) and 2012 Mundgod digital (18.16).

\[b\] Correcting yad de in the 1987 Lhasa Go-mang (16b.3) to yod de in accordance with 1999 TBRC bla brang (18a.5).
There is a reason for calling the fourth ground “the radiant” because it is called such due to the fact that on the fourth ground one radiates out like fire the light of pristine wisdom that burns away the corresponding two obstructions by way of teaching the practices that are harmonious with enlightenment.

There is a reason for calling the fifth ground “the difficult to overcome” because it is called such due to the fact that [Bodhisattvas] are ripening sentient beings and when doing so, the wrong practices\(^a\) of trainees are difficult to bear and it is hard for intelligent fourth ground Bodhisattvas and below to overcome [discouragement about them], but here on the fifth [ground] they are able to overcome [such discouragement].

\(^a\) For a more restricted presentation of wrong practices, or wrong achievings, see the 49th Topic in Hopkins and Yi, Ngag-wang-pal-dan’s Meaning of the Words of Maitreya’s “Ornament for the Clear Realizations.”
There is a reason for calling the sixth ground “the ground of manifesting”\(^a\) because it is called such due to the fact that a Bodhisattva manifests a reversal from cyclic existence through meditating on [the twelve branches of] dependent-arising in the forward process, and approaches, or manifests, a nirvāṇa through meditating on dependent-arising in the reverse order.

\[^a\] Jeffery Hopkins in commenting on Tsong-kha-pa Lo-sang-drang-pa’s Extensive Explanation of (Chandrakīrti’s) “Supplement to (Nāgārjuna’s) ‘Treatise on the Middle’”: Illumination of the Thought. (hereafter referred to by the short title, Illumination of the Thought) VI.1 says:

> The name of the sixth ground in Tibetan is either mngon du gyur pa (manifested) or mngon du phyogs pa (approaching). The preferred term in Tsong-kha-pa’s commentary is clearly the former as is indicated by his glossing mngon du phyogs pa (approaching) with mngon du gyur pa (manifested): mngon du phyogs pa ste gyur pa (Tibetan Cultural Printing Press, 62.12). This accords with the predominance in Tibetan of mngon du gyur pa (manifested) over mngon du phyogs pa (approaching). In this stanza the dual meaning of abhimukhī, however, is emphasized when Chandrakīrti explains it as approaching the Buddha qualities and manifesting, or manifestly seeing, the suchness of dependent-arising.
>
> The basic meaning of abhimukhī, given these two etymologies, is “thoroughly facing” in the sense that Bodhisattvas are now faced toward (Poussin, *Muséon* 11, 272: “tourné vers”) or are nearing the qualities of a Buddha, such as the ten powers, due to the fact that sixth ground Bodhisattvas are facing the surpassing form of the perfection of wisdom, that is, this wisdom is manifest to them (or its face has been made obvious).”


\(^b\) The 2012 Mundgod digital (20.1) reads bsgoms both times the term is used. The 1999 TBRC bla brang (18b.3) and 1987 Lhasa Go-mang (16b.6) readings of bsgom on both occasions have been followed.

\(^c\) Correcting mngon du phyogs pa’i mngon du gyur pa’i in the 1987 Lhasa Go-mang (16b.7) and 2012 Mundgod digital (20.3) to mngon du phyogs pa’am mngon du gyur pa’i in accordance with the 1999 TBRC bla brang (18b.3).
There is a reason for calling the seventh ground “the gone afar” because it is called such due to the fact that, in dependence upon having cultivated the path for a long time, it is related with the two, the final paths having signs and having exertion and the path of sole progress.

There is a reason for calling the eighth ground “immovable” because it is called such due to the fact that on the eighth ground there is no fluctuation by either of the two—discrimination having signs or by signless discrimination having exertion.

There is a reason for calling the ninth ground “the ground of good intelligence” because it is called such due to the fact that one has attained a forbearance called “the intelligence of individual correct knowledge.”

There is a reason for calling the tenth ground “the clouds of doctrine” because it is called such due to the fact that just as in the world, rain clouds fill the sky and the rainfall increases the worldly harvests, so the mental continuum of the tenth ground Bodhisattva is like a sky filled with the

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\(^a\) The 2012 Mundgod digital (20.4) reads bsdom. The reading of bsgom found in both the 1987 Lhasa Go-mang (17a.1) and the 1999 TBRC bla brang (18b.4) has been followed.
clouds of doctrine of the retentions, meditative stabilizations and so forth, from which the rain of doctrine falls and increases the marvelous harvest of virtues in the continuums of trainees.

2) MODE OF ABANDONING THE OBJECTS OF ABANDONMENT

During the path of seeing, the one hundred and twelve afflictions that are to be abandoned by the path of seeing and the one hundred and eight obstructions to omniscience that are to be abandoned by the path of seeing are abandoned. And, on the first through tenth grounds that are included within the path of meditation, sixteen innate afflictive obstructions [six—desire, hatred, pride, afflicted ignorance, view of the transitory collection, and holding to extremes—included within the level of the desire realm and] five each with regard to the Form and Formless realms—(the above six) minus hatred—making sixteen] and the seeds of one hundred and eight innate obstructions to omniscience are abandoned.

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\[19a\] 1987 Lhasa Go-mang (17a.4) mistakenly reads pa'i; 1999 TBRC bla brang (19a.1) and 2012 Mundgod digital (20.12) have been followed.

2012 Mundgod digital (20.13) has added a perpendicular stroke (shad) at this point. The reading of 1999 TBRC bla brang (19a.1) and 1987 Lhasa Go-mang (17a.4) without the perpendicular stroke has been followed.

At the point of the original listing of this topic, p.113 above, it was called “attributes (khyad chos) of the mode of abandoning objects of abandonment.”

Lo-sang-gyal-tshan identified the sources for presentations of objects of abandonment as being Vasubandhu’s *Treasury of Manifest Knowledge* and Asaṅga’s *Summary of Manifest...*
The one hundred and twelve artificial afflictive obstructions that are abandoned by the path of seeing do exist. For, there are, included within the level of the Desire Realm, ten afflictions to be abandoned by the path of seeing related with [true] sufferings, ten afflictions to be abandoned by the path of seeing related with [true] sources, ten afflictions to be abandoned by the path of seeing related with [true] cessations, and ten afflictions to be abandoned by the path of seeing related with [true] paths, making forty.

The reason [which is that there are these forty] is established because there are the five views [the view of the transitory collection as real “I” and “mine,” the view of extremes, wrong views, holding bad views to be su-
preme, and holding bad systems of ethics and codes of conduct to be super-
preme] and the five non-views [desire, anger, pride, afflicted ignorance, and afflicted doubt] that observe each of the four truths, making four groups of ten.

In addition to [the forty included within the level of the Desire Realm], having eliminated anger from within the ten afflictions observing the four truths that are included within the levels of the Form and Formless Realms, there are thirty-six [afflictions to be abandoned by the path of seeing] included within the level of the Form Realm, and thirty-six [afflictions to be abandoned by the path of seeing] included within the level of the Formless Realm, making seventy-two.

There are one hundred and eight artificial obstructions to omniscience because there are thirty-six artificial obstructions to omniscience included within the level of the Desire Realm, and there are thirty-six artificial obstructions to omniscience included within each [of the upper realms] the Form and Formless Realms.
The first reason [which is that there are thirty-six artificial obstructions to omniscience included within the level of the Desire Realm] is established because there are nine conceptions [of true existence] of objects to be engaged in; nine conceptions [of true existence] of objects to be reversed from; nine conceptions [of the true existence of subjects that mis]apprehend [the person as being] substantially existent; and nine conceptions [of true existence of subjects] that apprehend the person to be imputedly existent that are obstructions to omniscience to be abandoned by the path of seeing that are included within the level of the Desire Realm.\textsuperscript{a}

Extend this pattern to the other two [to the Form and Formless Realms, making thirty-six for each based on the same four same sets of nine].

There are sixteen innate afflictive obstructions because there are six included within the level of the Desire Realm: desire, hatred, pride, afflicted ignorance, the view of the transitory [collection as real “I” and “mine”], and holding extreme [views], and excluding hatred from being included within the two upper realms, [the Form and Formless Realms], the remaining five of this set [desire, pride, afflicted ignorance, the view of the transitory collection, and holding extreme views] are to be abandoned with regard to each of the upper realms, making sixteen in all.

\textsuperscript{a} 'jug pa gzung rtog, ldog pa gzung rtog, rdzas 'dzin rtog pa, biags 'dzin rtog pa. These four were also mentioned at the time of the path of preparation; see note, p.86 with added information from Hopkins and Yi, Jam-yang-shay-pa’s Seventy Topics. They describe an ability to overcome increasingly more subtle levels of the conception of true existence, two of objects (gzung rtog) and two of subjects (‘dzin rtog).
There are one hundred and eight innate obstructions to omniscience because there are thirty-six [four sets of nine] innate obstructions to omniscience that are included within the levels of each of the three realms, making one hundred and eight.

3) FEATURES OF SURPASSING QUALITIES

This has seven parts: the feature of a surpassing perfection, the feature of an increase in the number of qualities, the feature of the mode of taking fruitional rebirth, the feature of an enhancement of the three trainings together with their fruit, the feature of the mode of inducing an ascertaining consciousness in states of subsequent attainment, the feature of thorough purifiers, and the feature of the signs of attaining a ground.

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a Above (113) at the point of listing the three-fold division of the meaning of the individual divisions of the Bodhisattva grounds it was called “attributes (khyad chos) of surpassing qualities.” Here when explaining the topic with seven sub-divisions, the term has shifted to “features” (khyad par).

b The first three of these are briefly alluded to by Tsong-kha-pa in his *Illumination of the Thought* as having been set forth by Chandrakirti. See Tsong-kha-pa, Ken-sur Nga-wang-lek-den, and Jeffrey Hopkins, *Compassion in Tibetan Buddhism*, 134-5. The bracketed material there has been added from this section of Kón-chog-jig-may-wang-po’s text. The qualities described can be found in the *Śūtra on the Ten Grounds*. Sources for the fourth and fifth items were not identified, though a suggestion was given that they might be found in Asanga’s *Bodhisattva Grounds*. The topic of thorough purifiers is found in Maitreya’s *Ornament for the Clear Realizations*, 148-69.
A) THE FEATURE OF A SURPASSING PERFECTION

These range from attaining a surpassing perfection of giving on the first ground through to attaining a surpassing perfection of pristine wisdom on the tenth.

B) THE FEATURE OF AN INCREASE IN THE NUMBER OF QUALITIES

On the first ground, in states of subsequent attainment [the Bodhisattva]:

1. sees the faces of one hundred Buddhas in an instant

2. attains knowledge of having been blessed by those [one hundred Buddhas]a

3. can go to one hundred Buddha lands

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a Lo-sang-gyal-tshan explained that from the side of the Buddhas and Bodhisattvas, their blessing are always flowing to us, but from our side we do not know whether they have entered us or not. From this point Bodhisattvas know that they have received those blessings, and not just from one, but from one hundred Buddhas.
4 can illuminate one hundred Buddha lands

5 can vibrate one hundred different worldly realms

6 can live for one hundred eons

7 can penetrate the correct perception of pristine wisdom into one hundred eons in the past and one hundred eons in the future

8 can enter into one hundred different meditative stabilizations

9 can open one hundred different doors of doctrine

10 can ripen one hundred sentient beings

11 can emanate one hundred bodies, and

12 can cause each of those bodies to be surrounded by one hundred Bodhisattva Superiors as their retinue.

[On the first ground these are all one hundred.] On the second ground,

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a Both 1987 Lhasa Go-mang (18a.4) and 1999 TBRC bla brang (20a.3) read brgya; 2012 Mundgod digital (21.20) reads brgya.
these twelve groups of such qualities are one thousand.

On the third, they are twelve groups of one hundred thousand.

On the fourth, they are twelve groups of one billion.

On the fifth, twelve groups of ten billion.

On the sixth, twelve groups of one trillion.

On the seventh, twelve groups of one hundred trillion.

On the eighth, the twelve groups are a number equal to the subtle particles in a billion worlds.

On the ninth ground, the twelve groups are a number equal to the subtle particles in a million billion worlds.

On the tenth, they are a number equal to the number of subtle particles of an inexpressible number of an inexpressible number of Buddha lands.

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\(^a\) 1987 Lhasa Go-mang (18a.6) and 2012 Mundgod digital (21.24) both read *bye ba phrag khrig 'bum phrag.*
C) **The Feature of the Mode of Taking Frugalional Rebirth**

A first grounder takes rebirth as a monarch ruling Jambudvīpa;\(^{[20b]}\)

A second grounder as [monarch ruling] the four continents;

A third grounder as [monarch ruling the Land of} the Thirty-Three;

A fourth grounder [as monarch ruling the Land] Without Combat;

A fifth grounder as [monarch ruling] the Joyous Land;

A sixth grounder as [monarch ruling the Land of] Liking Emanation;

A seventh grounder as [monarch ruling the Land of] Controlling Others’

Emanations;

An eighth grounder as a Great Brahmā, Lord of One Thousand Worlds;

\(^{[20b]}\) These are all mentioned in the Sūtra on the Ten Grounds.
A ninth grounder as a Great Brahmā, Lord of One Million Worlds;

A tenth grounder takes rebirth as a Devaputra Maheshvara of the Highest Land.

These are in consideration that it is mostly this way, but these are not necessarily the case. [That is, although all Bodhisattvas can take rebirth in this way, not all do.]

D) THE FEATURE OF AN ENHANCEMENT OF THE THREE TRAININGS TOGETHER WITH THEIR FRUITS

On the first ground, one attains the quality [in general] of practicing the three trainings from the viewpoint of directly realizing the noumenon. On the second ground, one attains this [specifically] with regard to the training in ethics, and on the third ground, with regard to the training in higher meditative stabilization. On the fourth, fifth, and sixth grounds, one attains the training in wisdom. On the remaining four grounds [from the seventh to the tenth], one attains features that are included within the three trainings.

It is said that [Bodhisattvas] attain on the fourth ground the wisdom skilled in the harmonies with enlightenment; on the fifth ground the wisdom skilled in the coarse and subtle four truths; and on the sixth ground the wisdom in the forward and reverse processes of dependent-arising. In this way on this [sixth] ground the three trainings in wisdom are completed.
E) **THE FEATURE OF THE MODE OF INDUCING AN AS-CERTAINING CONSCIOUSNESS IN STATES OF SUBSEQUENT ATTAINMENT**

On the ten grounds there are ten different ways of inducing, in states of subsequent attainment upon rising from meditative equipoise directly realizing the noumenon, an ascertaining consciousness with regard to viewing dependent-arisings as [a composite of] emptiness of true existence and being like illusions.

On the occasion of the first ground, due to realizing that the noumenon, [that is, emptiness,] which is a mere negative of a self of phenomena, pervades all, oneself and others, [Bodhisattvas] realize the noumenon in the manner of omnipresent.

Because, on the second ground, the Great Vehicle path realizing the noumenon is realized to be superior to the Lesser Vehicle path, [Bodhisattvas]
realize the noumenon as having the meaning of being supreme.

Because on the third ground, it is ascertained that much hearing of scriptures is a concordant cause for realization of the element of attributes (chos dbuying), [Bodhisattvas] realize the noumenon as having the meaning of a concordant cause.a

On the fourth ground, because there is no pride of being attached to doctrines of verbalization, [Bodhisattvas] realize the meaning of total non-grasping.

On the fifth ground, [Bodhisattvas] realize all, oneself and others, as not having different continuums from the approach of the emptiness of substantial existence in the sense of self-sufficiency of persons.

On the sixth ground, due to realizing that the two—[the phenomena of] the thoroughly afflicted class and of the pure class—are not produced causelessly, nor from discordant causes, [Bodhisattvas] realize thoroughly afflicted and pure [phenomena] as having the meaning of a non-difference.

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a Emptiness is considered a “cause” in the sense that meditation on it causes the generation of attributes of a Superior.

b Correcting pos in 1987 Lhasa Go-mang (18b.7) to pas in accordance with 1999 TBRC bla brang (21a.1).
On the seventh ground, due to the non-arising of signs of doctrine, such as the sūtras and so forth, with regard to the noumenon, [Bodhisattvas] realize the noumenon as having the meaning of non-difference.

On the eighth ground [Bodhisattvas] realize the noumenon as having the meaning of non-increase and non-decrease of the thoroughly afflicted and the pure, and as the situation of the meaning of having power over the two—non-conceptual pristine wisdom and pure lands.

On the ninth ground, due to the fact that the four individual correct knowledges are attained, [Bodhisattvas] realize the noumenon as the situation of the meaning of having power over pristine wisdom.

On the tenth ground, due to having equal exalted activities with a Buddha, [Bodhisattvas] realize the noumenon as the situation of power over actions.

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**F) THE FEATURE OF THOROUGH PURIFIERS**
There are ten thorough purifiers on the first ground, eight on the second, five on the third, ten each on the fourth and fifth [grounds], twelve on the sixth, twenty on the seventh, eight on the eighth, and twelve on the ninth.

Although thorough purifiers of the tenth ground are not explicitly indicated in Maitreya’s *Ornament for the Clear Realizations*, it is not that there are no thorough purifiers [on the tenth ground]. This is because on the occasion of attaining the tenth ground, one must advance to a higher ground from the approach of removing defects and increasing good qualities.

**G) SIGNS OF ATTAINING THE GROUNDS**

There arise different dream signs on the occasion of attaining each of the ten grounds.\(^a\)

\(^a\) These are described in Maitreya’s *Ornament for the Clear Realizations*, I.48-69. See Hopkins and Yi, Ngag-wang-pal-dan’s *Meaning of the Words of Maitreya’s *Ornament for the Clear Realizations*”* on the ninth topic.

\(^b\) Correcting *sgo nas gong ma* in 1987 Lhasa Go-mang (19a.6) to *sgo nas sa gong ma* in accordance with 1999 TBRC *bla brang* (21b.1).

\(^c\) Kön-chog-jig-may-wang-po does not identify the dreams signs, but addresses some objections by earlier Tibetans who question whether there even are dreams on the Bodhisattva grounds. The signs themselves along with the qualms can be found in Tsong-kha-pa’s *Golden Garland of Eloquence*; see Gareth Sparham, *Golden Garland of Eloquence: legs bshad gsar phreng*, vol.1b (Fremont, CA: Jain Publishing Company, 2008), 495-497.
Objection: Since it was explained that from attaining the heat [level of the path of preparation] one does not have the five obstructions—sleep and so forth [that is, aspiration to desire, harmful intent, sleepiness and lethargy, excitement and contrition, and doubt] then how does it come about that there are dream signs with regard to attaining the ten grounds?

An earlier Tibetan’s answer [to this objection].: “This is a case of an appearance like a dream, this being a visionary appearance (nyams snang) dawning to an adventitious consciousness.”

Some other scholars say: Since actual sleep is a mind that is affected by temporary causes of mistake, those on the three pure grounds do not have actual sleep.

Our answer: These are not logically feasible because although on those [ten grounds] there is no afflicted sleep, there is virtuous sleep because (1)

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a Maitreya’s Ornament for the Clear Realizations (IV.41cd) refers to these, saying, “not companying/ With the five aspects of obstructions.” See Hopkins and Yi, Ngag-wang-pal-dan’s Meaning of the Words of Maitreya’s “Ornament for the Clear Realizations” on the 38th topic.


Nya-bön Kun-ga-pal’s *Commentary on (Maitreya’s) “Ornament for the Clear Realizations”: Dispeller of Mental Darkness* says:

Although on those grounds, there is, from among the two types of sleep, no sleep involved with secondary afflictions in which [the mind] is powerlessely withdrawn [from sense objects], there is sleep that due to intentional blessings furthers [or enhances] the body and is to be counted among virtues. Hence, there is no fallacy.

 сталбэн зэнэн зуурна гэж мэдсэн.

and (2) Tsong-kha-pa’s *Golden Garland of Eloquence* says:

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\(^{a}\) nya dbon kun dga’ dpal, 1285-1379, a Jo-nang scholar who was a student of Dol-po-pa and a teacher of Ren-da-ba (red mda’ ba) and Tsong-kha-pa. The full title is *Connected Explanation of Extensive Commentary on (Maitreya’s) “Ornament for the Clear Realizations” and its Commentaries: Dispeller of Mental Darkness* (bstan bcos mngon par rtogs pa’i rgyan ‘grel pa dang bcas pa’i rgyas ‘grel bshad shyar yid kyi mun sel) TBRC W14076 I1KG8771 and I1KG8772. This citation is from vol. 1, 281a.5-6/561.5-6.

This first objection mentioned above is found in Nya-bön Kun-ga-pal’s commentary at 561.5, which he immediately answers with the response cited here. Kön-chog-jig-may-wang-po groups two objections and a possible response to the first together and then indicates all three as false, first by citing Nya-bön Kun-ga-pal and then following this with a citation to the same effect from Tsong-kha-pa.

\(^{b}\) Correcting ṭk in 2012 Mundgod digital (23.13) to ṭk in accordance with 1999 TBRC bla brang (21b.3) and 1987 Lhasa Go-mang (19b.1).

\(^{c}\) TBRC W14076 I1KG8771, 281a.5/561.5, reads *jug pa rang dbang med par* rather than *byung ba rang dbang med par*, similar to Tsong-kha-pa’s explanation just below *jug pa’i shes pa rang dbang med par*.

\(^{d}\) 1999 TBRC bla brang (21b.4) and 1987 Lhasa Go-mang (17b.3) read bgrang ba’i. 2012 Mundgod digital (23.15-16) reads bgrangs pa’i.

\(^{e}\) *Extensive Explanation of (Maitreya’s) “Treatise of Quintessential Instructions on the Perfection of Wisdom: Ornament for the Clear Realizations” as Well as Its Commentaries: Golden Garland of Eloquence* (shes rab kyi pha rol tu phyin pa’i man ngag gi bstan bcos mngon par rtogs pa’i rgyan ‘grel pa dang bcas pa’i rgya cher bshad pa legs bshad gser
There are two types of sleep: afflicted sleep in which consciousness engaging objects operate powerlessly and sleep that furthers the body, which is counted among virtues. Hence to say that there no fallacy since the former does not exist [on the Bodhisattva grounds], but the latter does is a factually concordant answer.

There is a mode of passing from the lower grounds to the upper grounds because when passing from the lower grounds to the higher, one passes from within meditative equipoise to within meditative equipoise, because beginning from passing from the great supreme quality Great Vehicle path of preparation to the first ground through to passing from the uninterrupted path at the end of the continuum to the first moment of an exalted knower [of all aspects, each of these steps of progress] is this [that is, to pass from within meditative equipoise to within meditative equipoise].

\[\text{gyi phreng ba} ]\) TBRC W22109.3219, which is a PDF of: gedan sungrab minyam gyunphel series (Ngawang Gelek Demo), 1977. In the ACIP edition this is at 283a and in the Mtsho sangon edition at. 464. See Sparham, 496-497. At this point in his text, Tsong-kha-pa references the 12th century Indian scholar Dharmamitra’s Clear Words (tshig gsal): mngon rtogs rgyan gyi tshig le’ur byas pa’i ’grel bshad tshig rab tu gsal ba. In bstan ’gyur/ (dpe bsdur ma), TBRC WIPD95844, vol. 52 at p.744. What Tsong-kha-pa has cited from Dharmamitra is found almost verbatim in Nya-bön’s text as cited by Kön-chog-jig-may-wang-po.

\[\text{a} ]\) 1999 TBRC bla brang (21b.5) reads lus rtas par as does 1987 Lhasa Go-mang (19b.4) and the ACIP version of Tsong-kha-pa’s text. 2012 Mundgod digital (23.17) reads lus brtas pa.

\[\text{b} ]\) 1999 TBRC bla ’brang (21b.5) and the 1987 Lhasa Go-mang (19b.4) read bgrang ba’i; the 2012 Mundgod digital (23.18) reads bgrangs pa’i. 
I have stated clearly the modes of progressing to the good houses of the three enlightenments
In dependence on the stairs of the three liberating paths
In accordance with the texts of the great chariots
Through fine analysis, having abandoned auto-fabrication.

Through this virtue, may all embodied beings throughout space without exception,
Put on the armor of the Supreme Vehicle and having raised the weapon of wisdom,
May they overcome all without exception of the host of enemies which are the four demons
And be set on the jeweled throne of the three bodies.

This Presentation of the Grounds and Paths: Beautiful Ornament of the Three Vehicles was written by the monk Kön-chog-jig-may-wang-po upon being urged, along with the auspicious emblems and a silver maṇḍala, by the excellent guide of beings of the northern direction, the holy Kun-dröl-no-mön Han Rin-po-che of A-lag-sha.
1999 TBRC bla brang (22a.3) is not sufficiently clear to determine if it reads pa or ba. 1987 Lhasa Go-mang (20a.1) reads pa. 2012 Mundgod digital (24.3) reads ba. Lo-sang-gyal-tshan read the line as pa.
Abbreviations


“1999 TBRC bla brang” = sa lam gyi rnam bzhag theg gsum mdzes rgyan. 1a-20a. In 'jam dbyangs bzhad pa dkon mchog 'jigs med dbang po'i gsung 'bum, vol. 17. TBRC W2122.7: 421-463, which is a PDF of: bla brang bkra shis 'khyil: bla brang brka shis 'khyil dgon, printed in 1999.

“co ne” = co ne bstan 'gyur. TBRC W1GS66030. co ne dgon chen: co ne, 1926.


“TBRC” = Tibetan Buddhist Resource Center (http://www.tbrc.org).
Bibliography of Works Cited

Sūtras are listed alphabetically by English title in the first section; the terms “glorious” and “supreme” at the beginning of titles are often dropped in the Bibliography. Indian and Tibetan treatises are listed alphabetically by author in the second section; other works are listed alphabetically by author in the third section. Works mentioned in the first or second sections are not repeated in the third section.

1. SŪTRAS

Eight Thousand Stanza Perfection of Wisdom Sūtra

āstāsāhasrikāprajñāpāramitā
shes rab kyi pha rol tu phyin pa brygal stong pa
Peking 734, vol. 21; TBRC W22084

One Hundred Thousand Stanza Perfection of Wisdom Sūtra

śatasāhasrikāprajñāpāramitā
shes rab kyi pha rol tu phyin pa stong phrag bryga pa
Peking 730, vols.12-18; Tohoku 8, vols. ka-a (‘bum); TBRC W22084

Sūtra on the Ten Grounds
daśabhūmikasūtra

mdo sde sa bcu pa

Twenty-five Thousand Stanza Perfection of Wisdom Sūtra

pañcaviṃśatisāhasrikāprajñāpāramitā

shes rab kyi pha rol tu phyin pa stong phrag nyi shu lnga pa
Peking 731, vol. 19; TBRC W22084

White Lotus of Excellent Doctrine Sūtra

Saddharmapundarikā
dam pa’i chos pad ma dkar po zhes bya ba theg pa chen po'i mdo
2. OTHER SANSKRIT AND TIBETAN WORKS

Asaṅga (thogs med, fourth century)
Summary of Manifest Knowledge
_abhidharmasamuccaya_
chos mngon pa kun btus
Peking 5550, vol. 112

Atisha (dīpaṃkaraśrīhāna, mar me mdzad ye shes, 982-1054)
_Lamp for the Path to Enlightenment_
_bodhipathapradīpa_
yang chub lam gyi sgron ma
Peking 5343, vol. 103; _sde dge_ 3947, vol. _khi_

Chandrakīrti (zla ba grags pa, seventh century)
_Supplement to (Nāgārjuna’s) “Treatise on the Middle”_
_madhyamakāvatāra_
dbu ma la ’jug pa
Peking 5261, Peking 5262, vol. 98; _sde dge_ 3861, _sde dge_ 3862, vol. ’a

Dharmakīrti (chos kyi grags pa, seventh century)
_Commentary on (Dignāga’s) “Compilation of Prime Cognition”_
_pramāṇavārttikakārikā_
tshad ma rnam ’grel le’ur byas pa

Haribhadra (seng ge bsam po, late eighth century)
_Clear Meaning Commentary / Commentary on (Maitreya’s) “Treatise of Quintessential Instructions on the Perfection of Wisdom: Ornament for the Clear Realizations”_

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142 Bibliography of Works Cited
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spuṭhārtha / abhisamayālaṃkāraṇaṃaprajñāpāramitopadeśa-āstravruttī  
'grel pa don gsal / shes rab kyi pha rol tu phrin las pa'i man ngag gi bstan bcos mngon par rtogs pa'i rgyan ces bya ba'i 'grel pa

Sanskrit editions:


Tibetan editions:

“2011 TBRC bla brang” = In kun mkhyen 'jam dbyangs bzhad pa'i rdo rje mchog gi gsung 'bum, vol. 14. TBRC W22186.14: 115-178, which is a PDF of: bla brang brka shis 'khyil: bla brang brka shis 'khyil dgon, publishing date unknown. [Preferred edition since it has not been retouched.]


“1999 Tōyō Bunko CD-ROM” = “Tibetan texts of don buṅ du cu' of 'jam dbyangs bzhad pa and rigs lam ‘phrul gyi lde mig of dkon mchog bstan pa'i sgron me.” In the Tōyō Bunko Database CD Release II. Tokyo, Japan: Tōyō Bunko, 1999. [This edition is based on the 1999 Mundgod.]


Go-mang Lhasa edition:


Kön-chog-jig-may-wang-po (dkon mchog ’jigs med dbang po, 1728-1791)

Precious Garland of Tenets / Presentation of Tenets: A Precious Garland

grub pa ’i mtha’ rnam par bzhag pa rin po che ’i phreng ba


Presentation of the Grounds and Paths: Beautiful Ornament of the Three Vehicles

sa lam gyi rnam par bzhag theg gsum mdzes rgyan


Thorough Expression of the Natures of the One Hundred Seventy-Three Aspects of the Three Exalted Knowers: White Lotus Vine of Eloquence

mkhyen gsum gyi rnam pa byrgya dang don gsum gyi rang bzhin yang dag par brjod pa legs bshad padma dkar po ’i khris shing

Tibetan editions:


In gsung bum/ dkon mchog ’jigs med dbang po (bla brang par ma). TBRC W2122.6: 627-646, which is a PDF of: bla brang bkra shis ’khyil, Tibet: bla brang dgon pa, 1999.
Maitreya (byams pa)

_Ornament for the Clear Realizations_

abhisamayālaṃkāra/ abhisamayālaṃkāra-nāma-prajñāpāramitopadeśaśāstrakārikā
mngon par rtogs pa'i rgyan/ shes rab kyi pha rol tu phyin pa'i man ngag gi bstan bcos mngon par
rtogs pa'i rgyan shes bya ba'i tshig le'ur byas pa

Sanskrit editions:


Tibetan editions:

- snar thang: TBRC W22704.89: 5-30, which is a PDF of: Narthang: s. n., 1800?. sde dge: TBRC W23703.80:3-28, which is a PDF of: Delhi: Karmapae Choedhey, Gyalwae sungrub partun khang, 1982-1985.

English translations:


_Ornament for the Great Vehicle Sūtras_

mahāyānasūtrālaṃkāra
theg pa chen po'i indo sde rgyan gyi tshig le'ur byas pa

Peking 5521, vol. 108; Dharma vol. 77


Nāgārjuna (klu sgrub, first to second century, C.E.)
The Commentary of Manners Called the Tree of Wisdom
prajñādanā
lugs kyi bstan bcos shes rab sdro bu

Ngag-wang-pal-dan (ngag dbang dpal ldan, b. 1797), also known as Pal-dan-chö-jay (dpal ldan chos rje)
Explanation of (Maitreya’s) Treatise “Ornament for the Clear Realizations” from the Approach of the Meaning of the Words: Sacred Word of Maitreyanātha
bstan bcos mngon par rtogs pa’i rgyan tshig don gyi sgo nas bshad pa byams mgon zhal lung
TBRC W5926-3:221-416, which is a PDF of: Delhi: Mongolian Lama Gurudev, 1983.

Tsong-kha-pa Lo-sang-drag-pa (tsong kha pa blo bzang grags pa, 1357-1419)
Extensive Explanation of (Chandrakīrti’s) “Supplement to (Nāgārjuna’s) ‘Treatise on the Middle’”: Illumination of the Thought
dbu ma la’jug pa’i rgya cher bshad pa dgongs pa rab gsal


lam rim mchan bzhi shrags ma/ mnyam med rje bsun tsong kha pa chen pos mdzad pa’i byang chub lam rim chen mo’i dka’ ba’i gnad rnam mchan bu bzhi’i sgo nas legs par bshad pa theg chen lam gyi gsal gsrpng
New Delhi: Chos-phel-legs-ldan, 1972
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legs bshad gser ’phreng / shes rab kyi pha rol tu phyin pa’i man ngag gi bstan bcos mngon par rtogs pa’i rgyan ’grel pa dang bcas pa’i rgya cher bshad pa legs bshad gser gyi phreng ba
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English translation: Sparham, Gareth. Golden Garland of Eloquence: legs bshad gser phreng, 4
Great Exposition of the Stages of the Path / Stages of the Path to Enlightenment Thoroughly Teaching All the Stages of Practice of the Three Types of Beings

lam rim chen mo / skyes bu gsum gyi nyams su blang ba’i rim pa thams cad tshang bar ston pa’i byang chub lam gyi rim pa


Vasubandhu (dbyig gnyen, fl. 360)

Treasury of Manifest Knowledge
abhidharmakośa
chos nang po’i mdzod

Peking 5590, vol. 115


3. OTHER WORKS


Elizabeth Napper is Co-Director of the Tibetan Nuns Project, a post she has held for twenty-four years, working to develop opportunities within the Tibetan Buddhist tradition for nuns to receive access to the full education of their various traditions. The first group of nuns to complete the studies and take the required tests for the Geshe degree will be receiving that degree in 2016.

She received a B.A. from University of Wisconsin in Indian Studies in 1971 and a Ph.D. in Tibetan Buddhist Studies in 1985 from the University of Virginia, where she also earned an M.A. and taught for two years as a lecturer. She also taught at Stanford University and at the University of Hawaii.

Her published works include *Mind in Tibetan Buddhism* and *Dependent-Arising and Emptiness*. She was co-editor of *Kindness, Clarity, and Insight* by His Holiness the Dalai Lama and co-author of *Fluent Tibetan*. In 2003 she was a recipient of the “Unsung Heroes of Compassion” award given by Tenzin Gyatso, the Fourteenth Dalai Lama of Tibet, and in 1981-82 received a Fulbright-Hays Doctoral Dissertation Research Grant.
This book is a translation of Kön-chog-jig-may-wang-po’s Presentation of the Grounds and Paths: Beautiful Ornament of the Three Vehicles. It is a textbook studied in the Gomang College of Drepung Monastery during the first year of the six-year course of study of the topic of the Perfection of Wisdom, which is based upon Maitreya’s Ornament for the Clear Realizations. It serves to introduce students to the core vocabulary and systematic layout of the path structure that is the subject of Maitreya’s text.