The Hidden Teaching of the Perfection of Wisdom Sutras

Jam-yang-shay-pa’s Seventy Topics
and
Kon-chog-jig-may-wang-po’s 173 Aspects

Jeffrey Hopkins
Jongbok Yi

UMA INSTITUTE FOR TIBETAN STUDIES
The Hidden Teaching
of the Perfection of Wisdom Sūtras

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The Hidden Teaching
of the Perfection of Wisdom Sūtras:
Jam-yang-shay-pa’s
*Seventy Topics*
and
Kon-chog-jig-may-wang-po’s
*173 Aspects*

With Ngag-wang-pal-dan’s commentary
on the citations from Maitreya’s
*Ornament for the Clear Realizations*

Jeffrey Hopkins
Jongbok Yi

Edited by Elizabeth Napper

UMA Institute for Tibetan Studies
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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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Preface

Modes of doctrinal training in Ge-lug-pa

In general, doctrinal training in the Ge-lug-pa school, founded by Tsong-kha-pa Lo-sang-drag-pa in the early fifteenth century, can be divided into two types based on a division of fundamental teachings into sūtra and tantra—both attributed to be Shākyamuni Buddha’s speech that were committed to writing even many centuries after his passing away. The term “sūtra” can be used to refer to tantras, but here in the division of all of Buddha’s teachings into the mutually exclusive categories of sūtra and tantra, “sūtra” refers, roughly speaking, to those texts that are not based on the practice of deity yoga. “Tantra,” on the other hand, refers to texts and systems whose primary practitioners can employ deity yoga. In deity yoga, practitioners meditate on themselves as having the physical form not of an ordinary person but of a supramundane deity, an embodiment of the highest levels of wisdom and compassion.

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a tsong kha pa blo bzang grags pa, 1357-1419.
b Here we are following Tsong-kha-pa’s presentation of the difference between sūtra and tantra in his Great Exposition of Secret Mantra (sngags rim chen mo) as found in H.H. the Dalai Lama, Tsong-kha-pa, and Jeffrey Hopkins, *Tantra in Tibet* (London: George Allen and Unwin, 1977; reprint, with minor corrections, Ithaca, N.Y.: Snow Lion Publications, 1987). Tsong-kha-pa presents the difference between the Great Vehicle sūtra system (called the Perfection Vehicle) and the tantra system in terms of what the four classes of tantra (Action, Performance, Yoga, and Highest Yoga) present as the path for their main intended trainees. In this way, he is able to posit deity yoga as the central distinctive feature of tantra, even though a majority of the tantras included in the class of Action Tantra do not involve deity yoga, since, as he puts it, those Action Tantras that do not involve deity are not intended for the main intended trainees of that class of tantra. One would expect that the majority of Action Tantras would be for the main intended trainees of Action Tantra, but in Tsong-kha-pa’s presentation they are not. Therefore, the mere presence and absence of the practice of deity yoga cannot serve as the feature distinguishing a particular text as tantra or sūtra, for it serves only to distinguish those two in terms of the practices of their main intended trainees. This is why we have used the qualification “roughly speaking.”
Training in the systems that formed around sūtra-style teachings can be further divided into more practically oriented and more theoretically oriented modes of study. Both modes are concerned with both theory and practice, but the style of the practically oriented directly addresses particular meditation practices and behavior modification, whereas the style of the theoretically oriented is primarily concerned with countering wrong ideas through scholastic arguments that, although they can be employed in meditation, are framed around critiques of issues often in the format of debate—refuting others’ mistakes, presenting one’s own view, and then dispelling objections to it. Both systems are based on focal Indian books and Tibetan texts, the latter being either explicit commentaries on the Indian texts or expositions of their main themes or of issues that arise when juxtaposed with other material.

The more practical system of study is aimed at making coherent and accessible the plethora of practices that were inherited from India and are the topics of critical study in more theoretical texts. In Ge-lug the more practical system of study centers on:

1. Tsong-kha-pa’s Great Exposition of the Stages of the Path, which calls itself a commentary on the Lamp for the Path to Enlightenment by the eleventh-century Indian scholar Atisha (who spent the last twelve years of his life in Tibet), and
2. a commentary by one of Tsong-kha-pa’s two chief disciples, Gyal-tshab Dar-ma-rin-chen, on the Indian text Engaging in the Bodhisattva Deeds by the eighth-century scholar-yogi Shāntideva.

The more theoretical system of study centers either on a comparative analysis of systems of tenets, both Buddhist and non-Buddhist, or on the Five Great Books of Buddhist India. The comparative analysis of philosophical (and psychological) schools is based on Tibetan presentations of several non-Buddhist Indian schools but primarily on what came to be classified as the four schools of Indian Buddhism.

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a This division was suggested by the Fourteenth Dalai Lama Tenzin Gyatsho.
b lam rim chen mo / skyes bu gsum gvi nyams su blang ba’i rim pa thams cad tshang bar ston pa’i byang chub lam gvi rim pa; Peking 6001, vol. 152.
c byang chub lam gvi sgron ma, bodhipathapradīpa; Peking 5343, vol. 103.
d rgyal tshab dar ma rin chen, 1364-1432.
e byang chub sens dpa’i spyod pa la ’jug pa, bodhicāryāvatāra; Peking 5272, vol. 99. Gyal-tshab’s commentary is his Explanation of (Shāntideva’s) “Engaging in the Bodhisattva Deeds”: Entrance of Victor Children (byang chub sens dpa’i spyod pa la ’jug pa’i rnam bshad rgyal sras ’jug ngogs).
Monastic curriculum

Ge-lug-pa colleges share a curriculum that is based on Five Great Books—a program of study that begins around age eighteen and lasts for about twenty-five years—but they use different textbooks that are commentaries on those Great Books. To prepare students for study of these texts, the curriculum begins with a class on introductory debate that serves to establish the procedure of outwardly combative but inwardly probing analysis used throughout the course of study. The debate format is at once individualistic, in the aim to win one-on-one debates, and group-stimulated, in the sense that information and positions are acquired from fellow debaters in an ongoing network of communication and shared appreciation of insight. As further preliminaries, the classes study Awareness and Knowledge, which is basic psychology, and Signs and Reasonings, which is basic reasoning. Then begins the first of the Five Great Books: the coming Buddha Maitreya’s *Ornament for the Clear Realizations*, a rendering of the hidden teaching on the path structure in the Perfection of Wisdom Sūtras. In the standard Ge-lug-pa educational curriculum, six years are spent studying Maitreya’s *Ornament for the Clear Realizations*—a highly elaborate compendium on the paths; the long period of study is used to enrich understanding of a complex structure of spiritual development that provides an all-encompassing worldview daunting in its intricacy. The structure of the path, as it is presented in this text, enhances the rubric of actual practice, much of its import being brought over to “stages of the path” literature, which supplies the practical implementation certified by the great number of short texts in this latter genre aimed at daily meditation.

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*b This section presents a general description of the Ge-lug-pa monastic curriculum; a detailed description of the specific curriculum in the Go-mang College in Mundgod, Karnataka State, India is available online at: http://uma-tibet.org/edu/gomang/gomang.php.

*c *Mngon rtogs rgyan, abhisamayālambikāra.* A notable exception is the curriculum at the monastery of the Pan-chen Lama, Tra-shi-lhun-po Monastic University (*bkra shis lhun po*), where Dharmakīrti’s *Commentary on (Dignāga’s) “Compilation of Prime Cognition”* (*tshad ma rnam 'grel, pramāṇavartika*) is the topic of this initial long period of study.
The more complex system is highly elaborate, such that it provides a perimeter and horizon within which the more practical teachings are implemented.

Classes on Maitreya’s text (and the other Great Books) usually meet with a teacher for about two hours daily and then for two sessions of debates, each about two hours. Throughout much of the twenty-five-year program, time is taken out for pursuit of the second of the Great Books, Dharmakīrti’s Commentary on (Dignāga’s) “Compilation of Prime Cognition”—largely epistemological and logical studies.

Having settled the path structure through the study of Maitreya’s Ornament for the Clear Realizations, the class passes on to the third Great Book, Chandrakīrti’s Supplement to (Nāgārjuna’s) “Treatise on the Middle,”* to explore for two years the emptiness of inherent existence, the

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*a dbu ma la 'jug pa, madhyamakāvatāra. Since Chandrakīrti often refers to Nāgārjuna’s Treatise on the Middle (dbu ma’i bstan bcos, madhyamakaśāstra) merely by the appellation madhyamaka, the madhyamaka of “madhyamakāvatāra” is held to refer to a text propounding the middle, specifically Nāgārjuna’s Treatise on the Middle. My translation of avatāra (jug pa) as “supplement” is controversial; others use “introduction” or “entrance,” both of which are attested common translations in such a context. My translation is based on the explanation by Tsong-kha-pa that Chandrakīrti was filling in holes in Nāgārjuna’s Treatise on the Middle; see Tsong-kha-pa, Kensur Lekden, and Jeffrey Hopkins, Compassion in Tibetan Buddhism (London: Rider, 1980; reprint, Ithaca, N.Y.: Snow Lion, 1980), 96-99. Among the many meanings of the Tibetan term for avatāra, jug pa can mean “to affix” or “to add on.” To summarize the oral teachings of the late Kensur Nga-wang-lek-den:

Avatāra means “addition” in the sense that Chandrakīrti’s text is a supplement historically necessary so as to clarify the meaning of Nāgārjuna’s Treatise on the Middle. He wanted to make clear that the Treatise should not be explained according to the Mind-Only system or according to the Middle Way Autonomy School (dbu ma rgyud pa, svatantrikamādhyamika), the founding of which is attributed to Bhāvaviveka. During Nāgārjuna’s lifetime, Bhāvaviveka had not written his commentary on the Treatise, nor had he founded his system; therefore, it was necessary later to supplement Nāgārjuna’s text to show why it should not be explained in such a way. Moreover, it is said that Chandrakīrti sought to show that a follower of Nāgārjuna should ascend the ten grounds by practicing the vast paths necessary to do so. This is because some take the Middle Way perspective to be nihilistic. They see it as a means of refuting the general existence of phenomena rather than just their inherent existence and conclude that it is not necessary to engage in practices such as the cultivation of compassion. Therefore, in order to show that it
ten grounds, and so forth. Emptiness is the primary content of path consciousnesses of meditative equipoise and is the explicit teaching of the Perfection of Wisdom Sūtras.

The next Great Book is Vasubandhu’s *Treasury of Manifest Knowledge*, a compendium of the types and natures of afflicted phenomena and their causes as well as the pure phenomena that act as antidotes to them and the states of cessation brought about by these antidotes; this takes two years. The last Great Book is Guṇaprabha’s *Aphorisms on Discipline*, again studied for two years. At the end, there are several years for review and preliminary rounds of debate in preparation for the yearly debate competition.

Tsong-kha-pa wrote commentaries on Maitreya’s *Ornament for the Clear Realizations* and Chandrakīrti’s *Supplement to (Nāgārjuna’s) “Treatise on the Middle,”* and his two main students, Gyal-tshab and Khay-drub, wrote commentaries on Dharmakīrti’s *Commentary on (Dignāga’s) “Compilation of Prime Cognition.”* Gyal-tshab also wrote a commentary on Maitreya’s text, which is said to reflect Tsong-kha-pa’s more mature thinking on several points later in his life.

These commentaries by Tsong-kha-pa and his two chief disciples are used by the colleges, along with Tibetan commentaries by Chim Jam-pay-

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is important to engage in three central practices—compassion, non-dual understanding, and the altruistic mind of enlightenment—and to ascend the ten Bodhisattva grounds, Chandrakīrti in reliance on Nāgārjuna’s *Precious Garland* wrote this supplementary text.


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*a* chos mngon pa’i mdo, abhidharmakoṣa.

*b* ’dul ba’i mdo, vinayasūtra; Peking 5619, vol. 123.
yanga and the First Dalai Lama, Gen-dün-drub, on Vasubandhu’s *Treasury of Manifest Knowledge* and Tsho-na-wa’s and the First Dalai Lama’s commentaries on Guṇaprabha’s *Aphorisms on Discipline*, but Tsong-kha-pa’s works are not the chief textbooks in the monastic colleges. Given that the basic structure of the monastic university is to divide into camps that stimulate intellectual exchange, the main textbooks are sub-sub-commentaries written by prominent scholars of monastic colleges, which present the aforementioned commentaries in a clearer format and attempt to resolve issues in those texts. These commentaries, called the college’s “textbook literature,” are the main focus of those colleges, elevated even to a status of primary concern and adherence.

**Commentaries on Maitreya’s *Ornament for the Clear Realizations***

Jam-yang-shay-pa Ngag-wang-tsön-drü, the final textbook author of the Go-mang College of Dre-pung Monastery, wrote commentaries on all Five Great Books in the manner of decisive analyses. As a preparatory text for the study of his *Decisive Analysis of the Treatise (Maitreya’s) “Ornament for the Clear Realizations”*: Precious Lamp Illuminating All of the Meaning of the Perfection of Wisdom, he also composed a helpful introductory text which is translated in the present book. Titled *Eloquent Presentation of the Eight Categories and Seventy Topics: Sacred Word of Guru Ajita*, it prepares students for study and analysis of Maitreya’s *Ornament for the Clear Realizations* by providing definitions, divisions, and boundaries for the eight categories and seventy topics that are the focus of that text.

The poetry of Maitreya’s text is often cryptic, and a textbook such as this one by Jam-yang-shay-pa establishes a lay of the land so that Maitreya’s highly elaborate structure can be explored much more easily. Shākyamuni Buddha lived for eighty-one years, turning the wheel of doc-

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[a] *mchims ’jam pa’i dbyangs.*

[b] *dge ’dun grub;* 1391-1475, retrospectively called the First Dalai Lama when Sō-nam-gya-tso, the reincarnation of his reincarnation, received the title of Dalai.

[c] *mtsho sna ba shes rab bzang po,* born 13th century.

[d] *yig cha.*

[e] *’jam dbyangs bzhad pa ngag dbang brtson grus,* 1648-1722.

[f] *mtha’ dpyod.*

[g] *bstan gcos mngon par rtogs pa’i rgyan gyi mtha’ dpyod shes rab kyi pha rol tu phyin pa’i don kun gsal ba’i rin chen sgron me.*
trine for forty-five years, the Perfection of Wisdom Sūtras being considered in all Great Vehicle schools to be the supreme of all sūtras.\(^a\) The Perfection of Wisdom Sūtras teach the naturelessness, the emptiness, of all phenomena on their explicit level, but they also teach in a hidden way the modes of the paths to supreme enlightenment, called exalted-knowledge-of-all-aspects.\(^b\) The Perfection of Wisdom Sūtras are said to indicate the path structure neither explicitly nor implicitly but in a hidden way because the reasonings proving emptiness only establish an absence, a nonaffirming negative—not something positive and not even an affirming negative—such that a consciousness explicitly realizing emptiness knows a mere elimination of an object of negation. Thus, the Perfection of Wisdom Sūtras communicate the message of the path structure not explicitly, nor even implicitly, but in a hidden manner.

In many ways, the stanzas of Maitreya’s *Ornament for the Clear Realizations* are an abbreviation like an index or even a code outlining the path structure, and thus it is no wonder that it itself spawned a renowned set of twenty-one commentaries in Sanskrit:\(^c\)

**Chart 1: Twenty-one commentaries on Maitreya’s Ornament for the Clear Realizations**

I. Correlating the *Ornament* with specific Perfection of Wisdom Sūtras

A. Twenty-five Thousand Stanza Perfection of Wisdom Sūtra

1. Āryavimuktisena (’phags pa grol sde, ca. 6th century C.E.). *Commentary on the “Twenty-Five Thousand Stanza Perfection of Wisdom Sūtra,”* by taking it to have eight chapters correlated with the eight chapters of the *Ornament*

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\(^a\) *mdo sde kun kyi mchog.*

\(^b\) *rnam mkhyen, sarvākāraññatā.*


4. Ratnākarashānti (rin chen 'byung gnas zhi ba). Pure Commentary on (Maitreya’s) “Ornament for the Clear Realizations”

B. One Hundred Thousand Stanzas Perfection of Wisdom Sūtra

5. Dharmashrī. Explanation of the “One Hundred Thousand Stanzas Perfection of Wisdom Sūtra”

C. Eight Thousand Stanzas Perfection of Wisdom Sūtra


D. Verse Summary of the Perfection of Wisdom


11. Dharmashrī. Key to the Treasury of the Verse Summary of the Perfection of Wisdom

E. One Hundred Thousand, Twenty-five Thousand, and Eight Thousand Perfection of Wisdom Sūtras

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a Tsong-kha-pa presents evidence that this commentary is not actually by the Dharmashrī from Kashmir and is in fact not Indian since it draws from Tibetan materials. He concludes (Sparham, op. cit., 13), “So although this and the Key to the Treasury [item 11] are widely attributed to Dharmasṛṅ, I think they were written by the translator or by some other Tibetan.”
12. Smṛtijñānakīrti. Indicating Through Eight Concordant Meanings, the Mother Perfection of Wisdom Taught Extensively in One Hundred Thousand [Stanzas], Taught in Medium Length in Twenty-five Thousand [Stanzas], and Taught in Brief in Eight Thousand [Stanzas]

II. Not correlating the Ornament with specific Perfection of Wisdom Sūtras


A. Two commentaries on Haribhadra’s Clear Meaning Commentary


B. Three summaries

A summary of Haribhadra’s Clear Meaning Commentary

16. Prajñākaramati (shes rab 'byung gnas blo gros, 950-1030). Summary of (Haribhadra’s) “Commentary on (Maitreya’s) ‘Ornament for the Clear Realizations’”

Two summaries of Maitreya’s Ornament for the Clear Realizations

17. Atisha (dīpaṃkaraśrijñāna, mar me mdzad ye shes, 982-1054). Lamp Summary of (Maitreya’s) “Perfection of Wisdom”

18. Kumārashrībhadra (bkra shis rgyal mthos). Summary of (Maitreya’s) “Perfection of Wisdom”

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a Tsong-kha-pa wonders whether Smṛtijñānakīrti actually is the author (Sparham, op. cit., 13), “The Teaching that the Three Perfection of Wisdom Sūtras are the Same in Terms of the Eight Clear Realizations is also weak and makes certain mistaken correlations with the Sūtras, [11] so whether or not it is by the great scholar Smṛtijñānakīrti requires further research.”

b The eight are the eight clear realizations, that is, the eight categories.

c Tsong-kha-pa also doubts that Atisha is the author of this commentary (Sparham, op. cit., 13), “The Lamp Summary [attributed to Atiśa] is also weak and with many statements originating with Tibetans, so I rather think it is by one of Atiśa’s disciples or by some other Tibetan.”
C. Two other commentaries on Haribhadra’s *Clear Meaning Commentary*


D. One treatise

21. Abhayākaragupta. *Ornament to the Subduer’s Thought*, a general explanation of Buddha’s word, the final three chapters of which mainly teach the topics of Maitreya’s *Ornament.*

Among these, Jam-yang-shay-pa, relying mainly on the commentaries by Āryavimuktisena and Haribhadra and, within Tibet, principally following Tsong-kha-pa Lo-sang-drag-pa’s *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* and his student Gyal-tshab-dar-ma-rin-chen’s *Explanation Illuminating the Meaning of the Commentaries on (Maitreya’s) “Treatise of Quintessential Instructions on the Perfection of Wisdom, Ornament for the Clear Realizations”: Ornament for the Essence,* formulated concise definitions for the eight categories and their subsections, the seventy topics. Those also often have internal divisions, and thus a textbook such as this methodically presents a structural map and guide to Maitreya’s text.

As mentioned above, the structures found in Maitreya’s *Ornament for the Clear Realizations* influence presentations in “stages of the path” literature, and they also strongly influence “grounds and paths” textbooks such as that by the Go-mang author Kön-chog-jig-may-wang-po in his *Presentation of the Grounds and Paths: Beautiful Ornament of the Three*

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a legs bshad gser ’phreng / shes rab kyi pha rol tu phyin pa’i man ngag gi bstan bcos mngon par rtogs pa’i rgyan ’gre ’grel pa dang bcas pa’i rgya cher bshad pa legs bshad gser gyi phreng ba.

b rgyal tshab dar ma rin chen, 1364-1432.

c rnam bshad snying po rgyan/ shes rab kyi pha rol tu phyin pa’i man ngag gi bstan bcos mngon par rtogs pa’i rgyan gyi ’gre la don gsal ba’i rnam bshad snying po’i rgyan.

d dkon mchog ’jigs med dbang po, 1728-1791
Vehicles as well as presentations of tenets such as those by Jam-yang-shay-pa and Kön-chog-jig-may-wang-po. However, none of these three other modes of presenting the details of how to engage in practice—“stages of the path,” “grounds and paths,” and “tenets”—approach the elaborate intricacy of the eight categories and seventy topics and the many further branches, twigs, and leaves of Maitreya’s Ornament for the Clear Realizations and thus the book translated here.

Eight categories and seventy topics

Jam-yang-shay-pa lists 49 of the 70 topics as characterizing their respective category among five of the eight categories and lists 21 of the 70 topics by way of laying out divisions within the remaining three categories:

Ten phenomena characterizing exalted-knowers-of-all-aspects:

\[\text{sa lam gyi rnam bzhag theg gsum mdzes rgyan,}\]


The first category is an exalted-knower-of-all-aspects; it has ten phenomena that characterize it, define it, or make it known. In general, through a definition one can understand its definiendum, that which it defines. The definition causes understanding; it characterizes, illustrates, makes known. Similarly, a cause can characterize an effect; it can tell us something about its effect. Also, the object of a consciousness can cause us to understand something about the consciousness that knows it, and in this sense can characterize it, can bring about some understanding of it. As Ngag-wang-pal-dan (Meaning of the Words, 4b.7) says (see backnote 4), the type of characterization here is both characterization of an effect by a cause and characterization of an object-possessor [that is, a consciousness] by an object; it is thus not the type of characterization that occurs by way of a more usual definition as when “that which is wet and moistening” (the definition of water) defines, or characterizes, water.

Rather, these ten phenomena cause us to understand an exalted-knower-of-all-aspects in that it is attained through the power of having practiced these ten phenomena; also, an exalted-knower-of-all-aspects is the final wisdom directly realizing all Great Vehicle causes and effects included within the ten phenomena, and these ten objects tell us something about the subject that supremely realizes them. In these ways, an exalted-knower-of-all-aspects can be considered to be their definiendum, their object characterized, though not in the technical way that the re-
1. Great Vehicle mind-generations (*theg chen sems bskyed, bodhicittotpādaḥ*)
2. guidance (*gdams ngag, avavādaḥ*)
3. limbs of definite discrimination (*nges 'byed yan lag, nirvedhāṅgaḥ*)
4. naturally abiding lineage, the support of Great Vehicle achievings (*theg chen sgrub pa’i rten rang bzhin gnas rigs, pratipatādhārak prakṛtistham gotram*)
5. objects of observation of Great Vehicle achievings (*theg chen sgrub pa’i dmigs pa, pratipatālambanam*)
6. objects of intent of Great Vehicle achievings (*theg chen sgrub pa’i ched du bya ba, pratipatāduddesaḥ*)
7. achievings through armor (*go sgrub, saṃñāhapratipattiḥ*)
8. achievings through engagement (*’jug sgrub, prasthānapratipattiḥ*)
9. achievings through the collections (*tshogs sgrub, saṃbhūrapratipattiḥ*)
10. definitely issuative achievings (*nges ’byung sgrub pa, niryāṇapratipattiḥ*)

Eleven phenomena characterizing knowers of paths:

11. limbs of knowers of paths (*lam shes kyi yan lag, mārgajñatāṅgāṇi*)
12. knowers of paths that know learner Hearer paths (*slob ma nyan thos kyi lam shes pa’i lam shes, śrāvakamārgajñānamayī mārgajñātā*)
13. knowers of paths that know Rhinoceros Solitary Victor paths (*bse ru rang rgyal gyi lam shes pa’i lam shes, pratyekajināmārgajñānamayī mārgajñāta*)
14. Great Vehicle paths of seeing, greatly beneficial in this and future lives (*’di phyir phan yon che ba’i theg chen mthong lam, mahānuṣṭhāpo mahāyānadarśanamārgaḥ*)
15. functions of a [Great Vehicle] path of meditation (*sgom lam gyi byed pa, bhāvanāmārgasya kāritram*)
16. [Great Vehicle] paths of meditation of belief (*mos pa’i sgom lam,*)

...
17. praise, extolling, and lauding of the benefits of that [Great Vehicle path of meditation of belief] (de ’i phan yon bstod bkur bsgags gsum, stutistomapraśaṁsāḥ)
18. [Great Vehicle] paths of meditation of dedication (bsngo ba sgom lam, pariñānaṇālakṣaṇo bhāvanāmārgaḥ)
19. [Great Vehicle] paths of meditation of admiration (rjes su yi rang sgom lam, anumodalakṣaṇo bhāvanāmārgaḥ)
20. [Great Vehicle] paths of meditation of achieving (sgrub pa sgom lam, abhinirhārasvabhāvo bhāvanāmārgaḥ)

Nine phenomena characterizing knowers of bases:

22. knowers of bases that do not abide in [the extreme of] mundane existence due to knowledge (shes pas srid la mi gnas pa’i gzhi shes, prajñāyā bhavāpratiṣṭhitam vastujñānam)
23. knowers of paths that do not abide in [the extreme of] peace due to compassion (snying rjes zhi la mi gnas pa’i lam shes, kṛpayā śāmāpratiṣṭhā mārgajñatā)
24. knowers of bases that are distant from the fruit Mother (’bras yum la ring ba’i gzhi shes, phalamūtamāturīṣṭhitam vastujñānam)
25. knowers of bases that are close to the fruit Mother (’bras yum la nye ba’i gzhi shes, phalamūtamāturīṣṭhitam vastujñānam)
26. knowers of bases bound by the apprehension of signs that are classed as discordant (mtshan ’dzin gyis bcings pa’i mi mthun phyo-ogs kyi gzhi shes, nimittagrahanābaddham vipakṣamūtāṃ vastujñānam)
27. knowers of bases conjoined with the antidote to apprehension of signs that are classed as an antidote (mtshan ’dzin gnyen po zin pa’i gnyen po phyogs kyi gzhi shes, nimittagrahanapratipakṣaparīṣṭhitam pratipakṣabhitam vastujñānam)
28. trainings in knowers of bases (gzhi shes sbyor ba, vastujñānaprayogah)
29. equalities in the mode of apprehension of trainings [in a knower of bases] (sbyor ba’i ’dzin stangs mnyam pa nyid, prayogasya samatā)
30. paths of seeing (mthong lam, darśanamārgaḥ).

Eleven phenomena characterizing complete trainings in all aspects:

31. aspects (rnam pa, ākārāḥ)
32. trainings (sbyor ba, prayoga)
33. qualities [of trainings] (yon tan, guṇāḥ)
34. defects of trainings (sbyor ba ’i skyon, prayogadosāh)
35. characteristics [of trainings] (mtshan nyid, laksāṇi)
36. concordance with a portion of liberation (thar pa cha dang mthun pa, mokṣabhāgiyam)
37. concordance with a portion of definite discrimination (nges ’byed cha mthun pa, nirvedhabhāgiyam)
38. learner irreversible community membersa (slob pa phyir mi ldog pa’i dge ’dun, saikṣo ’vaivartiko bodhisattvaganāḥ)
39. trainings in the equality of mundane existence and peace (srid zhi mnyam nyid kyi sbyor ba, bhavaśāntisamatābhāvanāprayogāḥ)
40. training of a pure land (zhing dag sbyor ba, buddhakṣetrapariśuddhāprayogāḥ)
41. training in skill in means (thabs mkhas sbyor ba, upāyakauśala-prayogāḥ)

Eight phenomena characterizing peak trainings:
42. heat peak trainings (drod rtse sbyor, ūṣmūrdhaprayogāḥ)
43. peak peak trainings (rtse mo’i rtse sbyor, mūrdhamūrdhaprayogāḥ)
44. forbearance peak trainings (bzod pa’i rtse sbyor, kṣāntimūrdhaprayogāḥ)
45. supreme mundane qualities peak trainings (chos mchog gi rtse sbyor, agradharmatāmūrdhaprayogāḥ)
46. path-of-seeing peak trainings (mthong lam rtse sbyor, darśanāmārgamūrdhaprayogāḥ)
47. path-of-meditation peak trainings (sgom lam rtse sbyor, bhāvanāmārgamūrdhaprayogāḥ)
48. uninterrupted peak trainings (bar cad med ba’i rtse sbyor, anantarāmūrdhaprayogāḥ)
49. wrong achievings to be avoided (bsal bya log sgrub, apaneyavipratipattīḥ).

When serial trainings divided, there are thirteen:
50. perfection of giving
51. perfection of ethics
52. perfection of patience
53. perfection of effort

a dge ’dun, literally, aspirants to virtue.
54. perfection of concentration
55. perfection of wisdom
56. recollection of the buddha jewel
57. recollection of the doctrine jewel
58. recollection of the spiritual community jewel
59. recollection of ethics
60. recollection of generosity
61. recollection of deities and gurus
62. realizing naturelessness

When momentary trainings are divided, there are four that are the same entity but are different isolates:

63. nonfruitional momentary trainings
64. fruitional momentary trainings
65. characterless momentary trainings
66. nondual momentary trainings.

When bodies of attributes are divided, there are four:

67. nature bodies (ngo bo nyid sku, svabhāvikakāya)
68. pristine wisdom bodies of attributes (ye shes chos sku, jñānadhar-makāya)
69. complete enjoyment bodies (longs sku, sāṃbhogakāya)
70. emanation bodies (sprul sku, nirmānakāya).

This results in a more formal list of

Eight Categories and Seventy Topics

THE THIRTY PHENOMENA CHARACTERIZING THE THREE EXALTED KNOWERS

Chapter I. The ten phenomena characterizing Exalted-knowers-of-all-aspects (ȷམ་མཁྱེན་)

1st Topic
1. Great Vehicle Mind-generations (སེམས་བDzེད་)

2nd Topic
2. Guidance (ཨེ་ཤེས་)

3rd Topic

3. Limbs of Definite Discrimination (ཨེ་ཤེས་་བོ་

4th Topic

4. Naturally Abiding Lineage, the Support of Great Vehicle Achievings (ཨེ་ཤེས་་བོ་པའི་དམིགས་པ་

5th Topic

5. Objects of Observation of Great Vehicle Achievings (ཨེ་ཤེས་་བོ་པའི་དམིགས་པ་

6th Topic

6. Objects of Intent of Great Vehicle Achievings (ཨེ་ཤེས་་བོ་པའི་ཟ་པ་

7th Topic

7. Achievings through Armor (ཨེ་ཤེས་

8th Topic

8. Achievings through Engagement (ཨེ་ཤེས་

9th Topic

9. Achievings through Collections (ཨེ་ཤེས་

10th Topic

10. Definitely Issuative Achievings (ཨེ་ཤེས་

Chapter II. The eleven phenomena characterizing

**Knowers of paths (ཨེ་ཤེས་)**

11th Topic
1. Limbs of Knowers of Paths (ལམ་ཤེས་ཀྱི་ཡན་ལག་)
12th Topic
2. Knowers of Paths that Know Hearer Paths (ཉན་ཐོས་ཀྱི་ལམ་ཤེས་པའི་ལམ་ཤེས་)
13th Topic
3. Knowers of Paths that Know Solitary Victor Paths (རང་Ȅལ་གྱི་ལམ་ཤེས་པའི་ལམ་ཤེས་)
14th Topic
4. Great Vehicle Paths of Seeing, Greatly Beneficial in This and Future Lives (འདི་བིར་ཕན་ཡོན་ཆེ་བའི་ཐེག་ཆེན་མཐོང་ལམ་)
15th Topic
5. Functions of a [Great Vehicle] Path of Meditation (Ȉོམ་ལམ་གྱི་Ȉོད་པ་)
6. Paths of Meditation
16th Topic
Paths of Meditation of Belief (མོས་པ་Ȉོམ་ལམ་)
17th Topic
7. Praise, Extolling, and Lauding of the Benefits of That [Path of Meditation of Belief] (དེའི་ཕན་ཡོན་བȽོིད་བཀུར་བ༔ས་གོར་)
18th Topic
8. Paths of Meditation of Dedication (བȽོ་བ་Ȉོམ་ལམ་)
19th Topic
9. Paths of Meditation of Admiration (ིས་ན་ཡི་རང་ཞེས་ཞེས་)

20th Topic
10. Paths of Meditation of Achieving (ཞེང་ཞི་ལ་མི་གནས་)

21st Topic
11. Paths of Meditation of Complete Purity (མཆོད་པ་ཕོ་མོ་ལམ་)

Chapter III. The nine phenomena characterizing

Knowers of bases (བོད་ལེགས་)

22nd Topic
==1. Knowers of Bases Not Abiding in the Extreme of Mundane Existence due to Knowledge (ཤེས་པས་ཤིད་ལ་མི་གནས་)

23nd Topic
[2. Knowers of Paths Not Abiding in the Extreme of Peace due to Compassion (ཞེང་ཞི་ལ་མི་གནས་]

24rd Topic
3. Knowers of Bases Distant from the Fruit Mother (འཐབ་མ་ལ་རིང་བའི་གཞི་ཤེས་)

25th Topic
4. Knowers of Bases Close to the Fruit Mother (འཐབ་མ་ལ་ཉེ་བའི་གཞི་ཤེས་)

26th Topic
5. Knowers of Bases Classed as Discordant (མི་མོན་ོགས་ཀྱི་གཞི་ཤེས་)
27th Topic
6. Knowers of Bases Classed as Antidotes (གཉེན་པོ་ོགས་ཀྱི་གཞི་ཤེས་)
28th Topic
7. Trainings in Knowers of Bases (ོགས་ཀྱི་གཞི་ཤེས་) 
29th Topic
8. Equalities in the Modes of Apprehension of Trainings [in Knowers of Bases] (ོགས་ཀྱི་འཛིན་ཉིད་
30th Topic
9. Paths of Seeing (མཐོང་ལམ་)

THE THIRTY-SIX PHENOMENA CHARACTERIZING THE FOUR TRAININGS

Chapter IV. The eleven phenomena characterizing Complete trainings in all aspects (ȷོམ་ɲོགས་
31st Topic
1. Aspects (ȷོམ་)
32nd Topic
2. Trainings (ȷོམ་)
33rd Topic
3. Qualities of Trainings (ȷོམ་ཡོན་ཏན་)
34th Topic
4. Defects of Trainings (ོང་པོ་མེད་
དོན་)

35th Topic
5. Characteristics of Trainings (ོང་པོ་མོ་ཐོན་པོ་)

36th Topic
6. Concordances with a Portion of Liberation (བོད་
དགོས་མཛད་)

37th Topic
7. Concordances with a Portion of Definite Discrimination (ཐར་
པ་ཆ་མིན་)

38th Topic
8. Irreversible Community Members (ཐོག་མི་ཐོག་པའི་
དགེ་འབོན་)

39th Topic
   and Peace (ཐུབ་མོ་ཐོན་པོ་
   རྗེ་མེན་)

40th Topic
10. Trainings in a Pure Land (ཐིང་དག་
    རྗེ་མེན་)

41th Topic
11. Trainings in Skill in Means (ཐབས་མཁས་
    རྗེ་མེན་)

Chapter V. The eight phenomena characterizing
Peak trainings (ཐུབ་མེན་)

42nd Topic
1. Heat Peak Trainings (ཤོད་ཐུབ་
    རྗེ་མེན་)

43rd Topic
2. Peak Peak Trainings (ཆེན་པོའི་ཟེར་བ་)

44th Topic

3. Forbearance Peak Trainings (བཟོད་པའི་ཟེར་བ་)

45th Topic

4. Supreme Mundane Qualities Peak Trainings (ཆོས་མཆོག་གི་ཟེར་བ་)

46th Topic

5. Path-of-Seeing Peak Trainings (མཐོང་ལམ་ཟེར་བ་)

47th Topic

6. Path-of-Meditation Peak Trainings (Ȉོམ་ལམ་ཟེར་བ་)

48th Topic

7. Uninterrupted Peak Trainings (བར་ཆད་མེད་པའི་ཟེར་བ་)

49th Topic

8. Wrong Achievings to be Avoided (བསལ་ལོག་བོ་)

Chapter VI. The thirteen phenomena characterizing Serial trainings (མཐར་གྱིས་་བ་)

50th Topic

1. Perfection of Giving (ིན་པའི་ཕར་ཅིན་)

51st Topic

2. Perfection of Ethics (ལལ་ཁྲིམས་ཀྱི་ཕར་ཅིན་)

52nd Topic

3. Perfection of Patience (བཟོད་པའི་ཕར་ཅིན་)

53rd Topic
4. Perfection of Effort (བོན་འ牦ོས་ཀྱི་ཕར་ཅིན་)

54th Topic

5. Perfection of Concentration (བོན་ལགས་ཀྱི་ཕར་ཅིན་)

55th Topic

6. Perfection of Wisdom (ཤེས་རབ་ཀྱི་ཕར་ཅིན་)

56th Topic

7. Recollection of the Buddha Jewel (སངས་རྒྱས་དཀོན་མཆོག་ཐེས་རོན་པ་)

57th Topic

8. Recollection of the Doctrine Jewel (ཆོས་དཀོན་མཆོག་ཐེས་རོན་པ་)

58th Topic

9. Recollection of the Spiritual Community Jewel (དགེ་བཟའ་དཀོན་མཆོག་ཐེས་རོན་པ་)

59th Topic

10. Recollection of ethics (ཕྲིམས་ཐེས་རོན་པ་) [illustrating reversal from the unfavorable class]

60th Topic

11. Recollection of generosity (གཏོང་བ་ཐེས་རོན་པ་) [illustrating engagement in virtue]

61st Topic

12. Recollection of deities [endowed with the eye of pristine wisdom] and gurus (ཐང་མཐོང་ཐེས་རོན་པ་) [as judges of whether virtues or nonvirtues are performed]

62nd Topic
13. Realizing the naturelessness (ངོ་བོ་ཉིད་མེད་པ་) [of all those twelve]

Chapter VII. The four phenomena characterizing
Momentary trainings (དོན་འཐུགས་པ་)

63rd Topic
1. Nonfruitional Momentary Trainings (མི་དམིགས་པར་ིན་པའི་དོན་འཐུགས་)

64th Topic
2. Fruitional Momentary Trainings (དམིགས་པར་ིན་པའི་དོན་འཐུགས་)

65th Topic
3. Characterless Momentary Trainings (ཉིད་མེད་པའི་དོན་འཐུགས་)

66th Topic
4. Nondual Momentary Trainings (ཉིད་མེད་ཉིད་)

CHAPTER VIII. THE FOUR PHENOMENA
CHARACTERIZING BODIES OF ATTRIBUTES (ཆོས་)

67th Topic
1. Nature Bodies (ངོ་བོ་ཉིད་)

68th Topic
2. Pristine Wisdom Bodies of Attributes (བསོད་ནམས་རྣམ་རུ་)
69th Topic
3. Complete Enjoyment Bodies (ལོངས་རྣམ་རུ་)
70th Topic
4. Emanation Bodies (ཐལ་རྣམ་རུ་)
Buddha Activities (སངས་རྒྱས་ཀྱི་འིན་ལས་)

The author of *The Sacred Word of Guru Ajita*

Jam-yang-shay-pa Ngag-wang-tsön-drüa was born in the Am-do Province of Tibet in 1648 east of the Blue Lake. Having studied the alphabet at age seven with his uncle, who was a monk, he mastered reading and writing and six years later became a novice monk. He went to Lhasa at age twenty-one to further his studies at the Go-mang College of Dre-pung Monastery; six years later he received full ordination and at twenty-nine entered the Tantric College of Lower Lhasa. From age thirty-three he spent two years in meditative retreat in a cave near Dre-pung Monastery. Perhaps it was at this time that Mañjushrī, also called Mañjughoṣha, appeared to him and smiled, due to which, according to Ngag-wang-leg-dan, he came to be called “One On Whom Mañjushrī Smiled,” Jam-yang-shay-pa.

At age fifty-three he became abbot of Go-mang and at sixty-two in 1710 returned to Am-do Province where he founded a highly influential monastery at Tra-shi-khyil. Seven years later he founded a tantric college at the same place. He wrote prolifically on the full range of topics of a

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*b* mkhan zur ngag dbang legs ldan, 1900-1971; abbot emeritus of the Tantric College of Lower Lhasa and ge-she of Go-mang College; a Tibetan born in Yak-day (g.yag sde) on the border between the central and western provinces of Tibet but included in Tsang (gtsang), he is not to be confused with the Mongolian ngag dbang legs ldan.

*c* bkra shis ’khyil.
typical Tibetan polymath and, having received honors from the central Tibetan government and from the Chinese Emperor, died at the age of seventy-three or seventy-four in 1721/2.

Partly because of the close connection between Go-mang College and the Mongolian peoples stretching from the Caspian Sea through Siberia, who were predominantly Ge-lug-pa by this time, Jam-yang-shay-pa’s influence on the Ge-lug-pa order has been considerable. His life manifests a pattern typical of many influential Tibetan religious figures—child prodigy, learned scholar, disseminator of the religion, politician, priest to political personages, monastery leader, yogi, magician, popular teacher, and prolific writer.

Format of the presentation in this book

To facilitate access by those who read Tibetan the Tibetan of Jam-yang-shay-pa’s text is provided in large font after short blocks of the translation. Jam-yang-shay-pa usually cites just the beginning and end of the relevant passage of Maitreya’s *Ornament for the Clear Realizations*, but we have provided the full citations in a smaller Tibetan font within the body of the text and have translated them.

Since these stanzas are often cryptic beyond comprehension unlike, for instance, the stanzas of Chandrakīrti’s *Supplement to (Nāgārjuna’s) “Treatise on the Middle,”* we have added in backnotes illuminating commentary from the Khalkha Mongolian scholar Ngag-wang-pal-dan’s *Explanation of the Treatise “Ornament for the Clear Realizations” From the Approach of the Meaning of the Words: The Sacred Word of Maitreyanātha* in both Tibetan and translation with the words of Maitreya’s *Ornament* highlighted. Since the backnotes contain all of Jam-yang-shay-pa’s citations of 203 of the 274 stanzas of Maitreya’s *Ornament for the Clear Realizations* as well as Ngag-wang-pal-dan’s commentary, the backnotes may be read as a separate document for an overview of seventy-five percent of Maitreya’s *Ornament.* (See chart next page.)

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*a dbu ma la ’jug pa, madhyamakāvatāra.*

*b ngag dbang dpal ldan, b. 1797, also known as Pal-dan-chö-jay (dpal ldan chos rje).*

*c bstan bcos mngon rtogs rgyan tshig don gyi sgo nas bshad pa byams mgon zhal lung, TBRC W5926-3829: 221-416, which is a PDF of: Delhi: Mongolian Lama Gurudeva, 1983.*
Chart 2: Jam-yang-shay-pa’s citations of the Ornament

<table>
<thead>
<tr>
<th>Ornament</th>
<th>no. of stanzas</th>
<th>citations by JYSP</th>
<th>total cited by JYSP</th>
</tr>
</thead>
<tbody>
<tr>
<td>Expression of worship</td>
<td>1</td>
<td>not cited [but included in our Introduction]</td>
<td>0</td>
</tr>
<tr>
<td>I. Promise of composition</td>
<td>2</td>
<td>not cited [I.1-2; but included in our Introduction]</td>
<td>0</td>
</tr>
<tr>
<td>I. Overview of Eight Categories</td>
<td>15</td>
<td>I.3-4, 7-9, 10-11, 12-13, 14-16a, 16ab, 4bc [in lieu of 16bc]</td>
<td>12</td>
</tr>
<tr>
<td>II. Knowers of Paths</td>
<td>31</td>
<td>[Overview I.7-9] II.1, 2, 6-8, 11-16, 17, 18-19, 20, 21-23, 24, 25, 28-30</td>
<td>23</td>
</tr>
<tr>
<td>III. Knowers of Bases</td>
<td>16</td>
<td>[Overview I.10-11] III.1, 2ab, 2cd, 3, 4-6, 7, 8-10ab, 10cd, 11-15</td>
<td>15</td>
</tr>
<tr>
<td>IV. Complete Trainings in All Aspects</td>
<td>63</td>
<td>[Overview I.12-13] IV.1-5, (also individually 2, 3, 4-5), 8-11, 12ab, 12cd, 13, 14-31, (also individually 14-22, 18-19, 20-22, 23-26, 27-28, 29-31), 32-34, 35-37, 38, 60, 61, 62-63</td>
<td>40</td>
</tr>
<tr>
<td>V. Peak Trainings</td>
<td>42</td>
<td>[Overview I.14-16a] V.1, 2, 3, 4, 5-22, 24-32, 37-38c, 40-42 (33-34 added in backnotes.)</td>
<td>36</td>
</tr>
<tr>
<td>VI. Serial Trainings</td>
<td>1</td>
<td>[Overview I.16ab] VI.1</td>
<td>1</td>
</tr>
<tr>
<td>VII. Momentary Trainings</td>
<td>5</td>
<td>[Overview I.4bc, in lieu of I.16b-16c] VII.1-5 (also individually 1, 3, 4, 5)</td>
<td>5</td>
</tr>
<tr>
<td>VIII. Body of Attributes, the Fruit</td>
<td>40</td>
<td>VIII.1-40 (also individually 1, 2-6, 12, 33, 34-40)</td>
<td>40</td>
</tr>
<tr>
<td>Supplement</td>
<td>2</td>
<td></td>
<td>0</td>
</tr>
<tr>
<td><strong>TOTAL STANZAS</strong></td>
<td><strong>274</strong></td>
<td><strong>TOTAL STANZAS CITED BY JYSP</strong></td>
<td><strong>203</strong></td>
</tr>
</tbody>
</table>
The translation of Jam-yang-shay-pa’s text is expanded through comments by Dan-ma-lo-chö who taught at the University of Virginia in the Spring semester of 1978. While not a line-by-line commentary, his occasional explanations provide helpful background and expansion of points. Dan-ma-lo-chö is a Ge-she of the Lo-sel-ling College, Abbot Emeritus of Nam-gyal College, and a Great Assembly Hall Tulku. His autobiography is available online at: http://uma-tibet.org/haa/archive.php.

Throughout the book additional explanations are drawn from mainly from:


Kön-chog-jig-may-wang-po (dkon mchog ’jigs med dbang po, 1728-1791), Condensed Presentation of the Eight Categories and Seventy Topics. Identified as Jam-yang-shay-pa’s reincarnation, Go-mang College of Dre-pung Monastery.

Lo-sang-chö-kyi-gyal-tshan, First Pan-chen Lama (blo bzang chos kyi rgyal mtshan, 1567/1570-1662), Explanation of the First Category in the Ocean of Eloquence Illuminating the Essence of the Essence of (Maitreya’s) “Ornament for the Clear Realizations, Treatise of Quintessential Instructions on the Perfection of Wisdom.” His affiliation

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a tshogs chen sprul sku.
b mngon rtogs rgyan gyi ’grel chung don gsal ba’i mchan ’grel kun bzang zhung gi nyyi mta’r ’dod mun sel, TBRC W00EGS1017126, which is a PDF of: Lhasa (?) dge ldan legs bshad gsung rab ’grem spel khang, 2006.
c rnam bshad snying po rgyan/ shes rab kyi pha rol tu phyin pa’i man ngag gi bstan bcos mngon par rtogs pa’i rgyan gyi ’grel pa don gsal ba’i rnam bshad snying po’i rgyan, (Sarnath: Gelugpa Student's Welfare Committee, 1980).
e shes rab kyi pha rol tu phyin pa’i man ngag gi bstan bcos mngon par rtogs pa’i rgyan gyi snying po’i snying po gsal bar legs par bshad pa’i rgya mtsho las skabs
could be determined through his teachers; for instance, he entered the To-sam-ling College (thos bsam gling grwa tshang) at Ta-shi-lhun-po Monastery, studying with Pal-jor-gya-tsho (dpal 'byor rgya mtsho).


Ngag-wang-pal-dan (ngag dbang dpal ldan, b. 1797), also known as Pal-dan-chö-jay (dpal ldan chos rje), *Meaning of the Words/Explanation of the Treatise “Ornament for the Clear Realizations” From the Approach of the Meaning of the Words: The Sacred Word of Maitreyaṇātha.b Go-mang College of Dre-pung Monastery (and in a lesser way Lo-sel-ling College of Dre-pung Monastery).


The final year of the production of this book benefitted greatly from consultations with Lo-sang-gyal-tshan, Ge-she at Go-mang College in Mundgod, Karnataka State, India, who also served as Disciplinarian at the Tantric College of Lower Lhasa in Hunsur, India.

The present translation of Jam-yang-shay-pa’s *Eloquent Presentation of the Eight Categories and Seventy Topics: Sacred Word of Guru Ajita* into English is the first full translation into any language. Parts of the first four chapters were translated into English in Eugène Obermiller’s *Analysis of the Abhisamayālaṃkāra*.d In that magnificent work Obermiller pre-

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b bstan bcos mgon rtogs rgyan tshig don gyi sgo nas bshad pa byams mgon zhal lung, (TBRC W5926-3829: 221-416.
c sher phyin stong phrag bryad pa dang mgon rtogs rgyan sbyar te byang chub lam gyi rim pa'i gnad rnam sgal bar ston pa'i man nag sher phyin gsal ba'i sgron me), Collected Works, vol. 7 (New Delhi: Tibet House, 1975).
d Eugène Obermiller, *Analysis of the Abhisamayālaṃkāra* (Fasc. 1), Calcutta
presented an amalgam of Sanskrit and Tibetan commentaries to create an innovatively rich exposition of the first four chapters of Maitreya’s *Ornament for the Clear Realizations*, but his ambitious intent unfortunately remained incomplete.

The extensive table of Contents provided at the beginning of our book should facilitate access to the relevant sections of the abovementioned work by Eugène Obermiller as well as:

Edward Conze, *The Perfection of Wisdom in Eight Thousand Lines & Its Verse Summary and The Large Sūtra on Perfect Wisdom, with the Divisions of the Abhisamayālaṅkāra*  
Kōei Amano, *A study on the Abhisamaya-alāṃkāra-kārikā-śāstra-ṛtti*  
Gareth Sparham, *Abhisamayālaṃkāra with [Āryavimuktisena’s] Vṛtti and [Haribhadra’s] Ålokā and Detailed Explanation of the Ornament and Brief Called Golden Garland of Eloquence by Tsong kha pa*  

Also, since Jam-yang-shay-pa does not cite the initial two stanzas of Maitreya’s *Ornament for the Clear Realizations*, we have provided a short Introduction drawn from a commentary by the First Paṇchen Lama Lo-sang-chö-kyi-gyal-tshan.

Maitreya’s *Ornament for the Clear Realizations* has eight Chapters plus two Condensations at the end. Identifications of the seventy topics are added to the translation by name and number from Jam-yang-shay-pa’s text, where in the first five chapters they are listed as phenomena characterizing the respective category and the last three chapters they listed as divisions of those categories. The continuous numbering from one to seventy is confirmed by the explicit numbering in the abovementioned works by Tshe-chog-ling Ye-shay-gyal-tshan of the Go-mang College of Drepung Monastery and by Long-döl Ngag-wang-lo-sang of the Jay College of Se-ra Monastery. These appear in the Contents and in the translation of Jam-yang-shay-pa’s and Ngag-wang-pal-dan’s texts. Chapter and verse numbers also have been added throughout the book.

Editions consulted

Two basic editions of Jam-yang-shay-pa’s text were exhaustively compared:


In addition, six editions, based on the bla brang brka shis ’khyil edition above, were consulted:


1999 Tōyō Bunko CD-ROM: “Tibetan texts of don bdun bcu of ’jam dbyangs bzhad pa and rigs lam ’phrul gyi lde mig of dkon mchog bstan pa’i sgron me.” In the Toyo Bunko Database CD Release II. Tokyo, Japan: Tōyō Bunko, 1999. CD-ROM. (This edition is based on the 1999 Mundgod edition.)


The critical comparison of the two basic editions is published online and freely available at: http://uma-tibet.org/edu/gomang/phar_phyin/seventy.php.

Kön-chog-jig-may-wang-po’s 173 Aspects

Jam-yang-shay-pa’s reincarnation Kön-chog-jig-may-wang-po was, in part, concerned with making his predecessor’s scholarship more approachable; he did this by abbreviating several of his long textbooks, composing an accessible, pithy, and easily memorizable book on non-Buddhist and Buddhist schools of tenets, and—relevant to our concern here—expanding on the 31st Topic, Aspects, in Jam-yang-shay-pa’s Seventy Topics. It is likely that he found Jam-yang-shay-pa’s depiction in Chapter Four of Maitreya’s Ornament for the Clear Realizations of the 173 aspects involved in the complete training in all aspects far too brief, and thus Kön-chog-jig-may-wang-po treated the topic extensively and clearly in his Thorough Expression of the Natures of the One Hundred Seventy-Three Aspects of the Three Exalted Knowers: White Lotus Vine of Eloquence. (See also backnotes 46-49 for Ngag-wang-pal-dan’s commentary to the five stanzas on the 173 aspects from Maitreya’s Ornament that Jam-yang-shay-pa cites but does not unpack.)

Jeffrey Hopkins
Jongbok Yi
Introduction
By Jeffrey Hopkins and Jongbok Yi

The title of Maitreya’s text is Treatise of Quintessential Instructions on the Perfection of Wisdom, Ornament for the Clear Realizations (shes rab kyi pha rol tu phrin pa ’i man ngag gi bstan bcos mngon par rtogs pa ’i rgyan, prajñāpāramitopadesaśāstrābhisamayālaṃkāra). As Lo-sang-chö-kyi-gyal-tshan, a First Paṇchen Lama and a tutor of the Fifth Dalai Lama, says in his Explanation of the First Category in the Ocean of Eloquence Illuminating the Essence of the Essence of (Maitreya’s) "Ornament for the Clear Realizations: Treatise of Quintessential Instructions on the Perfection of Wisdom":

There are reasons for calling this treatise by such a title since it is called:

- “quintessential instructions” (man ngag, upadesa) because of causing easy realization of what is difficult to realize—the meanings of the three Perfection of Wisdoms, vast, medium, and brief
- “clear realization” (mngon rtogs, abhisamaya) because it

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a blo bzang chos kyi rgyal mtshan, 1567/70-1662.

b shes rab kyi pha rol tu phrin pa ’i man ngag gi bstan bcos mngon par rtogs pa ’i rgyan gvi snying po ’i snying po gsal bar legs par bshad pa ’i rgya mtsho las skabs dang po ’i rnam par bshad pa), Collected Works, vol. 4 (New Delhi: Gurudeva, 1973), 8a.3-8a.6:

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c Perfection of Wisdom Sūtras in 100,000, 25,000, and 8,000 stanzas.
causes manifest realization

- “treatise” (*bstan bcos, śāstra) because of being endowed with the two qualities of curing (*chos) and protecting (*skyobs, śāstra)
- “ornament” (*rgyan, alamkāra) because [like a mirror] this treatise, an illuminating ornament, causes perception of the beautiful body of the Mother [the perfection of wisdom], a natural ornament, bedecked with the seventy topics, beautifying ornaments.\(^a\)

The text was translated from Sanskrit into Tibetan probably around 800 C.E. and was either newly translated or revised\(^b\) by Ngog Lo-dan-Shay-rab\(^c\) and the Indian paṇḍita Amaragomin. At the beginning, the translators make homage to all Buddhas and Bodhisattvas. As Lo-sang-chö-kyi-gyal-tshan says:\(^d\)

\(^a\) The perfection of wisdom, which is a natural ornament, is bedecked with the beautifying ornaments of the seventy topics. Maitreya’s book is an ornament of illumination in that, like a mirror, it reveals the beauty of the perfection of wisdom. Therefore, the title of Maitreya’s text has been translated as *Ornament for the Clear Realizations*, in that sense that, as Lo-sang-chö-kyi-gyal-tshan says, it “causes perception of the beautiful body of the Mother [the perfection of wisdom], a natural ornament, bedecked with the seventy topics, beautifying ornaments,” or bedecked with the eight clear realizations and seventy topics.

\(^b\) Thanks to Gareth Sparham for the wording.

\(^c\) *rngog blo ldan shes rab*, 1059-1109.

\(^d\) Lo-sang-chö-kyi-gyal-tshan’s *Explanation of the First Category in the Ocean of Eloquence*, 9a.2-9a.6:
There are reasons for their making a translator’s homage this way: “Homage to all Buddhas and Bodhisattvas,”\(^a\) because it is for the sake of completing the translation and for the sake of making known that [this text] is included within the class of the scriptural collection of sets of discourses.\(^b\) This can be known because earlier kings, ministers, paṇḍitas, and adepts decreed that a translator’s homage is to be made at the beginning of [texts included within] the scriptural collection of discipline\(^c\) to the Omniscient One; at [the beginning of texts included within] the scriptural collection of manifest knowledge\(^d\) to Mañjushrī; and at [the beginning of texts included within] the scriptural collection of sets of discourses to Buddhas and Bodhisattvas. Also, there are reasons for the decree being this way because translator’s homages are made individually for the sake of making known that:

\(^a\) Maitreya (byams pa), Ornament for the Clear Realizations (mngon rtogs rgyan zhes bya ba’i tshig le’ur byas pa), in bstan ’gyur (sde dge), TBRC W23703.80, 1b.2:

\(^b\) mdo sde’i sde snod, sūtrāntapiṭaka. The Tripiṭaka (sde snod gsum)—the three scriptural collections or, as it is often translated, the three baskets—are not confined just to Buddha’s word but also includes treatises (bstan bcos, sāstra). Thus, since a treatise like Maitreya’s Ornament for the Clear Realizations is included in the collection of sets of discourses, it is an instance of a sūtra-piṭaka. Thus, sūtra-piṭakas are not just Buddha’s word.

\(^c\) ’dul ba’i sde snod, vinayāpiṭaka.

\(^d\) mngon pa’i sde snod, abhidharmapiṭaka.
• the subtle adoptings and discardings and subtle effects of actions (las, karma)—objects in the sphere of direct perception uniquely of the omniscient—that are taught by the scriptural collections of discipline,
• the trainings in higher wisdom that are taught by the scriptural collections of manifest knowledge as having to be known from the supreme knowledge of the likes of the Foremost Holy Mañjushrī, and
• the innumerable meditative stabilizations—even the mere names of which are difficult for Hearers and Solitary Victors—that are taught by the scriptural collections of sets of discourses

are uncommon attributes of Buddhas and Bodhisattvas.

Maitreya’s *Ornament for the Clear Realizations* itself begins with an expression of worship; Lo-sang-chö-kyi-gyal-tshan explains:\(^a\)

There is a purpose why at the start of composing the *Ornament for the Clear Realizations* the Foremost Holy Maitreya makes praising homage to the Mother [the perfection of wisdom] and the three exalted knowers [exalted knowers of bases, exalted knowers of paths, and exalted-knowers-of-all-aspects] because it is done (1) for the sake of trainees’ generating [the faith of] clarity with respect to the Mother, (2) for the sake of trainees’ attaining liberation and omniscience in dependence on her, and (3) temporarily for the sake of completing the composition of the treatise.

The expression of worship is:\(^1\)

Homage to the Mother of Buddhas as well as of the groups of

\(^a\) Lo-sang-chö-kyi-gyal-tshan’s *Explanation of the First Category in the Ocean of Eloquence*, 14a.3-14a.4:
Hearers and Bodhisattvas
Which through knowledge of all leads Hearers seeking pacification to thorough peace
And which through knowledge of paths causes those helping transmigrants to achieve the welfare of the world,
And through possession of which the Subduers set forth these varieties endowed with all aspects.

[Ornament 1b.2-1b.3]

Lo-sang-chö-kyi-gyal-tshan expands on the meaning:

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Lo-sang-chö-kyi-gyal-tshan’s Explanation of the First Category in the Ocean of Eloquence, 14b.4-15a.2:
At the start of composing the *Ornament* the Foremost Holy One [Maitreya] makes praising homage to the three exalted knowers

- because he makes obeisance to what leads persons having the life support of Hearers and Solitary Victors who seek the thorough pacification of sufferings and their sources, to thorough peace—the nirvāṇas with and without remainder—through knowledge of the aggregates, constituents, and sense-fields as lacking a self of persons, and
- because he makes obeisance (1) to what causes persons having the life support of Bodhisattvas helping transmigrants, to achieve the welfare of worldly beings of the three lineages, the fruit of knowledge of the path, the method, and (2) to the exalted-knowers-of-all-aspects, the dominant condition that is the method by possession of which the Subduer Buddha Supramundane Victors set forth this variety of scriptural collections that are means of expression endowed with all aspects of objects of expression.

Maitreya next states a promise to compose the text (I.1-2):²

{I.1}

The path of an exalted-knower-of-all-aspects
Explained by the Teacher in these [sūtras]¹
Is not experienced by others.

In order that those with intelligence will see the meanings

{I.2}

Of the sūtras having an essence of ten practices
Upon having set them in mindfulness,
The easy realization of them
Is the purpose of the composition.

[Ornament I.1-2, 1b.4-2a.1]

{I.1}

\[\text{བུད་བཟོན་པ་ཐམས་ཅད་མཁྱེན་ཉིད་ལམ།}
།Ȫོན་པས་འདི་ȷམས་བཤད་པ་གང་།
།གཞན་གྱིས་ɟོང་བ་མ་ཡིན་ཏེ།
།ཆོས་Ʉོད་བȕ་ཡི་བདག་ཉིད་ཀྱི།
།}

{15a.2}\[\text{དང་བོད་ལོག་ཟེར་བོད་ལོག་ཅིང་།}
།ཡོན་ཏན་སེམས་དཔའི་སྐྱེས་རྒྱ་གནོད་དེ་}\n
¹ The vast, medium, and brief Perfection of Wisdom Sūtras.
མདོ་དོན་Ȯན་པ་ལ་བཞག་ནས།།་དང་Ȳན་པས་མཐོང་འǽར་ɉིར།།
བདེ་歙་ȣ་ནི་Ȧོགས་པ་ཞེས།།Ɏ་བ་ɬམ་པའི་དགོས་པ་ཡིན།།
According to Maitreya’s *Ornament*, that which is to be developed through practice are the three exalted knowers and the means of developing them in practice are the four trainings. When through these four means of practice one develops the three exalted knowers, the fruit is a Buddha’s body of attributes, which is an extinguishment of all defects and an attainment of all auspicious attributes. This is the reason why the subjects of expression are these eight categories—three exalted knowers, four trainings, and body of attributes.

Dan-ma-lo-chö
Dan-ma-lo-chö: In Jam-yang-shay-pa’s title “Guru Ajita” (Undaunted Lama) refers to Maitreya. The teaching of the eight categories and seventy topics is a condensation of the meaning of Maitreya’s *Ornament for the Clear Realizations,*\(^a\) which in turn is a condensation of the Perfection of Wisdom Sūtras.\(^b\) Thus, this is a brief explanation of the meaning of the vast, medium, and brief Perfection of Wisdom Sūtras.

Buddha taught 84,000 bundles of doctrine in accordance with the latent predispositions, interests, tendencies, and so forth of his listeners. Although all are the same in being Buddha’s teaching from the viewpoint of the subjects expressed, the supreme of all these are the Perfection of Wisdom Sūtras. Usually, the throne from which Buddha taught was set up by his trainees, whereas with the Perfection of Wisdom Sūtras Buddha himself set up the throne. He placed it on the backs of eight lions, sat up straight and positioned himself in mindfulness indicating the importance of the doctrine he was about to teach. This is said in the sūtra itself.

Everything Buddha spoke was solely for the sake of taming the afflictions of trainees. For some he set forth methods for directly taming afflictions; for others he set forth indirect methods. Because there are 84,000 afflictions, he set forth 84,000 antidotes to them, and thus there are 84,000 bundles of doctrine about them.

The reason why the Perfection of Wisdom Sūtras are the main among the 84,000 bundles of doctrine is that the main of the 84,000 antidotes is the wisdom realizing the selflessness of phenomena. The root, and consequently the main, of the 84,000 afflictions is ignorance. Thus, the antidote to that—direct realization of selflessness—is the main antidote, and the teaching of that antidote, the main doctrine.

With respect to the arising of the afflictions, one has the sense

\(^{a}\) *mgon rtogs rgyan, abhisamayālaṅkāra/ abhisamayālaṅkāranāmaprajñāpāramitopadeśāstra.*

\(^{b}\) *shes rab kyi pha rol tu phyin pa’i mdo, prajñāpāramitāsūtra.*
of an I that exists under its own power and not just through the power of its appearing to an awareness. Because of this, a mind of attachment arises with respect to the I. Then a mind of attachment arises thinking, “My form,” “My feeling,” “My discrimination,” “My mind and body.” Due to that, one becomes attached to feelings of pleasure and develops anger toward feelings of pain. Through the force of this, one makes the discrimination of people into different types, becoming attached to some as friends because they help and finding danger in others who have harmed, are harming, or whom one thinks might harm in the future, thereby developing hatred toward them. And from there, it expands further as one thinks, “Such and such a person helped my friend,” and one’s attachment increases, or “Such and such a person harmed my friend,” and one’s hatred increases. Through this differentiation of people into different types by way of attachment and aversion, more and more afflictions arise.

When one has good resources or any good qualities, one thinks, “Oh, I am terrific,” and develops pride. Similarly, if someone one dislikes has excellent qualities, much wealth, and so forth, even though one is not harmed by their having those, still one cannot stand it and develops jealousy. One does not feel to give one’s resources, food, clothing, and so forth to others but cherishes them for oneself and thereby develops miserliness. In this way the six root and twenty secondary afflictions are generated. All of these come from the conception that an I truly exists and thus this conception is the root of all afflictions. The antidote that destroys it is the wisdom realizing truthlessness. This is why, among all the antidotes, the wisdom realizing truthlessness, or selflessness, is chief.

There are other antidotes to the afflictions. For instance, if one cultivates love, one’s hatred toward others will temporarily be stopped; if one meditates on one’s own body as ugly, one can tem-

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a The six root afflictions are desire, anger, pride, ignorance, doubt, and afflicted view. The twenty secondary afflictions are belligerence, resentment, concealment, spite, jealousy, miserliness, deceit, dissimulation, haughtiness, harmfulness, non-shame, non-embarrassment, lethargy, excitement, non-faith, laziness, non-conscientiousness, forgetfulness, non-introspection, and distraction. For descriptions of these see Jeffrey Hopkins, Mediation on Emptiness (London: Wisdom Publications, 1983; rev. ed., Boston, Ma.: Wisdom Publications, 1996), 255-266.
porarily cease desire. There are many such techniques of contemplation for relief from afflictions. However, these methods stop afflictions only temporarily and cannot eradicate them from the root. If you cut branches from a poisonous tree, that removes some of the poison but does not remove it from the root. However, conquering the afflictions through cultivating the wisdom realizing truthlessness is like removing the poisonous tree from the root. Because the Perfection of Wisdom Sūtras set forth the teaching of the wisdom realizing truthlessness—the chief of all of the antidotes set forth in the 84,000 bundles of doctrine—they are the main of those 84,000.

That which is explicitly indicated in the Perfection of Wisdom Sūtras is the teaching of emptiness, and in order to delineate the stages of that teaching, Nāgārjuna set forth the Six Collections of Reasonings. The teachings of the clear realizations\(^a\) are hidden in the Perfection of Wisdom Sūtras. There are two types of hidden teachings. One is a case in which something is not taught at all and kept hidden; the other is one in which something is taught but not manifestly. The teaching of the eight categories and seventy topics is an instance of the second case—they are taught but not manifestly in the Perfection of Wisdom Sūtras. In order to explain these hidden teachings, Maitreya set forth the Ornament for the Clear Realizations.

In brief, the subjects of discussion in Maitreya’s Ornament for the Clear Realizations are the eight categories; corresponding to these eight, his book has eight chapters. Grouped under these are the seventy topics, and thus what is explained here are the eight categories and seventy topics.

According to Maitreya’s Ornament, that which is to be developed through practice are the three exalted knowers and the means of developing them in practice are the four trainings. When through these four means of practice one develops the three exalted knowers, the fruit is a Buddha’s body of attributes, which is an extinguishment of all defects and an attainment of all auspicious attributes. This is the reason why the subjects of expression are these eight categories—three exalted knowers, four trainings, and body of attributes.

In terms of what is being set forth within the Perfection of Wisdom Sūtras, there are the topics of emptiness, which are what

\(^a\) mngon rtogs, abhisamaya.
is explicitly taught, and the topics of clear realization, which are
the hidden meaning. For the sake of delineating these topics of
clear realization which are the hidden teaching, Maitreya com-
posed the Ornament for the Clear Realizations.

In terms of the stages of clear realizations that are set forth by
Maitreya in the Ornament, it can be said that teaching is given
ranging from how to rely on a spiritual guide through to the Bud-
dha ground, or from the path of accumulation through to the Bud-
dha ground. These stages of clear realizations are vast as an ocean;
however, when they are condensed merely in terms of an enumera-
tion, they are included within the seventy topics.

The reason for the eight categories are, as just explained, the	hree to be developed through practice, the four means of develop-
ing these, and the fruit of that practice. This mode of explana-
tion of that which is developed through practice, the means of so
developing, and the fruit of such is a distinctive quality of Bud-
dhist exposition. Most of the Buddha’s own high speech and the
commentaries on these set forth their subjects of discussion by
way of presenting the bases, paths, and fruits because such an ex-
planation easily appears to the mind of a practitioner.

If one does not explain the bases and only explains the paths,
one cannot understand what objects those paths are observing; one
cannot understand what is being meditated on. Therefore, it is very
important to delineate the bases, the foundation.

Following this, it is important to determine what the paths are.
For instance, when we are going somewhere, we need a path that
will take us there without error. Thus, if one wishes to attain lib-
eration or the status of omniscience, one must train in the paths
that are the techniques for attaining it. These paths must be non-
mistaken. For this reason, in the second period it is important to
ascertain the path.

It is not sufficient merely to know the path, however. One
must know its effects. Thus, in the end it is important to explain
the fruit; the final object of attainment is Buddhahood.

Therefore, this Buddhist feature of textual explanation being
given in terms of a presentation of bases, paths, and fruits is very
captivating. The Buddhist teaching is not explained for the sake
of beauty of explanation but for the sake of revealing just those
factors that have been generated in the continuums of excellent
beings. They are not cases of explaining things incorrectly, or
merely guessing, or telling stories.
If we engage in hearing, thinking, and meditating in accordance with our own capacity, we are fortunate. If that does come about, then our explanation and hearing done here is meaningful. Jam-yang-shay-pa begins with an obeisance.

Obeisance to the guru Mañjughoṣha and to Svarasvatī.

For the sake of making good distinction between the actual and the so-called concerning the eight categories and the seventy topics

In the speech of Maitreya, regent of the Conqueror, in commentary on the thought of the Mother of the Conquerors—

The sun-like exposition by the Sun-Friend [Buddha],

I bow respectfully to the feet of my lama and deity.

༄༅༅། །ན་མོ་གུ་ɻ་མ̚་གྷོ་͗་ཡ་ʿ་ར་ʿ་Τԧཻ་ཙ།

ཉི་མའི་གཉེན་གྱིས་ཉི་མ་བཞིན་བཤད་པའི། །

Ȅལ་ɺམ་དགོངས་འགྲེལ་Ȅལ་ཚབ་Ɏམས་[1b.2]པའི་གཉེན།

དངོས་བȄད་བȭན་ȕར་དངོས་བཏགས་ལེགས་ɉེ་ɉིར། །

ལོ་མ་𝘵ར་བཅས་ཞབས་ལ་གུས་བȣད་དེ། །

Dan-ma-lo-chö: In order to penetrate the meaning of the sūtras on the perfection of wisdom, it is necessary to have the wisdom discriminating phenomena. Mañjughoṣha and Sarasvatī are the two deities that bestow wisdom on others, and thus Jam-yang-shay-pa begins his text with an expression of worship to them. “The speech of Maitreya” refers to the latter’s treatise, the Ornament for the Clear Realizations. “Mother” refers to the three Perfection of Wisdom Sūtras, the vast of the length of 100,000 stanzas, the medium of the length of 25,000 stanzas, and the brief of the length of 8,000 stanzas. These sūtras were expounded clearly, like the sun, by the Buddha. A lama (guru) is someone who unerringly teaches the path to oneself. Thus, the author here makes obeisance to the feet of his lama as well as his personal deity for the sake of this explanation of Maitreya’s text. Now he makes a promise of composition:

I will set forth here a clear explanation in accordance with the
speech of the two, Āryavimuktisena and Haribhadra,  
Who, having come [to India, set forth] with few words the meaning of the Perfection of Wisdom Sūtras. 
Using this as an ornament for their necks, those of clear intellect  
Should follow the Six Ornaments beautifying the Subduer’s teaching.

Dan-ma-lo-chö: Āryavimuktisena and Haribhadra are the two greatest among the many commentators on Maitreya’s Ornament for the Clear Realizations. The author, Jam-yang-shay-pa, is saying to take this text as an ornament for the neck and thereby follow the Six Ornaments who beautify the teaching of the Buddha—Nāgārjuna, Āryadeva, Asaṅga, Vasubandhu, Dignāga, and Dharmakīrti.

Concerning that, here with respect to explaining the eight categories and seventy topics, there are two parts: explaining the eight categories and explaining the seventy topics.

The Eight Categories

[Maitreya’s Ornament for the Clear Realizations, I.3-4] says:\(^3\)

\[\text{I.3}\]
The perfection of wisdom will be thoroughly  
Explained by way of eight categories.  
Exalted-knower-of-all-aspects, knower of paths,  
Then knower of all,

\(^a\) Vasubandhu’s student Āryavimuktisena is not to be confused with Bhadanta Vīmuktaśaṇa.
Completely realizing all aspects,
Passed to the peak, serial,
Momentary thoroughly complete enlightenment,
And body of attributes—those are the eight aspects.

There are eight categories because there are the eight consisting of:

1. exalted-knower-of-all-aspects (rnam mkhyen, sarvākārajñatā)
2. knower of paths (lam shes, mārgajñatā)
3. knowers of bases (gzhi shes, vastujñānam)
4. complete training in all aspects (rnam rdzogs sbyor ba, sarvākāra-abhisamadhatah)
5. peak training (rtse sbyor, mūrdhaprayogah)
6. serial training (mthar gyis sbyor ba, anupūrvaprayogah)
7. momentary training (skad cig ma’i sbyor ba, ksaṇikaprayogah)
8. fruit body of attributes (‘bras bu chos sku, phaladharmakāyā).

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a Correcting sher in the 2011 TBRC bla brang and the 1995 Mundgod revision of Ngawang Gelek bla brang (2a.1) and in the 2005 Mundgod (1.12) to shes in accordance with the 1987 Go-mang Lhasa (1b.3). The term sher is an abbreviation for shes rab as in sher phyin and is inappropriate here since an abbreviation is obviously not needed for shes rab in shes rab pha rol phyin pa.

b In the citations of the Tibetan and Sanskrit that follow, the Tibetan accords with Jam-yang-shay-pa’s text, whereas the Sanskrit follows Eugène Obermiller, Analysis of the Abhisamayālaṃkāra (Fasc. 1), Calcutta Oriental Series No. 27 (Fremont, CA: Asian Humanities Press, 2001); hence, the discrepancies.
Chapter I. Exalted-knowers-of-all-aspects

With regard to exalted-knowers-of-all-aspects there are three: definition, divisions, and boundaries.

Definition [of an exalted-knower-of-all-aspects]

A final exalted knower that in one instant directly knows all aspects of the modes [emptinesses] and the diversity [conventional phenomena] is the definition of an exalted-knower-of-all-aspects.

Dan-ma-lo-chö: Exalted-knower-of-all-aspects and exalted knower in the continuum of a Buddha Superior are equivalent.
Divisions [of exalted-knowers-of-all-aspects]

When divided, there are:

- two—exalted-knowers-of-all-aspects that realize the modes [that is to say, emptinesses] and exalted-knowers-of-all-aspects that realize the diversity [that is to say, conventional phenomena],
- exalted-knowers-of-all-aspects directly realizing all the aspects of cause and effect, such as mind-generation and so forth, and
- the twenty-one groups of the uncontaminated wisdom of the Buddha ground.

Dan-ma-lo-chö: With respect to these divisions, it is not the case that there is one exalted knower that realizes the modes and another one that realizes the diversity; these are divided only in terms of how they appear to conceptuality.

“Directly realizing” means without any mixture of meaning-generalities, conceptual images. The twenty-one divisions are the ten powers, the four fearlessnesses, and so forth that are qualities of a Buddha.

Boundaries [of exalted-knowers-of-all-aspects]

[Exalted-knowers-of-all-aspects] exist only on the Buddha ground.

Dan-ma-lo-chö: Where does an exalted-knower-of-all-aspects occur? It occurs only in the continuum of a Buddha. Other than that, it is not found in the continuum of any sentient being.

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a Correcting ji lta pa in the 2011 TBRC bla brang and the 1995 Mundgod revision of Ngawang Gelek bla brang (1.4) to ji lta ba in accordance with 1987 Gommang Lhasa (1.5) and the 2005 Mundgod (2.5).
Chapter II. Knowers of Paths

With regard to knowers of paths there are three: definition, divisions, and boundaries.

Definition [of a knower of paths]

A Great Vehicle Superior’s clear realization that is conjoined with the wisdom directly realizing the three paths as not truly existent is the definition of a knower of paths.

Dan-ma-lo-chö: The three paths are (1) the path realizing the selflessness of the person, (2) the path realizing the absence of difference of entity of apprehended-object and apprehending-subject, (3) the path realizing the absence of true existence. The words “directly realizing” in the above definition indicate that this consciousness realizing that these three paths are empty of true existence is not by means of a meaning-generality, a conceptual image, but is direct. The “wisdom” mentioned in the definition is the main object of cultivation in the Great Vehicle—the wisdom directly realizing these three paths as empty of true existence. A clear realization in the continuum of a Great Vehicle Superior conjoined with such a wisdom is a knower of paths. With regard to this conjoining, there are two types:

1. actual conjoining (dngos su zin pa), which is also called manifest conjoining (mngon du gyur pa’i sgo nas zin pa)
2. a mode of being conjoined in the manner of non-degeneration (ma nyams pa’i tshul gyis zin pa).

To be actually or explicitly conjoined means to be conjoined by
way of its being manifest. This means that the wisdom itself actu-
ally exists at that time.

If we take as an example an uninterrupted path of seeing, this path is actually, or explicitly, conjoined with a wisdom realizing
the three paths as without true existence. That uninterrupted path
of seeing is also conjoined with the factors of method—great com-
passion, the altruistic mind of enlightenment, and so forth—but
this is not an explicit conjunction. Rather, it is a conjunction in the
sense that these factors of method have not degenerated. Because
at this time of meditative equipoise one is directly realizing emp-
tiness, there is no compassion observing sentient beings with the
aspect of not being able to bear their suffering.a At that time there
is also no altruistic mind of enlightenment, the wish to attain the
enlightenment of Buddhahood for the sake of helping others.
However, that uninterrupted path of seeing is conjoined with an
altruistic mind of enlightenment and great compassion in the sense
that these have not degenerated. Even though the altruistic mind
of enlightenment and great compassion do not actually exist at that
time, we know that an uninterrupted path of seeing is conjoined
with them because their capacity becomes greater at that time. The
sign of this is that when one rises from meditative equipoise one’s
compassion that observes all sentient beings and one’s altruist ic
mind of enlightenment have become of greater capacity; they are
“possessed in an increasing manner” (yar ldan)—they increase in
capacity during this period.

Some scholars say that the altruistic mind of enlightenment
does exist at this time; others say that it does not. However, those
who say that it does not exist at this time explain that it does not
exist manifestly; those who say that it does exist at this time say it
exists in the manner of non-degeneration. Thus there is actually
no contradiction.

One could posit as the definition of a knower of paths “a clear
realization of a Great Vehicle Superior”; however, in order to in-
dicate more clearly what this means a more extended definition is

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a Throughout this comment Dan-ma-lo-chö is speaking from the viewpoint of
Pan-chen Sö-nam-drag-pa and the Lo-sel-ling College. According to Jam-yang-
shay-pa and the Go-mang College, subliminal forms of great compassion and the
altruistic mind of enlightenment exist during meditative equipoise directly per-
ceiving emptiness; these are actual awarenesses, and thus such meditative equi-
poise is actually, or explicitly, conjoined with them.
given.

Knowers of paths and clear realization of a Great Vehicle Superior are equivalent.

Divisions [of knowers of paths]

When are divided, there are three:
1. knowers of paths that know Hearer paths
2. knowers of paths that know Solitary Victor paths
3. knowers of paths that know Great Vehicle paths.

Each of these also has two each: types of realizations of method and of wisdom.

Boundaries [of knowers of paths]

[Knowers of paths] exist from the Great Vehicle path of seeing through the Buddha ground.

Chapter III. Knowers of Bases

With regard to knowers of bases there are three: definition, divisions, and boundaries.
Definition [of a knower of bases]

An exalted knower in the continuum of a Superior that dwells in a Lesser Vehicle type of realization and that is posited from the factor of realizing directly all bases [that is, phenomena] as without a self of persons is the definition of a knower of bases.

“Is posited from the factor” includes a knower of bases in the continuum of a Lesser Vehicle Superior that realizes emptiness.

Dan-ma-lo-chö: Here the word “bases” refers to all phenomena—the aggregates, the sense-spheres, and the constituents.a That all phenomena are being realized as without a self of persons means that they are realized as either not substantially existent themselves or as not being objects of use by a substantially existent person. That this is posited from the factor of such a realization means that it either is such a realization or is a factor that is conjoined with such a realization. A knower of bases abides in or is included within a Lesser Vehicle type of realization, that is to say, a Hearer’s or a Solitary Victor’s.

This type of consciousness knows all phenomena as without a self of persons, but it does not know all phenomena. It is not omniscient in that sense. For instance, when you realize that a sound is impermanent because of being a product, you realize that productness does not exist in the permanent. You understand that productness does not exist in anything permanent; however, this

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a See Hopkins, Meditation on Emptiness, 427ff.
Eight Categories

does not mean you have to know all permanent things in order to understand that what is permanent is necessarily not a product. Similarly, a knower of bases realizes all phenomena to be without a self of persons but does not know all phenomena.

**Divisions [of knowers of bases]**

When divided, there are two—knowers of bases close to a fruit Mother [perfection of wisdom] and knowers of bases distant from a fruit Mother.

**Boundaries [of knowers of bases]**

[Knowers of bases] exist from the Hearer path of seeing through the Buddha ground.

**Chapter IV. Complete Trainings in All Aspects**

With regard to complete trainings in all aspects there are three: definition, divisions, and boundaries.

**Definition [of a complete training in all aspects]**

A Bodhisattva's yoga that is conjoined with the wisdom of meditatively cultivating the aspects of the three exalted knowers is the definition of a complete training in all aspects.

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a That is, yogic consciousness.
Divisions [of complete trainings in all aspects]

When divided, there are by way of entity and so forth twenty trainings and by way of aspect 173 Bodhisattvas’ yogas practicing the 173 aspects of the three exalted knowers.

Bodhisattva’s yoga (sems dpa’i rnal byor), path perfection of wisdom (lam sher phyin, mārgamātaprajñāpāramitā), Bodhisattva path (byang sems kyi lam, bodhisattvamārgaḥ), Great Vehicle achieving (theg chen sgrub pa, mahāyānapratipattiḥ), and achieving through armor (go sgrub, saṃnāhapratipattiḥ) are synonymous equivalents.

Boundaries [of complete trainings in all aspects]

[Complete trainings in all aspects] exist from the Great Vehicle path of accumulation until the end of the continuum [as a sentient being, just prior to Buddhahood].
Chapter V. Peak Trainings

With regard to peak trainings there are three: definition, divisions, and boundaries.

**Definition [of a peak training]**

A Bodhisattva’s yoga on the occasion of attaining control with respect to meditatively cultivating the aspects of the three exalted knowers, that is posited from the factor of being conjoined with the wisdom arisen from meditation observing emptiness is the definition of a peak training. It should be understood that “posited from the factor” includes Bodhisattva paths of preparation arisen from hearing.”

Dan-ma-lo-chö: To attain control with respect to meditating on, or cultivating, the aspects means that one has attained a yoga of calm abiding with respect to them. Although one has attained the wisdom that is a state arisen from meditation, that is to say, a meditative stabilization that is a union of calm abiding and special insight with respect to emptiness, one does not necessarily have a union of calm abiding and special insight with respect to the 173 aspects. One does, however, necessarily have calm abiding with respect to them.

A peak training is a case of collective meditation on the 173 aspects of the three exalted knowers having become surpassing, having developed higher.

**Divisions [of peak trainings]**

When are divided in condensed form, there are four:
1. peak trainings of the path of preparation⁴
2. peak trainings of the path of seeing
3. peak trainings of the path of meditation
4. uninterrupted peak trainings

or there are seven:

1-4. the four peak trainings of the path of preparation—heat peak trainings and so forth [that is, peak peak trainings, forbearance peak trainings, and supreme mundane qualities peak trainings]

5-7. the three—path-of-seeing peak trainings, path-of-meditation peak trainings, and uninterrupted peak trainings.

Or when divided extensively, there are 173.

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⁴ The translation of sbyor lam (prayogamārga) 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. Thus, the main feature of the path of preparation is the four levels of lessening dualistic appearance—heat, peak, forbearance, and supreme mundane qualities—over which the dualistic sense of the emptiness of true existence on one side and the consciousness realizing it on the other side is reduced and finally disappears.
Boundaries [of peak trainings]

[Peak trainings] exist from the Great Vehicle heat path of preparation until the end of the continuum [as a sentient being, just prior to Buddhahood].

Chapter VI. Serial Trainings

With regard to serial trainings there are three: definition, divisions, and boundaries.

Definition [of a serial training]

A Bodhisattva’s yoga that is posited from the factor of a serial meditation for the sake of attaining steadiness with respect to the aspects of the three exalted knowers is the definition of a serial training.

Divisions [of serial trainings]

When divided, there are thirteen serial trainings.

Boundaries [of serial trainings]

[Serial trainings] exist from the Great Vehicle path of accumulation to prior to the end of the continuum [as a sentient being, prior to Buddhahood].
Chapter VII. Momentary Trainings

With regard to momentary trainings there are three: definition, divisions, and boundaries.

Definition [of a momentary training]

A Bodhisattva’s final yoga that has arisen from having meditatively cultivated serially the aspects of the three exalted knowers is the definition of a momentary training.

Dan-ma-lo-chö: A momentary training is a yogic consciousness in the continuum of a Bodhisattva who is capable of meditating on the 173 aspects of the three exalted knowers in the smallest unit of time in which an action can be completed. We may wonder if such a thing could actually be possible, but if one gets used to it, becomes familiar with it, indeed it could. For instance, if you put out a hundred offering bowls side by side and filled them with water, by hitting one of them you would affect them all; every one would move. Similarly, you can put a hole through 360 pages with a single needle-like hole puncher. Similarly, when one becomes familiar with the path, it is possible to meditatively cultivate the 173 aspects in a single moment.

a Correcting par in the 2011 TBRC bla brang and the 1995 Mundgod revision of Ngawang Gelek bla brang (3b.4) to bar in accordance with dga’ ldan pho brang (2b.4) and the 2005 Mundgod (5.1).
I can also give an example that you have experience of, although I myself do not. When I see people use a typewriter or computer quickly, I feel it is an impossible accomplishment, but in fact when one gets used to it one can do it easily. Familiarization, or conditioning, is like that. Thus it must be possible to meditate on all 173 aspects in a shortest moment.

**Divisions [of momentary trainings]**

When divided, there are four by way of isolates [that is to say, by way of how they appear to conceptuality (see 386ff.)].

**Boundaries [of momentary trainings]**

[Momentary trainings] exist only at the end of the continuum [as a sentient being, just prior to Buddhahood].

**Chapter VIII. Body of Attributes, the Fruit**

With regard to the fruit body of attributes there are three: definition, divisions, and boundaries.

**Definition [of a fruit body of attributes]**

An uncontaminated quality of the final fruit attained through the force of having meditatively cultivated the aspects of the three exalted knowers is the definition of a fruit body of attributes.
Divisions [of fruit bodies of attributes]

When divided, there are four:

1. nature body (*ngo bo nyid sku, svabhāvikakāya*)
2. pristine wisdom body of attributes (*ye shes chos sku, jñānadharma-kāya*)
3. complete enjoyment body (*longs sku, sāṃbhogakāya*)
4. emanation body (*sprul sku, nirmāṇakāya*)

Boundaries [of a fruit body of attributes]

[A fruit body of attributes] exists only on the Buddha ground.
Explaining the Seventy Topics

This has three parts: explaining the thirty phenomena characterizing the three exalted knowers, explaining the thirty-six phenomena characterizing the four trainings, and explaining the four phenomena characterizing the body of attributes.

Explaining the thirty phenomena characterizing the three exalted knowers

This has three parts: explaining the ten phenomena characterizing exalted-knowers-of-all-aspects, explaining the eleven phenomena characterizing knowers of paths, and explaining the nine phenomena characterizing knowers of bases.

Chapter I. Explaining the ten phenomena characterizing exalted-knowers-of-all-aspects

[Maitreya’s Ornament for the Clear Realizations, I.5-6] says:\(^4\)

\(\{I.5\}\)
Mind-generations, guidance,
Four limbs of definite discrimination,
The nature of the element of attributes
Which is the basis of achievings,

\(\{I.6\}\)
Objects of observation, intent,  
Armor, activities of engaging,  
Collections, and issuance  
[Characterize] a Subduer’s exalted-knower-of-all-aspects.

There are ten phenomena that characterize exalted-knowers-of-all-aspects because there are the ten consisting of:

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a The first category is an exalted-knower-of-all-aspects; it has ten phenomena that characterize it, define it, or make it known. In general, through a definition one can understand its definiendum, that which it defines. The definition causes understanding; it characterizes, illustrates, makes known. Similarly, a cause can characterize an effect; it can tell us something about its effect. Also, the object of a consciousness can cause us to understand something about the consciousness that knows it, and in this sense can characterize it, can bring about some understanding of it. As Ngag-wang-pal-dan (Meaning of the Words, 4b.7) says (see backnote 4), the type of characterization here is both characterization of an effect by a cause and characterization of an object-possessor [that is, a consciousness] by an object; it is thus not the type of characterization that occurs by way of a more usual definition as when “that which is wet and moistening” (the definition of water) defines, or characterizes, water.

Rather, these ten phenomena cause us to understand an exalted-knower-of-all-aspects in that it is attained through the power of having practiced these ten phenomena; also, an exalted-knower-of-all-aspects is the final wisdom directly realizing all Great Vehicle causes and effects included within the ten phenomena, and these ten objects tell us something about the subject that supremely realizes them. In these ways, an exalted-knower-of-all-aspects can be considered to be their definiendum, their object characterized, though not in the technical way that the relationship of definition and definiendum is usually held, and thus the ten phenomena can be considered to be their definition, their means of characterization.

b In the citations of the Tibetan and Sanskrit that follow, the Tibetan accords with
1. Great Vehicle mind-generations (theg chen sems bskyed, bodhicittotpādah)
2. guidance (gdams ngag, avavādaḥ)
3. limbs of definite discrimination (nges 'byed yan lag, nirvedhāṅgaḥ)
4. naturally abiding lineage, the support of Great Vehicle achievings
   (theg chen sgrub pa'i rien rang bzhin gnas rigs, pratipatterādāraḥ
    pratārtistham gotram)
5. objects of observation of Great Vehicle achievings (theg chen sgrub
   pa'i dmigs pa, pratipatterālambanam)
6. objects of intent of Great Vehicle achievings (theg chen sgrub pa'i
   ched du bya ba, pratipatterūddesah)
7. achievings through armor (go sgrub, samnāhapratipattih)
8. achievings through engagement ('jug sgrub, prasthānapratipattih)
9. achievings through collections (tshogs sgrub, sambhārapratipattih)
10. definitely issuative achievings (nges 'byung sgrub pa, niryānapratipattih)

Jam-yang-shay-pa’s text, whereas the Sanskrit follows Obermiller, Analysis of the
Abhisamayālambkāra; hence, the discrepancies.
དབང་བཞིན་དཔོན་ཆེན་པོ
1st Topic

1. Great Vehicle Mind-generations (ཆེན་པོ་བསད།)

To explain the first by means of the four—the definition, objects of observation, divisions, and boundaries of mind-generations—[Maitreya’s Ornament for the Clear Realizations, I.18-20] says:5

{I.18}
Mind-generation is a wish for thoroughly
Complete enlightenment for the sake of others.
That and that
Are described briefly and at length similarly to the sūtras.

{I.19}
Moreover that⁶ is of twenty-two aspects—
By way of earth, gold, moon, fire,
Treasure, jewel-mine, ocean,
Diamond, mountain, medicine, spiritual guide,

{I.20}
Wishing-granting jewel, sun,
Song, monarch, storehouse, highway,
Mount, spring, lute,
River, and cloud.

[Ornament I.18-20, 2b.5-2b.6]

{I.18}
མཛོད་ལ་བཅོ་གནས་པོ་ཐོབ་ལ་།[བདག་པོ་གནས་པོ་ཐོབ་ལ་།]
ངོ་བོ་ལ་བཅོ་གནས་པོ་ཐོབ་ལ་།[བདག་པོ་གནས་པོ་ཐོབ་ལ་།]

{I.19}
ཞིང་གི་གནས་པོ་ཐོབ་ལ་།[བདག་པོ་གནས་པོ་ཐོབ་ལ་།]
ངོ་བོ་ལ་བཅོ་གནས་པོ་ཐོབ་ལ་།[བདག་པོ་གནས་པོ་ཐོབ་ལ་།]
Dan-ma-lo-chö: Altruistic mind-generation is taught as the first topic because it is the door of entry to the Great Vehicle. If one generates this precious mind of enlightenment in one’s continuum, then even if one’s life is a low one, such as an animal or hell-being, one becomes a suitable object of worship for gods and so forth and attains the name “Child of the One-Gone-to-Bliss.” If, however, one does not have this altruistic mind of enlightenment, then no matter what good qualities one has—even if one has the wisdom realizing emptiness, the five clairvoyances, or magical powers—one is not among the group of Great Vehicle practitioners, whereas a person who has the altruistic mind of enlightenment in his or her continuum is. It is like being in a room: from the inside of the door one is inside, otherwise one is outside. Therefore, the altruistic mind of enlightenment is called the door of entry to the Great Vehicle.

What must one have in order to possess an altruistic mind-generation? Two aspirations: an aspiration seeking others’ welfare; and a wish for your own highest enlightenment. If you have only the second, this is not an altruistic mind-generation. Thus Maitreya says:

Mind-generation is the wish for thoroughly
Complete enlightenment for the sake of others.

The cause of an altruistic mind-generation—that which induces it—is the aspiration seeking others’ welfare. Thus this aspiration seeking others’ welfare precedes mind-generation. The welfare that one is seeking for others is others’ own attainment of a non-abiding nirvāṇa. The aspiration seeking others’ welfare and mind-generation are like a needle and its thread; wherever the needle goes, it pulls the thread along.

Mind-generation is accompanied, or assisted, by the wish for enlightenment. In general there are two types of assisters: one that acts as a cause of a thing and another that accompanies a particular thing, and in this case the assister is something that accompanies. An altruistic mind-generation itself is a main mind, not a mental factor, and it is accompanied by or associated with the wish for enlightenment. It is called special because it is unlike others.
Great Vehicle Mind-generations

With regard to mind-generation there are four: definition, objects of observation, divisions, and boundaries.\(^a\)

Definition of a mind-generation

A special cognition that is induced by its cause, an aspiration seeking the welfare of others, and is in parallel association with an accompanier, a wish for [one’s own] enlightenment is the definition of a Great Vehicle mind-generation.

Dan-ma-lo-chö: The word “generation” (bskyed) in mind-generation (sems bskyed) does not just mean to produce, but means to make vast.

It is very difficult to develop the causes of an altruistic mind-generation, and when it is generated, it is very meaningful. No matter who one is, one considers oneself to be very valuable. This is a very mistaken idea, for if oneself does well or poorly, it is relatively insignificant since oneself is only one. Others are limitless, and if others do not do well, it is very, very bad, and if things go well for others, there has been great benefit. Therefore, Buddha set forth many activities motivated by this altruistic wish that values others more than oneself.

From a religious perspective it is, of course, excellent for persons to cherish others more than oneself, but even in a worldly way it is considered to be good. Conversely, not only in the religious way is it considered bad to cherish oneself more than others, but also in the worldly way. Therefore, the diminishment of self-cherishing and increase of cherishing others, no matter from what perspective one considers it, worldly or religious, is excellent. As the Bodhisattva Shāntideva said, “All sufferings in the world arise

\(^a\) The fourth, boundaries, is not addressed under a separate heading.
from wishing for happiness for oneself. All happiness in the world arises from wishing for happiness for others.”

Objects of observation of a mind-generation

The objects of observation of a mind-generation exist because the [altruistic] mind is generated upon observing the two—the enlightenment that is one’s own welfare and the nirvāṇa in others’ continuums that is others’ welfare.

Dan-ma-lo-chö: What is an object of observation? If we consider a wisdom realizing sound to be impermanent, its object of observation is sound. Sound is a substratum of the quality of impermanence. In the case of an altruistic mind-generation the object of observation is perfect enlightenment. Both conventional and ultimate Great Vehicle mind-generation have as their object of observation perfect enlightenment.

A conventional mind-generation is a case of observing complete enlightenment and generating a wish to attain it, whereas an ultimate mind-generation takes as its object complete enlightenment and, refuting true existence, realizes this absence of true existence directly, just as the eye sees a visible form.

The object of observation of a conventional mind-generation is that enlightenment which is one’s own object of attainment, that is to say, the Form Bodies—Emanation Body and Complete Enjoyment Body—of the Buddha one will become. One must differentiate this object of observation from the object of intent, which is also called an object of observation. The object of intent is identified as others’ welfare. To give an example, if one wants to give water to someone who is thirsty, one first must have a vessel. Thus, one initially prepares the vessel and then engages in giving the water. Similarly, to fulfill others’ welfare one first needs to attain Buddhahood oneself; one needs the Form Bodies of a Buddha that serve as a vessel for bestowing welfare on others. Therefore, as mentioned previously, one needs two aspirations—to one’s own enlightenment and to others’ welfare. If one had only
one of these—the aspiration to become a Buddha oneself—that is, if one valued it and considered it worth having, this would not be called a mind-generation toward Buddhahood, but only an aspiration to Buddhahood. What one should want is to establish sentient beings in the non-abiding nirvāṇa of a Buddha and thus aspire toward one’s own enlightenment so that one will be able to do this.

There are three types of altruistic mind-generation. One is compared to a shepherd in that the person thinks to establish others in Buddhahood and then to achieve Buddhahood himself, like a shepherd coming home after the flock. Another is called the mind-generation of a boatman, in which one thinks that others and oneself will attain Buddhahood at the same time, just as a boatman reaches the other side of a frightful river along with the passengers. The third type, that being indicated here, is the mind-generation of a monarch. For instance, someone who wants to help the people of a certain country could aspire to be that country’s president whereby this person would attain many powers enabling him or her to help others more effectively. The mind-generation indicated here is similar; one initially seeks to attain the highest enlightenment of a Buddha in order to be of greatest help to others, and thus one’s mind-generation is that of a monarch.

When Great Vehicle mind-generations are divided terminologically, there are two—ultimate and conventional. This is a terminological division because an ultimate mind-generation is not an actual mind-generation although the term “mind-generation” is used for it. A Great Vehicle Superior’s main mental cognition that abides in the type of realization of special wisdom and for which dualistic appearance has vanished with respect to the mode of subsistence of complete enlightenment is the definition of an ultimate mind-generation. An ultimate mind-generation

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a The Se-ra Jay scholar Long-döl Ngag-wang-lo-sang (klong rdol ngag dbang blo bzang, 1719-1794), *Vocabulary Occurring in the Perfection of Wisdom (phar phyin las byung ba’i ming gi rnam grangs)*, Collected Works, Śata-Piṭaka Series, vol. 100 (New Delhi: International Academy of Indian Culture, 1973), 338.2, adds at the beginning “That which is either an ultimate mind-generation or a conventional mind-generation and”…:
is the same as a mental consciousness directly realizing emptiness within the continuum of a Great Vehicle Superior. For an ultimate mind-generation dualistic appearance has vanished. There are no conceptual images, and there is no sense of true existence at all. This type of consciousness exists only in the continuum of a Great Vehicle Superior—that is, one on or above the Great Vehicle path of seeing.

Actual mind-generations are conventional mind-generations. A Great Vehicle [practitioner’s] special main mental cognition distinguished by abiding in the type of path that serves as the door of entry to the Great Vehicle path, induced by its cause—an aspiration that seeks others’ welfare—and in parallel association with an accompanier, a wish for enlightenment⁶ is the definition of a Great Vehicle [practitioner’s] conventional mind-generation. Conventional mind-generation, mind of enlightenment, mind of enlightenment among the seven cause and effect quintessential instructions, and mind of enlightenment in the instructions on equalizing and switching self and others are equivalent.

Divisions of mind-generations

When divided, there are two mind-generations by way of entity, aspirational and practical.⁷

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⁶ The Se-ra Jay scholar Long-döl Ngag-wang-lo-sang’s Vocabulary Occurring in the Perfection of Wisdom, 338.5: [insert transcription]

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⁷ a The Se-ra Jay scholar Long-döl Ngag-wang-lo-sang’s Vocabulary Occurring in the Perfection of Wisdom, 338.5:
Dan-ma-lo-chö: A **mind-generation of a type not requiring reliance on deeds of practice** is the definition of an aspirational mind-generation; its boundaries are from the lesser Great Vehicle path of accumulation through the seventh ground. A **mind-generation that must be explicitly conjoined with deeds of six perfections** is the definition of a practical mind-generation; its boundaries are from the lesser Great Vehicle path of accumulation through the Buddha ground. Using the example of going to another city, some might think to go there but not engage in any activities related to going, whereas others would both wish to go and engage in such activities. The aspirational mind of enlightenment is a case of the first, wishing to attain Buddhahood for the sake of helping others and generating that aspiration, but not actually engaging in training in the Bodhisattva deeds. With the practical mind of enlightenment one not only wishes to progress to the state of a Buddha but engages in the Bodhisattva deeds in order to progress there. Shāntideva said that through the example of wishing to go and going, the wise can know the divisions of the conventional mind of enlightenment—aspiration and practical.

And there are twenty-two mind-generations by way of association.

[On the paths of accumulation and preparation, mind-generations of engagement through belief]

1. mind-generation like earth [associated with aspiration in the continuum of a Bodhisattva on the lesser path of accumulation]
   Dan-ma-lo-chö: This mind-generation is said to be like earth in that just as the earth serves as the basis of the mobile and the immobile—all the things that grow and depend on it—so this mind-generation serves as the basis for developing all the higher qualities of the path.

2. mind-generation like gold [associated with contemplation in the continuum of a Bodhisattva on the medium path of accumulation]

3. mind-generation like a moon [associated with a special attitude in the continuum of a Bodhisattva on the greater path of accumulation]

4. mind-generation like fire [associated with training in the continuum of a Bodhisattva on the path of preparation]

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a The brackets in this section are drawn from the Se-ra Jay scholar Long-döl Ngag-wang-lo-sang’s *Vocabulary Occurring in the Perfection of Wisdom*, 339.3/2a.3ff.
[On the seven impure grounds, mind-generations of special pure thought]

5. mind-generation like a treasure [associated with giving in the continuum of a first ground Bodhisattva]
   Dan-ma-lo-chö: The first grounder’s mind is said to be like a treasure because the Bodhisattva at that stage possesses a special fulfillment of the perfection of giving that is like an inexhaustible treasure.

6. mind-generation like a jewel-mine [associated with ethics in the continuum of a second grounder]

7. mind-generation like an ocean [associated with patience in the continuum of a third grounder]
   Dan-ma-lo-chö: Just as a lake or ocean cannot be disturbed by a stone that is thrown into it, so third ground Bodhisattvas have a special fulfillment of the perfection of patience, whereby they cannot be moved by disturbances.

8. mind-generation like a diamond [associated with effort in the continuum of a fourth grounder]
   Dan-ma-lo-chö: A diamond can cut other things but other things cannot cut it. A Bodhisattva on the fourth ground has attained a special fulfillment of the practice of effort and cannot be diverted by laziness and so forth.

9. mind-generation like a mountain [associated with concentration in the continuum of a fifth grounder]
   Dan-ma-lo-chö: A mountain is not moved by the winds that blow against it; similarly, fifth grounders, due to having achieved a special fulfillment of the practice of concentration, have very firm meditative stabilization. Their mind will not fluctuate due to distraction, lethargy, excitement, and so forth.

10. mind-generation like medicine [associated with wisdom in the continuum of a sixth grounder]
   Dan-ma-lo-chö: If one takes medicine it is possible to cure diseases; similarly because sixth grounders have achieved a special fulfillment of the perfection of wisdom they are able to remove the afflictions from the root. The reason why a Buddha’s exalted knower is called a perfection of wisdom despite the fact that it is the perfection of all qualities is just this—that it is able to overcome all obstructions. In dependence on the practice of the perfection of wisdom, the practices of giving, patience, ethics, effort, and concentration become causes of Buddhahood. The first five perfections—giving and so forth—are said to be like a blind person, whereas wisdom is like a person with eyes. Chandrakīrti’s
Supplement to (Nāgārjuna’s) “Treatise on the Middle” says:

Just as a person with eyes easily leads all
In a blind group to their desired destination,
So here also the mind [of wisdom], taking hold of qualities
Lacking the eye [of wisdom], goes to the state of a Conqueror.

11. mind-generation like a spiritual guide [associated with method in the continuum of a seventh grounder].

[On the three pure grounds, ripening mind-generations]
12. mind-generation like a wish-granting jewel [associated with the perfection of prayer-wishes in the continuum of an eighth grounder]
13. mind-generation like the sun [associated with the perfection of power in the continuum of a ninth grounder]
14. mind-generation like a pleasant song [associated with the perfection of pristine wisdom in the continuum of a tenth grounder]
15. mind-generation like a monarch [associated with the five clairvoyances in the continuums of Bodhisattvas abiding on the three pure grounds—eighth, ninth, and tenth]
16. mind-generation like a storehouse [associated with the two collections of merit and wisdom in the continuums of Bodhisattvas biding on the three pure grounds]
17. mind-generation like a highway [associated with the thirty-seven harmonies with enlightenment in the continuums of Bodhisattvas abiding on the three pure grounds]
18. mind-generation like a mount [associated with the compassion and special insight in the continuums of Bodhisattvas abiding on the three pure grounds]
19. mind-generation like a spring [associated with the retentions and courage in the continuums of Bodhisattvas abiding on the three pure grounds]
20. mind-generation like a lute [associated with the festival of doctrine in

\[\text{bstan 'gyur (sde dge), TBRC W23703.102, 204a.1-204a.2.}\]
the continuum of a tenth ground Bodhisattva].

[In the continuum of a Buddha, mind-generations of one who has abandoned the obstructions]

21. mind-generation like a river [associated with the path of sole passage in the continuum mainly of an Enjoyment body]

22. mind-generation like a cloud [associated with skill in means in the continuum mainly of an Emanation Body].

1. གཞི་བཤེས་བཞིན་ལ་རྣམ་པོ་མོ་འི་རིང་པོ་ཆེ

2. བཞེན་བཤེས་བཞིན་ལ་རྣམ་པོ་མོ

3. བཞི་བཤེས་བཞིན་ལ་རྣམ་པོ་མོ

4. རྣམ་པོ་མོ་འི་བཞི

5. རྣམ་པོ་མོ་འི་བཞི

6. རྣམ་པོ་མོ་འི་བཞི

7. རྣམ་པོ་མོ་འི་བཞི

8. རྣམ་པོ་མོ་འི་བཞི

9. རྣམ་པོ་མོ་འི་བཞི

10. རྣམ་པོ་མོ་འི་བཞི

11. རྣམ་པོ་མོ་འི་བཞི

12. རྣམ་པོ་མོ་འི་བཞི

13. རྣམ་པོ་མོ་འི་བཞི

14. རྣམ་པོ་མོ་འི་བཞི

15. རྣམ་པོ་མོ་འི་བཞི

16. རྣམ་པོ་མོ་འི་བཞི

17. རྣམ་པོ་མོ་འི་བཞི

18. རྣམ་པོ་མོ་འི་བཞི
Divided by way of state, there are four mind-generations:

1. mind-generation of engagement through belief
   Dan-ma-lo-chö: This mind-generation is so called because during the paths of accumulation and preparation the Bodhisattva realizes emptiness not directly, but by means of a conceptual image, or meaning generality.

2. mind-generation of special pure thought
   Dan-ma-lo-chö: These are the mind-generations of the seven impure grounds—the first through the seventh Bodhisattva grounds

3. ripening mind-generation
   Dan-ma-lo-chö: This is the mind-generation of Bodhisattvas on the three pure grounds—the eighth, ninth, and tenth. On these grounds one is accumulating the merit that will become the thirty-two major and eighty beauties of a Buddha, as well as the Buddha’s pure land, and thus these are called mind-generations of ripening or fruition.

4. mind-generation of one who has abandoned the obstructions.
   Dan-ma-lo-chö: These are mind-generations in the continuum of a Buddha.
2nd Topic

2. Guidance (གདམས་ངག་)

Dan-ma-lo-chö: Why should this topic follow the discussion on mind-generation? It is put in this order because a good thought is not sufficient to achieve Buddhahood—it is also necessary to engage in practice. In order to cause people to know that one should practice the achievings of the Great Vehicle path, the topic of guidance is presented next.

[Maitreya’s Ornament for the Clear Realizations, I.21-22] says:8

{I.21}
Concerning achieving, the truths,
The three jewels—Buddha and so forth,
Nonattachment, thorough nonwearying,
Thoroughly maintaining the paths,

{I.22}
The five eyes, the six qualities
Of clairvoyance, the path of seeing,
And meditation: guidances
Are to be known as having a nature of ten.

[Ornament I.21-22, 2b.6-2b.7]
{I.21}

a The 2005 Mundgod (7.13) mistakenly inserts pa.
With regard to guidance there are four: definition, divisions, boundaries, and mode of listening [to guidance].

Definition [of guidance]

A pure means of expression that unerringly teaches a path of liberation is the definition of guidance.

Dan-ma-lo-chö: Liberation is a state of abandonment of the mental and physical aggregates that receive their impetus from contaminated actions and afflictions and is a state of liberation from their causes. What is taught is called a path because it leads to liberation. These will be explained later as the paths of Hearers, Solitary Victors, and Great Vehicle practitioners or Bodhisattvas. It teaches a path of freedom unerringly, without mistake. The words or sounds that set these forth are *rjod byed*, means of expression. *Rnam dag* means “pure” in the sense of “complete;” it essentially means “good.”

A means of expression that unerringly teaches a method of attaining what is sought by a Great Vehicle mind-generation is the definition of a Great Vehicle guidance.

Dan-ma-lo-chö: An altruistic mind-generation seeks to attain the state of perfect Buddhahood in order to bring about others’ welfare; thus a Great Vehicle guidance is verbalizing sound that unerringly teaches a means for attaining this.

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*a* The welfare of others and one’s own enlightenment.
Divisions [of guidance]

When divided, there are two by way of mode of guidance: guidance that guides and guidance that is subsequent teaching.

Dan-ma-lo-chö: When Great Vehicle guidances are divided by their mode of guidance there are two: those guiding to the Great Vehicle for the sake of newly attaining previously unattained Great Vehicle qualities and those of subsequent Great Vehicle teachings for the sake of lifting higher already attained Great Vehicle qualities.

On this occasion there are ten guidances by way of subjects of expression because in terms of aspects of objects of observation of achievings there are ten:

1. guidance concerning the entities, the two truths [ultimate truths and obscurational truths]
2. guidance concerning the objects of observation, the four truths

Dan-ma-lo-chö: Here, on this occasion of Maitreya’s text, where the division is made by way of what is taught (brjod bya), there are ten in terms of the aspects of objects of observation of achievings. The objects of observation of Great Vehicle achievings are the bases for the elimination of superimpositions. And that refers to all phenomena. This division refers to various aspects of those objects, and the first, entity of achievings, indicates the division of all phenomena into the two truths, conventional and ultimate.

The four noble truths are true sufferings, true origins, true cessations, and true paths. After Shākyamuni Buddha became enlightened at the Vajra Seat (Bodh Gaya) he went to Varanasi and turned the wheel of the doctrine. First, he turned the wheel of doctrine based on the four truths for the five good ascetics, 84,000 gods, and so forth. This was the first time he taught the four truths. The first of these are true sufferings; then he spoke about true origins, true cessations, and true paths. For instance, when one wants
to be cured of an illness, one must first identify what it is, and then one must give up its causes. One must seek the pleasure of release from that illness and take medicine for that purpose.

Thus, first of all it is necessary to view suffering as suffering and see it as faulty. If one does not know suffering as suffering one cannot generate an attitude wishing to abandon it. If, having seen suffering to be suffering, one turns away from it, then when one has analyzed what its causes are, one must seek the state of being free from that suffering. This is the way the wish to attain that liberation which is the state of having abandoned all suffering arises. The method for the attainment of this liberation is cultivation of the path realizing both coarse and subtle selflessness.

True sufferings are like the illness. True origins are like the causes of illness. True cessations are like the pacification of the causes of illness, and true paths are like the medicine.

3. guidance concerning the three jewels, the support [For Dan-ma-lo-chö’s commentary, see the separate section after the list of ten guidances.]

4. guidance concerning thorough nonattachment, a cause of enhancing achieving
   Dan-ma-lo-chö: These are guidance exhorting to effort. Three types of effort are mentioned here; the first is nonattachment, which means not being attached to bad worldly activities. It is a case of initiating effort within nonattachment to bad worldly activities

5. guidance concerning thorough nonwearying, a cause of nonreversal from Great Vehicle achieving
   Dan-ma-lo-chö: Even if one has entered into achieving, it is still possible to reverse from that, to get tired and give it up. What would cause one to do so is laziness, a feeling that it is too much to accomplish, too difficult; what keeps ones courage up and keeps one from that reversal is nonwearying.

6. guidance concerning thoroughly maintaining Great Vehicle paths, a cause of nondegeneration from achieving
   Dan-ma-lo-chö: This is a case of exhorting persons to possess in their mental continuums a forceful effort that maintains all the Great Vehicle paths. One should not feel that one cannot accomplish practice, thinking it is impossible to do it. With effort, exertion and so forth it is possible to generate in one year the qualities that one might think one might think one could not generate in one’s continuum in even a hundred years.
7. guidance concerning the five eyes, causes of engaging in Great Vehicle achieving under one’s own power

Dan-ma-lo-chö: The five eyes are the fleshly eye, divine eye, doctrine eye, wisdom eye, and Buddha eye. How do these come to cause one to engage in Great Vehicle practice under one’s own power? The fleshly eye is probably so called because it depends on its empowering condition (bdag rkyen, adhipatipratyaya) the eye sense power; however, its uncommon dominant condition is meditative stabilization that is an actual concentration. Through this eye one is capable of seeing wherever one’s trainees might be. There are trainees who are suited to hear one’s own teaching of the doctrine, and one will be able to see them no matter where they are. With it one can see anything from 100 yojanas out to all the hundred billion worlds of this world system. It is not that you would necessarily always see everything, but you could see what you wanted to within that space. This ability comes through the cause of having cultivated meditative stabilization.

The divine eye can see, within the same abovementioned area, where beings die and where they are reborn, and whether their welfare is increasing or diminishing. One would be viewing one’s own trainees in this way because within meditative stabilization one would have the motivation to know how one’s own trainees are doing. It is not that the death, rebirth, transmigration, prosperity, and so forth are appearing to one simultaneously as they do to a Buddha, but one can know these if one wishes to do so within this sphere.

The eye of doctrine is posited from the factor of directly realizing the selflessness of persons and the selflessness of phenomena.

The eye of wisdom is a case of being able to see the sharpness or dullness of wisdom of these same beings that one perceives transmigrating and so forth with the divine eye. One can also see whether their faith is great or small, the extent of their effort, the greatness or smallness of their mindfulness, and their strength or weakness of meditative stabilization. The eye of wisdom should be applied to all five faculties. The five faculties are wisdom, faith, effort, mindfulness, and meditative stabilization.

The Buddha eye is an exalted-knower-of-all-aspects realizing all the diversity and modes directly. Thus it only exists in a Buddha.

These five are called causes for engaging in practice under
Guidance 105

one’s own power because if one has these, one does not have to
depend on others.

8. guidance concerning the six clairvoyances, causes of quickly achiev-
ing fruits

Dan-ma-lo-chö: If one has the six clairvoyances, one will know
what kind of disposition and interest persons have and what path
would be appropriate to those persons and would thus be able to
teach them according to their capacity because the accumulators
of the collections of merit and wisdom and the achievers of the
fruit are the practitioners themselves. For instance, although em-
tiness is very profound and important, some people are frightened
by it and thus are not suitable vessels for teaching on it. Someone
with clairvoyance would know this and thus would not teach them
about emptiness at that time. Further, even though the Great Ve-

cicle is vast and profound, some become discouraged on hearing
about it in consequence of which it is not suitable to teach the
Great Vehicle to them; other paths should be taught. Therefore, in
order to teach any doctrine one needs a suitable vessel. If one ex-
plains the doctrine to those who are not vessels for it, it can be
harmful instead of helpful, and thus it is helpful to have clairvoy-
ance; but even if one does not, one must estimate what kind of
disposition, capacity, and so forth one’s listeners have. The mere
fact that one has heard a doctrine or knows it is not a suffici-
ent reason to explain it to others, because teaching it could hurt them.

Clairvoyance in Tibetan is mgon shes, in Sanskrit abhijñā.
The syllable mgon here means shar (appear), and because one
knows (shes) what is appearing to another’s mind, the two sylla-
bles together mean clairvoyance. Similarly, in Sanskrit abhi
means “appear” and jñā means “know.” This is the etymology,—
knowledge of others’ minds. However, when clairvoyances are di-
vided, there are six types:

1. clairvoyance of magical emanation, which is so called be-
cause it is a clairvoyance in which one has power over various
emanations
2. clairvoyance of the divine ear which can hear subtle and gross
distant sounds that are not heard by the ordinary ear
3. clairvoyance of memory of former lives, a knowledge of
where oneself and other persons died in the former lifetime
and where they took rebirth in this lifetime
4. clairvoyance of knowing others’ minds, knowing whether
others’ minds are desirous or not desirous, whether persons have interest or faith in a doctrine that is to be taught, whether they are suitable vessels for teaching and so forth—one knows these specifics of others’ minds.

5. clairvoyance of divine eye, posited from the factor of the appearance of gross and subtle forms, just as they are, to the mind; these are forms not seen by the ordinary eye.

6. clairvoyance of extinction of contamination, which is knowledge that one has removed all the contamination of the afflictions; it exists in the continuum of one who has completely overcome the afflictions, that is, a Foe Destroyer.

9. guidance concerning the path of seeing which abandons the artificial objects of abandonment as well as their seeds.

10. guidance concerning the path of meditation which abandons the seeds of the innate objects of abandonment.a

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a For details on these paths, see Elizabeth Napper, Kön-chog-jig-may-wang-po’s Presentation of the Grounds and Paths with Denma Locho’s Commentary and Hopkins, Meditation on Emptiness, 661-667.

b The 2005 Mundgod (8.8) reads ba.
Dan-ma-lo-chö: I will expand a little on the three jewels—Buddha, the doctrine and the spiritual community. According to Buddhists, that which has the perfect and complete capacity of protecting oneself and others from fright are the three jewels. In Sanskrit, the word for “jewels” is *ratna*, which, translated literally into Tibetan, would be *rin po che* which means “jewel” or, more specifically, “precious substance.” However, it was not translated this way in Tibetan because people might have become confused and think it meant gold, silver, or the like. Therefore, it was translated according to its meaning as *dkon mchog*. The syllable *dkon* means rare, and *mchog* means supreme. Thus, “supreme rarities.” Hence the Tibetan name comes from their being both rare and supreme in the world. Maitreya’s *Sublime Continuum of the Great Vehicle* says that the supreme rarities are similar to wish-granting jewels by way of six features:

1. Just as wish-granting jewels do exist in the world but are very rare, so the appearance of Buddha, his doctrine, and the spiritual community are rare.
2. Just as a wish-granting jewel is the best of all worldly wealth, so are the three jewels.
3. Just as a wish-granting jewel is supreme among adornments of the world, so Buddha, his doctrine, and the spiritual community are the best of adornments for those seeking liberation.
4. Just as whoever possesses a wish-granting jewel is able to avoid poverty, so the three jewels can remove the sufferings of cyclic existence—the suffering of pain, the suffering of change, and the pervasive suffering of conditioning—from those who seek liberation.

5. Just as a wish-granting jewel is free from defilements such as rust and so forth, so the three jewels are free from the defilements of afflictions or any other stains of defects.

6. Just as a wish-granting jewel is unchangeable in the face of praise or blame, so are the three jewels of Buddha, doctrine, and spiritual community; they do not get better if they are praised, nor do they get worse if criticized.

From among these six, the first—its being rare—leads to the translation as *dkon*, rarity, and the second, its supremacy, leads to the translation as *mchog*, superior.

Why are there only three jewels? We are beings who from beginningless births have been caught in the sufferings of cyclic existence. We are like ill persons whose physical constituents have been consumed by disease. A person who has been wasted by illness for a long time needs three things: a skilled doctor, good medicine, and a good nurse. Without all three of these it is difficult to be cured. People caught in cyclic existence, like those with chronic illness, require the equivalent of a skilled doctor; this is the Conqueror Buddha who is free from all defects and has attained all auspicious attributes. Beings must take refuge in him as well as in the doctrine—the state of freedom from cyclic existence and the means for achieving that state. They also must follow the example of the supreme spiritual community—the previous superior beings—and practice the path just as they did. Buddha jewel is the revealer, or teacher, of refuge. The doctrine jewel is the actual refuge. The spiritual community jewel are the helpers to refuge.

In order to go for refuge to the three jewels it is necessary to know their qualities. Also one needs the causes of taking refuge, namely, (1) the faith that sees the qualities of the three jewels and (2) fear and concern for one’s own suffering in cyclic existence. Unless one sees the qualities of the three jewels one does not have a wish to go to them for refuge. Also, if one has no wish to take refuge, one will not place hope in them.

**Qualities of the Three Jewels: the Buddha Jewel**
A Buddha has two types of qualities: qualities for one’s own welfare (rang don gyi yon tan) and (2) qualities for others’ welfare (gzhan don gyi yon tan).

**Qualities for one’s own welfare**
1. uncompounded naturally pure qualities (‘dus ma byas pa rang bzhin rnam dag gi yon tan)
2. spontaneously accomplished qualities of purity from adventitious [defilements] (lhun gyis grub pa glo bur rnam dag gi yon tan)
3. the quality of the inability of thoroughly realizing these two qualities through terms and conceptuality (yon tan de gnyis sgra rtog gis rdzogs pa'i tshul gyis rtogs mi nus pa'i yon tan).

These are explained as:
1. the quality of the Nature Body of a Buddha that is the factor of natural purity
2. the quality of the Nature Body of a Buddha that is the factor of purity from adventitious [defilements]
3. feature of those two being profound and difficult to realize just as they are.

**Qualities for others’ welfare**
1. qualities of exalted knowledge (mkhyen pa’i yon tan). A Buddha is able to perceive directly of all the various phenomena that exist just as we see a small item placed on a table in front of us. Whether it is something very far in the past, or hundreds of thousands of miles away, or many eons in the future, a Buddha sees all of these just we would see something placed directly in front of us, or like an olive in the palm of the hand.
2. qualities of empathy (brtse ba’i yon tan) as exemplified by the type of cherishing that a mother has for her sole, sweet child. A Conqueror Buddha has this for each and every sentient being, with no sense of nearness to some and distance from others. For instance, Shākyamuni Buddha had a continual opponent in Devadatta, who always opposed him. Before Buddha became a monk he had a son, Rahula, but Buddha made no difference between his son and his enemy. One day Devadatta saw Buddha take medicine in butter, and he decided to take as much as he had seen Buddha take. This was much more than Devadatta could handle because, as the doctor said, Buddha had accumulated the collections of merit and wisdom for three countless eons. Devadatta was unable to digest the medicine,
and his stomach hurt a lot. Buddha said to him: “I make no difference between my own son and you. Due to the truth of this, may you Devadatta be cured immediately.” Saying this Buddha put his hands on Devadatta’s head and through the truth of Buddha’s words Devadatta was cured. Even though Devadatta still had no faith at all in Buddha, all the others around him did. This is an example of Buddha’s having no sense of intimacy or alienness with regard to any sentient being. A Buddha helps and fulfills the aims of everyone, those who help him and those who harm him. By having no sense of closeness or distance, he has compassion for all sentient beings.

3. qualities of removing faults and defects from trainees (gdul bya’i nyes skyon bsel ba’i yon tan). Buddhas teach what should be adopted and discarded to those suited for direct teaching. For those who are not suitable to train directly, such as those who do not believe in them, Buddhas first make them suitable for direct training by making magical displays to generate belief in them, and so forth, and later on teach the essentials of adopting and discarding.

Qualities of the Three Jewels: the Doctrine Jewel
The doctrine Jewel is comprised by true cessations and true paths, both of which have in common the quality of unthinkability by way of terms and thoughts as the four alternatives (sgra rtog gis mu bzhir btags par mi nus pa’i bsam du med pa’i yon tan). The four alternatives are: existent, nonexistent, both and neither.

A true cessation, the third of the four noble truths, is a removal forever of the object of abandonment that is abandoned by the uninterrupted path that serves as its antidote. This is not a case of temporary abandonment, but an eradication of it such that it will never come back again. In order to attain these true cessations it is necessary to cultivate the wisdom of meditative equipoise that directly realizes the selflessness of the person, emptiness, and so forth.

For instance, if we take the path of seeing as an example, its uninterrupted path which is the actual antidote destroys at that time its object of abandonment, which here is the artificial apprehension of self. In the next moment, the time of the path of release of the path of seeing, one attains a stability that is a non-arising ever again of this object of abandonment. Simultaneous with the
attainment of the path of release of the path of seeing is the attainment of the true cessation that is a state of having abandoned what is to be abandoned through the path of seeing. For example, if a robber had gotten inside someone’s home, the uninterrupted path would be like throwing him outside, whereas the path of release is like locking the door so that the robber cannot return.

Qualities of the Three Jewels: the Spiritual Community Jewel

The spiritual community Jewel is comprised by Superiors (’phags pa, ārya) who have such true cessations in their continuum. The qualities of the spiritual community are knowledge (rig pa’i yon tan) and release (grol ba’i yon tan). There are three types of knowledge:

1. knowledge of suchness (de kho na nyid)
2. knowledge of conventional truths, that is, knowing the diversity of phenomena
3. realization of the matrix-of-One-Gone-Thus that exists in every sentient being’s continuum.

There are also three types of release:

1. separation from the obstructions of desire and so forth
2. separation from the obstructions of impededness (thogs pa’i sgrība pa) This mainly prevents omniscience.
3. separation from obstructions to meditative equipoise.

The spiritual community is free from portions of these obstructions.

There are two ways of going to refuge, one causal and the other fruitional. Causal refuge is a case of observing the true cessations in the continuums of past or present Buddhas or Foe Destroyers, placing one’s hope in them, and taking refuge in them. In this case one is observing true cessations in the continuums of those who are separate from oneself.

Regarding fruitional refuge, everyone is capable of becoming a Buddha, there is no one who is not. Even those who are not practicing now, such as hell-beings, bugs and so forth, will become Buddhas. The only difference lies in when they will achieve enlightenment. Everyone will become a Buddha, and when they do, just the same qualities existing for those who are now Buddhas will be generated in their continuums.

Although one’s own Buddhahood does not exist now, it does exist in general. One’s own thought that “I myself will actualize
this as quickly as possible” is a case of fruitional refuge. One engages in virtuous activities upon thinking about the qualities that one will actualize: the Buddhahood that one will attain in the future as well as the true cessations that are to be actualized prior to becoming a Buddha and the true paths that are the means of attaining those true cessations. The intention to do whatever one can in order to attain the state of a Superior Being who possesses these qualities in one’s mental continuum is a case of taking refuge in the effect, a fruitional refuge.

**Boundaries [of guidance]**

[Guidances] exist from before entering the path through the Buddha ground.

Dan-ma-lo-chö: The boundaries begin before entering the path because prior to entering a path one could hear guidance and hold those teachings in mind.

**Mode of listening [to guidance]**

There are cases of Great Vehicle guidance being heard even by those who have not entered the path but who have pure karma and perception; it is explained that through relying on Buddhas or spiritual guides for many eons one [can] become a suitable vessel for hearing [Great Vehicle guidance].

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a Correcting pa’i in the 2011 TBRC bla brang and the 1995 Mundgod revision of Ngawang Gelek bla brang (5b.2), the 2005 Mundgod (9.2), and the 2001 Kan su’u (95.8) to ba’i in accordance with the dga’ ldan pho brang (3b.5).

b The 2005 Mundgod (9.2) reads ba.
Dan-ma-lo-chô: One needs to have faith in Buddha, faith and belief in the doctrine taught by Buddha, respect for a spiritual guide, and a wish to hear guidance. Through having such, one can become a suitable vessel for directly hearing guidance from Buddhas and Bodhisattvas.
3rd Topic

3. Limbs of Definite Discrimination (ངེས་འལ་བན་བོན་)

Dan-ma-lo-chö: After the explanation of guidance comes that of the limbs of definite discrimination, which is another name for the path of preparation. Why is the path of preparation explained after the explanation of guidance? One first generates the good mind which is the altruistic aspiration to enlightenment and after that one must hear guidance either directly from a Buddha, or from Bodhisattvas or other teachers to whom the transmission of the teaching has passed without interruption. Then, having contemplated the meaning that one has heard over and over again, one develops wisdom arisen from thinking. After that one again and again meditates. In dependence on this, one achieves a stability of mind and thereby calm abiding induced by the bliss of physical and mental pliancy. Then, within calm abiding one engages in analysis, and when one attains the wisdom discriminating phenomena that is induced by the power of analyzing within the state of calm abiding and that is conjoined with pliancy, this is the attainment of special insight. The wisdom discriminating phenomena that is so qualified is called special insight. The attainment of meditative stabilization that is a union of calm abiding and special insight observing emptiness is simultaneous with the attainment of the path of preparation. Thus, the path of preparation is now explained.

Since the object is emptiness, this is the path of preparation of the Great Vehicle. Because the Great Vehicle path of preparation arises when this meditative stabilization arises, the path of preparation is the next subject to be discussed. The four limbs of definite discrimination is another name for the path of preparation; it is also called the four concordances with a portion of definite discrimination.

To explain how the [Great Vehicle] four limbs of definite discrimination surpass the four [levels of] the path of preparation of the Lesser Vehicle, [Maitreya’s *Ornament for the Clear Realizations* I.25-26] says:9

1.25

By way of objects of observation, aspects,
Limbs of Definite Discrimination

Cause, and restrainers\(^a\)
The entities of heat and so forth\(^b\)
Of protective Bodhisattvas—

\[^1.26\]
Having the four conceptions
[As objects of abandonment] accordingly
And [having divisions of] small, medium, and great—
Surpass those of Hearers as well as the Rhinoceros-like.

Dan-ma-lo-chö: The term “definite discrimination” (nges par 'byed pa) refers to the path of seeing. At the time of the path of seeing one realizes emptiness directly. Because the path of preparation is concordant with the definite discrimination of the path of seeing and because it is a method for attaining the path of seeing’s definite discrimination, its limbs are called the limbs of definite discrimination.

The entities of the Great Vehicle path of preparation are the

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\(^a\) As described below, restrainers include mentors, tutors, but also internal factors that keep one from suffering.

\(^b\) That is, the other levels of the path of preparation, namely, peak, forbearance, and supreme mundane qualities.

\(^c\) Correcting sgyu in the 2011 TBRC bla brang and the 1995 Mundgod revision of Ngawang Gelek bla brang to rgyu (3a.1) in accordance with Ngag-wang-pal-dan’s Meaning of the Words, 11b.5, and also the co ne, 3a.1.
four Great Vehicle limbs of definite discrimination. The explanation here is of the superiority of the Great Vehicle version to that of the Lesser Vehicle’s four limbs of definite discriminations.

There are four levels to the path of preparation, and thus there are the four limbs of definite discrimination. Thus, the four Great Vehicle paths of preparation—heat, peak, forbearance, and supreme mundane qualities—are superior to those of the Lesser Vehicle. What is being explained is how (tshul) these surpass (khyad par ’phags) those of the Lesser Vehicle.

With regard to this there are four: definition, divisions, boundaries, and features such as object of observation, aspect, and so forth of a path of preparation.

Definition [of a path of preparation]

A clear realization of the meaning that arises after its cause, a concordance with a portion of liberation is the definition of a path of preparation.a

Dan-ma-lo-chö: The definition begins with a reference to its own cause, which precedes it. This cause is a concordance with a portion of liberation, that is to say, is a path of accumulation. One must first attain a concordance with a portion of liberation and following that, the limbs of definite discrimination, or the path of preparation. The “meaning” that is realized, in terms of the Great Vehicle, is emptiness.

Path of preparation, clear realization of the meaning, limb of definite discrimination, and concordance with a portion of definite discrimination are synonymous equivalents.

a “Path of preparation” could also be translated as “path of connection” because it directly connects one to the path of seeing.
Dan-ma-lo-chö: 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.

All these terms have the same meaning. For instance, the sun is called “lotus friend” because it opens the lotuses, but this name means the same thing as “sun.” Similarly, “the hot one” and “land of the seven horses” also mean “sun.” The latter name arises because, according to legend, the sun was drawn to its place by seven horses. It is also called the “jewel of the sky.” In this way different forms of the name have one meaning.

There are paths of preparation of the three vehicles. Each of those three has the four—heat, peak, forbearance, and supreme mundane qualities.

Dan-ma-lo-chö: Each of the three vehicles—Hearer, Solitary Victor, and Bodhisattva—has a path of preparation. Each of these has four levels; there is a Hearer heat path of preparation, a Hearer peak path of preparation, a Hearer forbearance path of preparation, and a Hearer supreme mundane qualities path of preparation. Similarly, Solitary Victor and Bodhisattva paths of preparation each have these four levels.

A Great Vehicle clear realization of the meaning that is produced after its cause, the Great Vehicle path of accumulation is the definition of a Great Vehicle path of preparation. Great Vehicle path of preparation,
Great Vehicle clear realization of the meaning, and Great Vehicle concordance with a portion of definite discrimination, and so forth are equivalent.

Divisions [of paths of preparation]

When divided, there are four—heat, peak, forbearance, and supreme mundane qualities Great Vehicle paths of preparation endowed with five features. Since each of these is treated as three—lesser, medium, and greater forms, there are twelve.

Dan-ma-lo-chö: The five features are objects of observation, aspects, mode of acting as a cause, restrainers (yongs 'dzin), and divisions of lesser, medium, and greater [to be discussed below]. A restrainer holds one back from a source of fright and thus usually refers to teachers; here there are external and internal “holders-back.” External restrainers are, for example, supreme Emanation Bodies or Bodhisattvas on the path of meditation that teach Bodhisattvas on the path of preparation the doctrine. Internal restrainers would be compassion and the wisdom realizing emptiness in the continuum of Bodhisattvas on the path of preparation because these hold them back from the extreme of cyclic existence (srid mtha’) and the extreme of [solitary] peace (zhi mtha’).

Great Vehicle paths are also superior by way of having conceptions as objects of abandonment. This feature is not included in the list of five.

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a The 2005 Mundgod (9.14) misreads ba'i.
Boundaries [of paths of preparation]

[Paths of preparation] exist from attaining special insight observing any of the three selflessnesses through to just before attaining the first ground.

Dan-ma-lo-chö: The three selflessnesses are:
1. the selflessness of persons, which Hearers mainly take as their object of meditation
2. the coarse selflessness of phenomena, an emptiness of duality—the absence of a difference of entity between apprehended-object and apprehending-subject—which Solitary Victors mainly take as their object of meditation
3. the subtle selflessness of phenomena, the emptiness of true existence of phenomena, which Bodhisattvas take as their main object of meditation.

Features such as object of observation, aspect, and so forth [of paths of preparation]

A Great Vehicle path of preparation surpasses a Lesser Vehicle path of preparation by way of six features—(1) objects of observation, (2) aspects, (3) mode of acting as a cause, (4) restrainers, (5) ways of having conceptions as objects of abandonment, and (6) divisions of small, medium, and great.
[Maitreya’s *Ornament for the Clear Realizations*, I.27-36] says:10

{I.27}
The objects of observation are impermanence and so forth
Based on the truths. The aspect
Is to stop manifest adherence and so forth;
Cause of attaining all three vehicles.

{I.28}
Forms and so forth devoid of coming together and decay, [inexpressible]
As devoid of abiding and as abiding; and the imputed as inexpressible.
Those11 nonabiding forms and so forth
Are without inherent existence in their entity—

{I.29}
They are mutually one nature.
Those do not abide [ultimately] as impermanent and so forth.
They are empty of their nature.
They are mutually one nature.

{I.30}
Because phenomena are not apprehended
And those are not seen as signs [of true establishment],a
All thoroughly analyzed by wisdom
Are unobservable.

{I.31}
Forms12 and so forth are natureless.
The absence of that is the nature.
Those are without production and deliverance;
Are pure; and those are signless.

{I.32}

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a Brackets from Gung-thang Lo-drö-gya-tsho’s *Annotations to (Haribhadra’s) “Clear Meaning Commentary,” *vol. 1, 229.19.
Due to not relying on signs of them
There is no belief and discrimination of them.
Meditative stabilizations, the functioning of those,
Prophecy, extinction of conceit.

[1.33]
The three are mutually one entity;
[Hence] nonconceptualization [as] meditative stabilization.
In that way the concordances with a portion of definite discrimi-
nation
Are small, medium, and great.

[1.34]
Due to the substrata and their antidotes
Conceptualizations as apprehended objects have two aspects.
Due to the distinction of obscuration and the aggregates and so forth
Those individually have nine aspects.

[1.35]
Due to possessing substantial and imputed supports
Apprehending-subjects also are asserted in two aspects.
From entities such as a self under its own power and so forth
And supports such as the aggregates and so forth they are like-
wise [nine each].

[1.36]
Mental nondiscouragement and so forth
And teachers of naturelessness and so forth
That have forsaken the discordant classes of those
Are thorough restrainers in all respects.
Chapter I: Exalted-knowers-of-all-aspects

[72x700]122 Chapter I: Exalted-knowers-of-all-aspects

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[225x564]།དེ་དག་མཚན་མར་མི་མཐོང་ɉིར།
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[85x544]ཤེས་རབ་ཀྱིས་ནི་ཡོངས་ȣོག་a
[193x544]པ།
[209x544]།ཐམས་ཅད་དམིགས་ɉ་མེད་པར་རོ།
[348x544]།
[85x529]{I.31}
[85x517]གོགས་སོགས་ངོ་བོ་ཉིད་མེད་ཉིད།
[221x517]།དེ་མེད་པ་ཉིད་ངོ་བོ་ཉིད།
[322x517]།
[85x499]དེ་དག་Dzེ་མེད་ངེས་འང་མེད།
[207x499]།དག་དང་དེ་དག་མཚན་མ་མེད།
[331x499]།
[85x483]{I.32}
[85x471]དེ་ཡི་མཚན་མར་མི་ȣཆེན་པ་ས་
[207x471]།མོས་མིན་འȣོ་ཤེས་མེད་པ་ཡིན།
[331x471]།
[85x453]{I.33}
[85x425]གཞི་དང་དེ་ཡི་གཉེན་པོ་ཡིས།
[200x425]།གོང་བར་ȣོག་པ་ȣམ་པ་གཉིས།
[330x425]།
[85x407]{I.34}
[85x379]ɣོངས་དང་ȣང་སོགས་ȣེ་ȣག་
[221x379]།དེ་ནི་སོ་སོར་ȣམ་པ་དགུ
[320x379]།
[85x361]{I.35}
[85x333]ɲས་དང་ȣལི་པའི་ȣཆན་ཅན་
[229x333]།འཛིན་པའང་ȣམ་པ་གཉིས་ར་
[376x333]།
[72x297]a sde dge (3a.5), co ne (3a.6), dpe bsdur ma (6.12), and Áryavimuktisena’s commentary (51a.6) read rtogs while snar thang (4b.1), Peking (3b.4), and Haribhadra’s commentary (87a.4) read rtog. The corresponding Sanskrit stanza is:

\[
\text{anudgraho yo dharmāṇāṁ tannimītāsamikṣāṇam} \\
\text{parīkṣāṇaṁ ca prajñāyā sarvasyānapalambhatah} || 1.30 ||
\]

See Th. Stcherbatsky and E. Obermiller, eds., Abhisamayālaṁkāra-Prajñāpāramitā-Upadeśa-Śāstra, Bibliotheca Buddhica 23 (Osnabrück, Germany: Biblio Verlag, 1970), 9. Considering the meaning of the corresponding Sanskrit term parikṣa (careful examination), rtog, one of the meanings of which is “examine” (or brtag as Ngag-wang-pel-den’s Meaning of the Words glosses it), is the more accurate Tibetan translation.
Dan-ma-lo-chö: (1) *The feature of objects of observation.* The Lesser Vehicle path of preparation takes as its object of observation the four noble truths and their sixteen attributes, but even when a Great Vehicle path of preparation takes these four noble truths and the sixteen attributes of these truths as its object of observation, it does so by way of limitless forms of reasoning. Because Bodhisattvas are mostly interested in others’ welfare, it is not sufficient merely for they themselves to realize the four noble truths and their sixteen aspects; they need to be able to explain these to others in accordance with their capacity. Therefore, they train in the four truths and the sixteen attributes by way of limitless approaches.

(2) *The feature of aspect.* “Aspect” here refers to the object, but in this case to the Bodhisattva’s taking emptiness as the object of observation. The emptiness of all phenomena appears to the mind, not just through the route of one reasoning, but by way of a limitless number of reasonings. Emptiness is the “object-aspect” (*don rnam*) that is realized in terms of all phenomena, which are taken as the basis (*gzhi*), and it is realized by many different types of reasonings. Although realizing this through only one type of reasoning might be sufficient for oneself alone, it is not sufficient for a Bodhisattva. Again, this is because the Bodhisattva is mainly concerned with the welfare of others, and he or she wishes to be able to explain emptiness to others in accordance with their own capacity. Thus, one type of reasoning is not sufficient. For instance, the reasoning of the lack of being one or many, or of independent arising, or the reasoning that refutes production from the four extremes, or the reasoning of the vajra nodes is not sufficient for all types of trainees; therefore, the Bodhisattva trains in a limitless number of reasonings.

Sometimes “object of observation” and “aspect” refer to object and subject, respectively; however, this is not the case here. The object of observation here is the substratum (*khyad gzhi*), and the aspects are the attributes (*khyad chos*) of that substratum, which are to be understood in relation to it. Thus, in the root text the word “aspect” refers to the absence of true existence.
(3) The feature of mode of acting as a cause. This refers to the Great Vehicle path of preparation’s acting as a cause for the Great Vehicle path of seeing which includes within it all the abandonments and realizations of the three vehicles. All the abandonments and realizations of the Hearer and Solitary Victor paths are included within the functioning of the Great Vehicle’s path of seeing.

Bodhisattvas on the path of preparation who sought to overcome all afflictions could, in place of going on to the path of seeing, achieve the state of a Lesser Vehicle Foe Destroyer. If they made an effort at realizing the selflessness of persons as a Hearer does, they could attain the path of no-more-learning of a Hearer, instead of the Great Vehicle path of seeing. This means they would attain the total abandonment of a conception of a self of person. Similarly, if Bodhisattvas on the path of preparation made an effort to meditate on the emptiness of the duality that is the lack of a difference of entity between apprehended-object and apprehending-subject as Solitary Victors do, they could, instead of attaining the path of seeing, achieve a Solitary Victor path of no-more-learning. As a Solitary Victor Foe Destroyer, they would attain total abandonment of the conception of a difference of entity between apprehended-object and apprehending-subject. In this way, a Great Vehicle path of preparation acts as a cause of a Great Vehicle path of seeing that includes within it all of the types of realizations of the three vehicles and includes within it all functionings of the paths of the three vehicles. Thus, the feature of superiority here is the way the Great Vehicle path of preparation acts as a cause of a Great Vehicle path of seeing.

(4) The feature of restrainers. The external restrainer, or teacher, of Bodhisattvas on the path of preparation is a supreme Emanation Body that teaches doctrine to them. For instance, there are Hearers and Solitary Victors on the path of preparation who hear Great Vehicle guidance, but they cannot hear the full guidance on the entire range of method and wisdom of the Great Vehicle. Thus there are Hearers on the path of preparation who do hear guidance from the same Emanation Bodies, but those Emanation Bodies do not give them the full range of guidance on the profound and vast, the external and internal, of the Great Vehicle. This is how a Great Vehicle path of preparation surpasses that of a Lesser Vehicle by way of an external restrainer.

The internal restrainers are the great compassion, altruistic
mind of enlightenment, and so forth that are in the continuum of a Bodhisattva on the Great Vehicle path of preparation. Hearer and Solitary Victor Foe Destroyers have an abandonment of mental and physical aggregates appropriated through the force of contaminated actions and afflictions, and therefore do not fall into an extreme of cyclic existence. Hence, non-falling into an extreme of cyclic existence occurs not only in the Great Vehicle, but also in the Lesser Vehicle. However, there are two extremes: that of cyclic existence and that of peace. There are many usages of the word mtha’ (end); one means “to be used up” or “consumed” like the edge of a table. Another meaning is “near,” yet another “direction.” It can also mean “lowly” and that is its meaning here—something that is considered to be low and looked down upon. That which is bad or looked down upon with respect to the extreme of peace (zhi ba’i mtha’) is an actualization of nirvāṇa for one’s own sake alone. Hearers and Solitary Victors do not dwell in the extreme of cyclic existence, but they do dwell in the extreme of peace. This is a bad, or low, type of peace, a low nirvāṇa. What causes Bodhisattvas not to fall into the extreme of peace? One cause is their great compassion that consists of the inability to bear the sufferings of all sentient beings [without doing something about it]. Once a person has a mind that cannot bear the suffering of others, one knows that if one abides in the sphere of cessation, sentient beings will be suffering while one remains there. Similarly, with the altruistic mind of enlightenment, one is seeking highest enlightenment for the sake of others and is willing to give up one’s own welfare, seeking only the welfare of others; thus, this also keeps the Bodhisattva from falling into an extreme peace. Therefore, the internal restrainers of Bodhisattvas on the path of preparation are consciousnesses that keep them from being attached to a state of peace for their sake alone. These keep them from actions that discard others’ welfare and seek only their own welfare.

Restrainer (yongs ’dzin) is an honorific word for virtuous spiritual friends (dge ba’i bshes gnyen), or spiritual guides, who are so called because they cause one to be joined to virtuous actions of body, speech, and mind in accordance with whatever one is able to do and also turn one away from non-virtuous actions; they provide methods for assuming good behavior and discarding bad behavior. This is why spiritual guides are considered to be very kind.

(5) The feature of mode of having conceptions as objects of
abandonment. The conception of true existence is of two varieties—artificial (kun btags) and innate (lhan skyes). The artificial conception of true existence, as well as its seeds, is entirely and forever abandoned by the path of seeing. The artificial conception of true existence has four divisions, and even though artificial conceptions are actually abandoned by the path of seeing, one attains the capacity to suppress their manifest form on the path of preparation. The four artificial conceptions of true existence are:

Two conceptualizations of objects (gzung rtog) as truly existent
1. conceptualizations of afflicted phenomena (kun nas nyon mongs gzung rtog)
2. conceptualizations of pure phenomena (rnam byang gzung rtog)

Two conceptualizations of subjects (’dzin rtog) as truly existent
3. conceptualizations of a conceiver of substantial existence (rdzas ’dzin rtog pa)
4. conceptualizations of a conceiver of imputed existence (btags ’dzin rtog pa).

All four of these are conceptions of true existence. They are also all artificial conceptions of true existence. Therefore, what is a conception of true existence? First, the phenomena that are being conceived to truly exist are those that we see, hear, and so forth with undamaged consciousnesses that are not affected by superficial error—objects about which no one can deny their existence. In this Middle Autonomy system all these phenomena have a common mode of subsistence in that they (a) are posited by the power of appearing to undamaged awarenesses and (b) are established from their own side. Therefore, all of these phenomena, whether they be called internal and external, or produced and nonproduced, are only posited through their appearing to an undamaged awareness. A consciousness that, on the contrary, conceives these phenomena as not just to be posited by way of appearing to the mind, but as existing by way of their own uncommon objective mode of subsistence, is called a conception of true existence.

The realization of the selflessness of phenomena is the realization—first through hearing, then through thinking, and then through meditating—that phenomena are posited only through appearing to an undamaged awareness and do not exist through their own uncommon objective mode of subsistence. The opposite of
being posited through the force of appearing to an undamaged consciousness and not having their own uncommon mode of subsistence is true existence. Whereas there is no true existence, we conceive objects to truly exist, and this is the final reason why we have been cycling in cyclic existence until now and why we have not been able to attain Buddhahood.

Such conceptions of true existence are of two types: artificial and innate. An innate conception of true existence is a case of this misconception that does not depend on reasoning, but which arises of its own accord. This exists in our continuums even when we are sleeping. Artificial conceptions of true existence are cases of strong conceptions of true existence wherein one is thinking “This does truly exist.” Thus, an artificial conception is a conception thinking that true existence is correct in dependence upon hearing teachings about true existence, or in dependence on following a nonvirtuous spiritual guide who teaches that phenomena do truly exist.

Within artificial conceptions of true existence, the mode of misapprehension is the same, but the objects of observation are different; thus, there are conceptions of objects and conceptions of subjects, as listed above. You know that there are objects (yul) and possessors of objects (yul can), which are subjects, but here the word for “object” is “the apprehended” (gzung), and the word for “subject” is “an apprehender” (’dzin). In the first case one is taking as one’s object of observation (dmigs pa) an object that one conceives to be a truly existent object of use. However, in the case of the conception of a truly existent subject one takes a subject, a consciousness, as one’s object of observation and conceives that to be a truly existent user of objects. In the first case one is conceiving of truly existent objects of use, and in the second case one is conceiving of truly existent users of objects.

In the first type of misconception of objects, one is conceiving the true existence of not just any phenomenon, but of afflicted phenomena. These are misconceived to be truly existent objects of use. In the second type of misconception of objects, one takes as object of observation things included within the sphere of pure phenomena and considers them to be truly existent objects of use.

Within the conceptions of subjects, there are (3) the conception that a consciousness conceiving a substantially existent self truly exists, and (4) the conception that a consciousness conceiv-
ing an imputedly existent self truly exists. A consciousness conceiving a person to substantially exist is a wrong consciousness, whereas a consciousness conceiving a person to imputedly exist is a factually concordant or right consciousness. In the first type of misconception of subjects, one conceives the consciousness conceiving a person to substantially exist to be a truly existent user. In the second case one conceives the consciousness conceiving a person to imputedly exist to be a truly existent user.

Thus we have four 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.

1. heat—capacity to overcome the manifest form of the conception of afflicted phenomena as truly existent
2. peak—capacity to overcome the manifest form of the conception of pure phenomena as truly existent
3. forbearance—capacity to overcome the manifest form of the conception of the true existence of a consciousness conceiving a person as substantially existent
4. supreme mundane qualities—capacity to overcome the manifest form of the conception of the true existence of a consciousness conceiving a person as imputedly existent.

Why are there these stages? In terms of our conception of phenomena as truly existent, it is easier to overcome the conception of objects as truly existent than it is to overcome the conception of subjects as truly existent. Within the conception of the true existence of objects, it is easier to overcome the conception of the true existence of afflicted phenomena than to overcome the conception of the true existence of pure phenomena. Similarly, since a consciousness conceiving a person to substantially exist is a wrong consciousness and since a consciousness conceiving the person to imputedly exist is a factually concordant, or right, consciousness, it is easier to overcome the conception of true existence with respect to the first than to the second. Thus, on the four levels of the path of preparation one attains the capacity to overcome the manifest forms of these four conceptions of true existence. This is the fifth feature of the Great Vehicle path of preparation’s superiority over the Lesser Vehicle one—namely, its mode of having conceptions as objects of abandonment.

(6) The feature of divisions of small, medium, and great. With respect to the last feature of superiority, the Great Vehicle heat,
peak, forbearance, and supreme mundane qualities paths of preparation each are divided into small, medium, and great, whereas the Lesser Vehicle versions of these four do not have these further divisions. Earlier there was mention of five features that did not include this sixth. There are some systems that posit five and some that posit all six. Whereas Jam-yang-shay-pa does it by way of six features, Pan-chen Sō-nam-drag-pa says “by either five or six.”

There are other verbal designations for the Great Vehicle path of preparation:

1. Heat is also called “the meditative stabilization of attaining perception of suchness” (snang ba thob pa’i ting nge ’dzin, ālokabhdhasamādhi)
2. Peak is called “meditative stabilization of the increase of the perception of suchness” (snang ba mched pa’i ting nge ’dzin, ālokavṛddhisamādhi)
3. Forbearance is called “meditative stabilization which understands suchness one-sidedly” (de kho na nyid kyi phyogs gcig la zhugs pa’i ting nge ’dzin, tattvārthaikadeśānupra-veśasaṃmādhi)
4. Supreme mundane qualities is called “uninterrupted meditative stabilization” (bar chad med pa’i ting nge ’dzin, ānantaryasaṃmādhi)

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4th Topic

4. Naturally Abiding Lineage, the Support of Great Vehicle Achievings (ཐེག་ཆེན་ཐོབ་པའི་ཐོན་པར་བཞིན་བཟགས་ཤེས་)

To explain the naturally abiding lineage which is the basis of Great Vehicle achieving [Maitreya’s Ornament for the Clear Realizations, I.37-38] says:16

{1.37}
The support of the six qualities of realization,
Antidotes, abandonments,
Finalizations of those,
Wisdom together with empathy,

{1.38}
Uncommonness with learners,
Gradations of others’ welfare,
And operation of wisdom without exertion
Is called lineage.

\[\text{Ornament I.37-38, 3b.1-3b.2}\]

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\(a\) Correcting \textit{zhes} in the 2011 TBRC \textit{bla brang} and the 1995 Mundgod revision of Ngawang Gelek \textit{bla brang} to \textit{shes} in accordance with the \textit{sde dge Ornament} (3b.2) and the 2005 Mundgod (10.14).
With regard to lineage there are three: definition, divisions, and boundaries.

**Definition [of lineage]**

The element of [a Superior’s] attributes that, when purified, is suitable to become enlightenment is the definition of lineage.

The element of [a Superior’s] attributes that, when purified, is suitable to become enlightenment and also acts as the basis for Great Vehicle achieving is the definition of naturally abiding lineage that is the basis for Great Vehicle achieving.

Dan-ma-lo-chö: This is the reality, the emptiness, of the mind that is in the continuum of a person who has not completely abandoned defilements and that is suitable to become a Buddha’s Nature Body. This is the definition of the naturally abiding lineage that is the basis of Great Vehicle practice.

Why is the emptiness of a mind that has still has obstructions called the basis of practice? It is because in dependence on meditating on the emptiness of the mind one advances over the paths of accumulation, preparation, seeing, and meditation. The emptiness of the mind is called the basis of these qualities because through meditating on it these qualities of the path increase.a

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a “Lineage” means the Buddha nature. What is the Buddha nature? It is emptiness. Not the emptiness of any phenomenon, such as that of a cup, but the emptiness of the mind that still has obstructions yet to be removed. By observing the emptiness of one’s own mind and meditating on this one develops greater and greater qualities of mind. Not qualities of emptiness, but qualities of mind. From that viewpoint it is called a lineage because lineage means that which can grow something. If you have the lineage of a monarch, you can turn into a monarch.
Since there are thirteen types of minds as listed above, there are thirteen types of lineages. As there are many types of paths that are the means of practice, the emptiness of those paths or consciousnesses comes to be divided into many types. It is not a question of there being a difference in terms of ease or difficulty in realizing the respective emptiness. There cannot be any divisions at all made in terms of emptiness itself. Emptiness is the main object of meditation of the Great Vehicle, because one passes from a lower ground to a higher within meditative equipoise on emptiness.

**Divisions [of lineage]**

When lineages are divided terminologically, there are two—naturally abiding lineages (*rang bzhin gnas rigs, prakṛtisthām gotram*) and developmental lineage (*rgyas gyur gyi rigs, paripūstām gotram*).

Dan-ma-lo-chö: This is a terminological division because, according to Jam-yang-shay-pa, a developmental lineage is not an actual lineage. Certain other scholars say that the emptiness of Bodhisattvas’ paths is the naturally abiding lineage and that the Bodhisattvas’ paths of accumulation, preparation, seeing, meditation, and Bodhisattvas’ wisdom, method, and so forth are developmental lineages. They say that both of these are Buddha lineages. They are called lineages because they are bases, or sources, of turning into a Buddha. For instance, in the past when a king had a son, that child even from birth was suitable to become a king; he had the lineage of a king. According to Jam-yang-shay-pa, however, the developmental lineage is not an actual lineage. The paths are called developmental lineages because they increase and develop.

Emptiness can grow nothing; it is just an absence of true existence or inherent existence; but meditation on it can produce something. Not meditation on emptiness in general, but on the emptiness of one’s own mind, which, so to speak, turns into the Nature Body of a Buddha. The emptiness of our mind and the emptiness of a Buddha’s mind is the same, but ours is not called a Nature Body. When our mind becomes purified of defilements its emptiness will be called a Nature Body. Thus the emptiness of the mind is imputed with different names as if it gets better and better, but it does not; it is the mind that improves.
higher and higher.

When the naturally abiding lineage that is the basis of Great Vehicle achieving is divided, by way of dependent attributes there are [fourteen] naturally abiding lineages—the thirteen explicitly indicated [in Maitreya’s Ornament for the Clear Realizations] and the support of Great Vehicle path of accumulation.\(^a\)

Dan-ma-lo-chö: Once the naturally abiding lineage is emptiness, it has no difference of subtlety and grossness as one proceeds along the path; consequently the emptiness of the heat path of preparation, the emptiness of the peak path of preparation, the emptiness of the forbearance path of preparation, the emptiness of the supreme mundane qualities path of preparation, the emptiness of the path of seeing, and the emptiness of the path of meditation are all the same. Therefore, the division of lineages is not made in

\(^a\) The next stanza in Maitreya’s Ornament for the Clear Realizations (I.39) says:

[Objection:] Because the element of attributes has no divisions, the lineages are not possibly different.

[Response:] Divisions of those are thoroughly expressed due to differences in the dependent phenomena.

Based on this statement, Tsong-kha-pa in his Extensive Explanation of (Chandrakīrti’s) “Supplement to (Nāgārjuna’s) ‘Treatise on the Middle’”: Illumination of the Thought says, “This indicates that [some] Hearers and Solitary Victors also realize the nature of phenomena,“ and proceeds to explain that here the Ornament—and Āryavimuktisena’s Commentary on the “Twenty-Five Thousand Stanza Perfection of Wisdom Sūtra” and Haribhadra’s Explanation of the “Eight Thousand Stanza Perfection of Wisdom Sūtra”: Illumination of (Maitreya’s) “Ornament for the Clear Realizations”—evidence the view of the Consequence School that some Hearers and Solitary Victors realize the subtle emptiness of the absence of inherent existence. His point is that Maitreya’s Ornament for the Clear Realizations does not just present the view of the Yogic Practice Middle Way School. See Jeffrey Hopkins, Compassion in Tibetan Buddhism (Ithaca, N.Y.: Snow Lion Publications, 1980), 178-181; the portion of the book that is Tsong-kha-pa’s Illumination of the Thought (chapters 1-5) is freely downloadable at: http://uma-tibet.org/edu/gomang/dbu_ma/middle.php.
terms of a difference in emptinesses. However, there are phenomena which are as if attributes of the emptiness that is the nature of the mind and from this viewpoint there are divisions of lineages. Maitreya’s Ornament explicitly indicates thirteen such divisions. To these thirteen, our text adds a fourteenth, the naturally abiding lineage which serves as the basis of a Great Vehicle path of accumulation.

This is because there are the thirteen consisting of those explicitly indicated [in Maitreya’s Ornament for the Clear Realizations]:

1-6. six naturally abiding lineages that are bases of six qualities of realization—(1-4) heat, peak, forbearance, and supreme mundane qualities of the path of preparation, (5) the path of seeing, and (6) the path of meditation

7. naturally abiding lineage that is the basis of antidotal achievings
   Dan-ma-lo-chö: Antidotes are so called because they damage or remove the unfavorable. Since these paths are techniques (thabs) for removing the conception of true existence, they are called antidotes.

8. naturally abiding lineage that is the basis of achievings that are means of abandoning
   Dan-ma-lo-chö: This refers to the emptiness that is the basis of an uninterrupted path, and the next indicates the emptiness that is the basis of a path of release. The achieving that is a means of abandoning (spong ba) is the uninterrupted path that serves as the actual antidote to the conception of true existence, and the emptiness of this uninterrupted path is the naturally abiding lineage that serves as its basis.

9. naturally abiding lineage that is the basis of the paths of release that are the finalizations of those objects of abandonment
   Dan-ma-lo-chö: The previous item referred to the emptiness of that which is the cause of abandoning the conception of true existence. The present one refers to the subsequent state when it has been abandoned (spangs pa). This naturally abiding lineage is the emptiness that is the basis of the path of release that is the state of having gotten rid of the conception of true existence forever. It is a finalization, in the sense that it has been gotten rid of this such that it can never return, like throwing out garlic or onions so that not even the smell remains.

10. naturally abiding lineage that is the basis of wisdom and empathy
    Dan-ma-lo-chö: The pristine wisdom in the continuum of an
eighth ground Bodhisattva is called an achieving of wisdom and empathy. This naturally abiding lineage is the emptiness of that pristine wisdom. At the eighth ground Bodhisattvas have completely gotten rid of any possibility of a manifest conception of true existence. At that time there is no doubt that a mind directed towards one’s own welfare would become manifest. Actually, such a mind does not become manifest even from the first Bodhisattva ground, but on the eighth there is not even a qualm that it might become manifest. That is why the emptiness of the pristine wisdom of an eighth ground Bodhisattva is called the naturally abiding lineage that is the basis of wise and empathetic practice. “Empathetic” here means compassionate.

11. naturally abiding lineage that is the basis of what is unshared with Hearer learners and so forth

Dan-ma-lo-chö: This is the emptiness of the ninth grounder’s pristine wisdom. On the ninth ground Bodhisattvas attain qualities that are not shared with Hearers; they attain the four right knowledges.

12. naturally abiding lineage that is the basis of the gradual effecting of the welfare of others

Dan-ma-lo-chö: The twelfth type of natural lineage refers to the Bodhisattva on the tenth ground who is out of meditative equipoise; it is the emptiness of the wisdom subsequent to meditative equipoise of a tenth ground Bodhisattva. On this ground the Bodhisattva is able to effect the welfare of sentient beings in a manner that is very similar to that of a Buddha. Buddhas can tell the difference between a tenth grounder’s activities and their own, but Hearers, Solitary Victors, and lower Bodhisattvas cannot.

13. naturally abiding lineage that is the basis of the operation of pristine wisdom without exertion

Dan-ma-lo-chö: Just before a tenth grounder’s pristine wisdom turns into that of a Buddha, there is a path known as the uninterrupted path at the end of the continuum; this naturally abiding lineage is the emptiness of the uninterrupted path at the end of the continuum. and a [fourteenth] naturally abiding lineage that is the basis of the path of accumulation.

\[\text{[6b.3]}\]
Boundaries [of lineage]

In general, [naturally abiding lineages of the Great Vehicle that are the bases of Great Vehicle achievings] exist from the Great Vehicle path of accumulation until the end of the continuum [as a sentient being, just prior to Buddhahood], and [the naturally abiding lineages of the Great Vehicle that are the bases of Great Vehicle achievings] explicitly indicated [in Maitreya’s *Ornament for the Clear Realizations*] are from the heat [path of preparation] until the end of the continuum.
གཞན་བཞི་གཞན་ཆོས་ིས་དེ་ཤེས་ཀོན་ཐམས་ཅད་ས་མཐའི་བར་དང་།
དངོས་བཞི་འཕོད་ནས་ཞེན་མཐའི་བར་ཡོད་དོ།

དེ་ཞིབ་དེ་ལ་སངས་རྒྱས་དབང་ཕྲ་བཏྲོད་ཆུབ་མཐོང་མཐོང་མཐོང་བཞི་རྒྱུ་མི་མཐོང་དུ་
ཉེད་དོ།
5th Topic

5. Objects of Observation of Great Vehicle Achievings (ཐེག་ཆེན་ཐུབ་པའི་དམིགས་པ་)

[In Maitreya’s Ornament for the Clear Realizations, I.40-41] the explanation of the objects of observation of Great Vehicle achievings is:\textsuperscript{17}

{I.40}
The objects of observation are all phenomena. Moreover, they are virtues and so forth, Worldly realizations, Those accepted as supramundane,

{I.41}
Contaminated and uncontaminated qualities, Those compounded and uncompounded, Qualities shared with learners, And a Subduer's unshared.

With regard to objects of observation of Great Vehicle achievings there are three: definition, divisions, and whether or not there are boundaries.

\textsuperscript{7a.1}
**Definition [of an object of observation of a Great Vehicle achieving]**

An object to be known by a Great Vehicle achieving is the definition of an object of observation by a Great Vehicle achieving.

Dan-ma-lo-chö: An easy way to understand the topic of object of observation by a Great Vehicle practice, or achievings, is to consider it as the basis for the elimination of superimpositions. For instance, there is a consciousness that realizes sound to be impermanent. That consciousness eliminates the superimposition that sound is permanent. The basis for the removal of the superimposition of permanence by a mind that realizes sound to be impermanent is sound. Impermanent sound is not the basis for the elimination of the superimposition of permanence; sound is the basis. Impermanent sound is to be realized. Indeed, because all objects are bases for superimposition, any object can be an object of observation by a Great Vehicle practice. Thus, an alternative definition could be a basis for the elimination of superimpositions by a Great Vehicle achieving.

**Divisions [of objects of observation of Great Vehicle achievings]**

When divided, there are eleven because there are the eleven consisting of:

1-3. each of the three—virtues, non-virtues, and the neutral

Dan-ma-lo-chö: A virtue is that which issues forth happiness as its fruition. A nonvirtue is that which issues forth suffering as its fruition. The full definitions of virtue and non-virtue are that which abides in the type of issuing forth pleasure as its fruition and that which abides in the type of issuing forth suffering as its fruition. The qualification “abides in the type” (rigs su gnas pa) is made because uncontaminated virtues do not issue forth their own fruition. “Fruition” (rnam smin) here does not just mean fruit ('bras bu); it is a technical term that has three features:

a. its entity is neutral
b. it is included in the [personal] continuum
c. its cause or causes are either contaminated virtues or non-virtues.

The main reason for this type of division into virtues that do and do not have fruictions is that uncontaminated virtues do not yield their fruits as a maturation in form—that is, as bodies and so forth—whereas contaminated virtues do. For instance, the pristine wisdoms of meditative equipoise (mnyam bzhag ye shes) of a Superior serve as causes of a pristine wisdom body of attributes (ye shes chos sku) and so forth, but not of forms and so forth.

The neutral refers to any phenomenon that is neither a virtue nor a non-virtue; thus it could be any other phenomenon, even an uncompounded phenomenon such as uncompounded space or a compounded phenomenon such as a table.

4. the aggregates of worldly common beings
   Dan-ma-lo-chö: These are five aggregates of beings who have not attained a Superior path, that is, who have not attained a path of seeing.

5. the [four] supramundane uncontaminated concentrations in the continuum of Superiors

6. the [five] contaminated appropriated aggregates
   Dan-ma-lo-chö: “Contaminated” here refers to the fact that these particular aggregates are produced by the power of contaminated actions and afflictions and are included within cyclic existence. They are called “appropriated aggregates” because they are appropriated through the power of contaminated actions and afflictions.

7. the uncontaminated [four] mindful establishments, and so forth, which are antidotes to the view of self
   Dan-ma-lo-chö: These are mindful establishments only in the continuum of a Superior.

8. true paths produced by causes not included within the three realms [desire, form and Formless Realms]
   Dan-ma-lo-chö: This refers to true paths directly realizing selflessness.

9. true cessations not compounded by causes and conditions

10. concentrations that are shared qualities existing in the continuums of all three Superiors [Hearer, Solitary Victor, and Bodhisattva Superiors]

11. the ten unshared powers that exist only in Buddhas
Whether or not there are boundaries [of objects of observation of Great Vehicle achievings]

Because all phenomena are necessarily objects of observation by Great Vehicle achievings, they have no boundaries.

Dan-ma-lo-chö: Once objects of observation by Great Vehicle practice pervade or apply to all phenomena, this topic cannot have any boundaries.
6th Topic

6. Objects of Intent of Great Vehicle Achievings (ཐེག་ཆེན་ȭབ་པའི་ཆེད་ȭ་ȭ་བ་)

To explain the objects of intent of Great Vehicles achievings one stanza occurs [in Maitreya’s Ornament for the Clear Realizations, I.42]:

The objects of intent of [Bodhisattvas] self-arisen
By way of three greatnesses are to be known as the three—
The mind that [makes a person endowed with it]
The supreme of sentient beings, abandonment, and realization.

With regard to objects of intent of Great Vehicle achievings there are three: definition, divisions, and boundaries.

Dan-ma-lo-chö: “Object of intent” means that for the sake of which one engages in practice, the reason why one enters into practice. One engages in Great Vehicle practice in order to attain complete abandonment (spangs pa mthar thug), complete realization (rtogs pa mthar thug), as well as complete qualities (mthar thug gi yon tan), and hence “objects of intent,” are identified as:

1. great mind. This is the great compassion, mind-generation, and so forth in the continuum of a Buddha. These are final qualities that are posited as factors of method (thabs kyi char
The objects of intent of a Great Vehicle achieving are final qualities of a Buddha (yon tan mthar thug), final objects of attainment (thob bya mthar thug), the completion of method.

1. **Great Abandonment**, which is the complete abandonment of obstructions in the continuum of a Buddha.
2. **Great Realization**, which is the wisdom realizing emptiness in the continuum of a Buddha. This is the final quality included within the factor of wisdom (shes rab kyis bsdus pa'i yon tan mthar thug).

### Definition [of an object of intent of a Great Vehicle achieving]

A final object of attainment for which a Bodhisattva engages in achieving is the definition of an object of intent of a Great Vehicle achieving.

### Divisions [of objects of intent of Great Vehicle achieving]

When divided, there are three:

1. **Great Mind**
2. **Great Abandonment**
3. **Great Realization**

Dan-ma-lo-chö: Great mind is so named because the main of these factors are included within method, the altruistic mind of enlightenment being the chief method. Great abandonment is the
nonabiding nirvāṇa because this is a state of having abandoned all of the afflictive obstructions and the obstructions to omniscience. Great realization is an exalted knower in the continuum of Buddha that realizes the selflessness of persons and the emptiness of true existence with respect to all phenomena.

**Boundaries [of objects of intent of Great Vehicle achievings]**

[Objects of intent of Great Vehicle achievings] exist only on the Buddha ground.

གུས་པ་ནི། ས་མཚམས་སངས་Ȅས་ཀྱི་ས་ཁོ་ནར་ཡོད་དོ།
7th Topic

7. Achievings through Armor (ཉོ་བོ་)

To explain achieving through armor [Maitreya’s Ornament for the Clear Realizations, I.43] says:19

\[\text{I.43}\]
Achieving through armor is explained exactly
By including individually in six aspects
Giving and so forth by way of
Six divisions of six.

\[\text{7b.2}\]

Dan-ma-lo-chö: Because the next two sections are concerned Great Vehicle achievings, this section begins not with a definition of an achieving through armor but with a definition of a Great Vehicle achieving.

Definition [of a Great Vehicle achieving]

An activity of achieving the two aims for the sake of unsurpassed enlightenment in dependence on a Great Vehicle mind-generation is the definition of a Great Vehicle achieving.

Dan-ma-lo-chö: Saying that this achieving arises in dependence
on a Great Vehicle mind-generation indicates that the altruistic mind of enlightenment is its root. “Unsurpassed” means that there is none higher; this activity is for the sake of attaining an enlightenment with respect to which there is none higher.

The “two aims” refers to the body of attributes, which is the fulfillment of one’s own welfare, and the form body which is the fulfillment of others’ welfare. Activities involved in achieving these are called Great Vehicle achievings, or practices.

**Divisions [of Great Vehicle achievings]**

When divided, there are four—achieving through armor, achieving through engagement, achieving through the collections, and definitely issuative achieving.

1. གོ་ཐབ།
2. འཐག་ཐབ།
3. ཁང་ཐབ།
4. སྣན་ཐུབ་ང་ཐབ་པ་

Dan-ma-lo-chö: In the world when one engages in war in order to achieve a goal, one has to pass through various states. First, one has to put on tough armor. Similarly, in religious practice there is an achieving through armor, the seventh topic. Then one must enter into battle, throwing weapons and so forth. That is the achieving through engagement, the eighth topic. It is not sufficient to have only a few soldiers to help you, you need a whole army, a collection of soldiers, and similarly because Bodhisattvas must amass the collections of merit and wisdom in order to attain Buddhahood, Maitreya next speaks of achieving through collections, the ninth topic.

When one has done this well, one is able to defeat the enemy. If a Bodhisattva initially practices the achieving through armor, then practices the achieving through engagement, then achieving through collections, then in dependence on these three the wisdom of a Buddha which realizes all aspects will definitely arise, or
emerge. Thus, definitely issuative achieving is placed last. What one is achieving here is not, as the terminology might suggest, armor, engagement, and collections. One is achieving Buddhahood by way of these practices.\textsuperscript{a}

With regard to achieving through armor there are three: definition, divisions, and boundaries.

\textit{Definition [of an achieving through armor]}

A Bodhisattva’s yoga that is conjoined with the wisdom of how to practice all six perfections completely within each of the six perfections is the definition of an achieving through armor.

Dan-ma-lo-chö: This wisdom need not be manifest; it is sufficient if the Bodhisattva’s yogic consciousness is conjoined with the force of the wisdom of how to practice all six within each of the six.

How does one practice the six perfections within all of them? With respect to giving, one practices the giving of giving, the ethics of giving, the patience of giving, the effort of giving, the meditative stabilization of giving, and the wisdom of giving. The giving of giving is a pure form of giving that is without diminishment. To practice the ethics of giving means to restrain from bad behavior when engaging in giving; for example, one would not view the recipient of one’s gift as lowly. Because this is a case of restraining ill behavior, it is called ethics, and because it is involved in

\textsuperscript{a} The first could be translated as achieving by way of putting on armor; the second and third as achieving by way of engagement and achieving by way of collections. Achieving through engagement refers to the practices that one undertakes in order to achieve Buddhahood; it is so called because one achieves Buddhahood by way of engaging in practices. And the third is so named because one achieves the final attainment, the omniscient consciousness of a Buddha, by way of many collections, the collections of wisdom, of merit, and so forth.
giving, it is called the ethics of giving. The patience of giving is
the ability to give an article that one prizes highly without any
sense of fear or doubt. Bodhisattvas who have attained the grounds
can give away even their own bodies; because they do so without
fear, this activity is a patience of giving. The effort of giving is a
case of being enthusiastic in giving; if someone requests some-
thing, you do not have a sense of “Oh, I should give it; it would
be unsuitable if I did not” but instead feel an enthusiasm to give.
One would not be giving just for the sake of attaining fame one-
self. The concentration of giving is a case of giving in which the
mind does not wander. One gives very carefully with an altruistic
attitude and is conscientious in one’s action. The wisdom of giv-
ing is a giving conjoined with wisdom realizing that the three
spheres of giver, giving, and object given or recipient do not truly
exist.

This format should be applied similarly to the other perfec-
tions. For example, the giving of ethics would be a case of turning
away from ill deeds a person who is habituated to such deeds by
convincing him or her that such activities are not helpful to
him/her and would not help in the future and so on. If you under-
stand how the six are applied with respect to giving, you can apply
to this to ethics and so forth, and extend it to the thirty-six.

This [achieving through armor] and a Bodhisattva path are equivalent.

Dan-ma-lo-chö: All Bodhisattva paths are achievings through ar-
mor. It might seem strange that any Bodhisattva path would fulfill
the definition of achieving through armor because, for instance,
dull Bodhisattvas on the path of accumulation have not realized
emptiness and, therefore, how could the compassion in their con-
tinuum—which is a Bodhisattva path—be a Bodhisattva’s yoga
conjoined with the wisdom of how to practice all six perfections
within each of the six perfections? Indeed, dull Bodhisattvas do
not have the wisdom realizing emptiness at this point, but they
would have a practice of the wisdom realizing emptiness; thus,
their compassion—though it could not be such a wisdom—would
be conjoined with the force of a [rough] understanding of empti-
ness.
Divisions [of achievings through armor]

When divided, there are six—achieving through the armor of giving, ethics, patience, effort, concentration, and wisdom. When they are divided extensively, each has six, making thirty-six, because there are the six—ranging from achieving through the armor of the giving of giving on through achieving through the armor of the wisdom of giving—and likewise also for the other [perfections, that is, six for ethics, six for patience, six for effort, six for concentration, six for wisdom].

Boundaries [of achievings through armor]

[Achievings through armor] exist from the Bodhisattva path of accumulation until the end of the continuum [as a sentient being, just prior to Buddhahood].
8th Topic

8. Achievings through Engagement (བོད་པ་འིག་ཤིབ་བཤད་པར་།)

To explain achieving through engagement [Maitreya’s Ornament for the Clear Realizations, I.44-45] says:20

{I.44}
Achieving through engagement in the modes
Of the concentrations and formlessness [absorptions], giving and so forth,
Paths, love and so forth,
That endowed with unapprehendability,

{I.45}
Thorough purity of the three spheres,
Objects of intent, the six clairvoyances,
And an exalted-knower-of-all-aspects
Is to be known as ascending in the Great Vehicle.

With regard to achievings through engagement there are three: definition,

a Correcting ‘dzog in the 2011 TBRC bla brang and the 1995 Mundgod revision of Ngawang Gelek bla brang (7b.6) and ’dzig (14.7) in the 2005 Mundgod and ’dzogs in the sde dge Ornament (3b.6) to ’dzeg in accordance with Ngag-wang-pal-dan’s Meaning of the Words (23a.2), and also the co ne, 3b.7.
b See the previous footnote.
Divisions, and boundaries.

Definition of an achieving through engagement

An activity engaging in any Great Vehicle causes and effects from the approach mainly of states arisen from meditation is the definition of an achieving through engagement.

Divisions of achieveings through engagement

When divided, there are nine because there are the nine:

1. the achieving through engagement that engages in the concentrations and formless [absorptions motivated by the precious] mind of enlightenment
   Dan-ma-lo-chö: This means to engage in the actual concentrations and formless absorptions, these being four concentrations and four formless absorptions.

2. the achieving through engagement that engages in the six perfections

3. the achieving through engagement that engages in the Superior paths [of seeing and meditation of the Great Vehicle]

4. the achieving through engagement that engages in the four immeasurables [of love, compassion, joy, and equanimity]
   Dan-ma-lo-chö: There are four possibilities between great compassion and immeasurable compassion. In order to generate an immeasurable compassion in one’s mental continuum it is necessary to achieve an actual concentration. The immeasurable compassion in the continuums of a Hearer or Solitary Victor Superior is an immeasurable compassion but is not a great compassion. The great compassion in the continuum of a Bodhisattva on the lesser path of accumulation—this being a Bodhisattva who has not attained an actual concentration—is a great compassion that is not an immeasurable compassion. A great compassion in the continuum of a Bodhisattva Superior is both a great compassion and an immeasurable compassion; such a compassion is necessarily an
immeasurable compassion because there is no case of the degeneration of a Bodhisattva’s attainment of an actual concentration. A pot or a pillar is neither great compassion nor immeasurable compassion.

In brief, love is the wish to establish other sentient beings in happiness. Compassion is a wish to free other sentient beings from suffering. Joy is to take delight in other sentient beings’ possessing happiness. Equanimity is to abide without bias—without becoming desirous toward those who have helped you or your friend or without having hatred toward those who have harmed you or your friend.

An immeasurable compassion occurs for one who has attained an actual concentration and observes an immeasurable number of beings within the wish that they be free from suffering. Such empathy is called an immeasurable compassion. Because one is here observing a limitless number of sentient beings, immeasurable merit is accumulated. That is why such compassion is called immeasurable.

5. the achieving through engagement that engages what is endowed with nonapprehendability
   Dan-ma-lo-chö: All phenomena are without true existence; therefore, all phenomena are unapprehendable as being truly existent.

6. the achieving through engagement that engages in the thorough purity of the three spheres [of agent, object, and activity]
   Dan-ma-lo-chö: The agent here is the meditator, the object is that which is being meditated upon, and the activity is meditation. This means to engage in meditation without manifesting the conception of true existence with regard to meditator, meditated, and meditating.

7. the achieving through engagement that engages in [practicing the paths for the sake of] the objects of intent [great mind, great abandonment, and great realization]

8. the achieving through engagement that engages in [generating] the [six] clairvoyances

9. the achieving through engagement that engages in [meditation mainly for the sake of attaining] an exalted-knower-of-all-aspects

1. གཉིས་པ་ནི།  དེ་ན་དགུ་ཡོད་དེ།
Boundaries of achievings through engagement

[Achievings through engagement] exist from the heat level of [the path of preparation within the levels of] engagement through belief until the end of the continuum [as a sentient being, just prior to Buddhahood].

Dan-ma-lo-chö: The levels of engagement through belief are the paths of accumulation and preparation; at those times one is still a common being. These are called engagements through belief because one is not realizing emptiness directly but by way of belief.
9th Topic

9. Achievings through Collections (ཚǑགས་ȍབ་)

[Maitreya’s Ornament for the Clear Realizations, I.46-47] says:21

{I.46}
Empathy, giving and so forth six,
Calm abiding, special insight,
The path of union [of calm abiding and special insight],
Skill in means,

{I.47}
Pristine wisdom, merit,
Paths, retentions, the ten grounds,a
And antidotes are to be known as being
The stages of achieving through collections.

[Ornament I.46-47, 3b.6-3b.7]

{I.46}
རཾ་བཤེད་པ་ནི། བཞེན་ལ་སོགས་པ་ཞི། དགུ་པ་ཚǑགས་ཞུན་དང་།
པར་བཞི་གནས་མཐོང་བཅས་པ་དང་། དང་པོ་འེལ་བའི་ལམ་ཞིའ་།
ཐབས་ལ་མཁས་པ་གང་ཡིན་དང་།

{I.47}

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a The ten grounds of Bodhisattvas are:
1. very joyful (rab tu dga’ ba, pramuditā)
2. stainless (dri ma med pa, vimalā)
3. luminous (’od byed pa, prabhākarī)
4. radiant (’od ’phro ba, arciṣmatī)
5. difficult to overcome (sbyang dka’ ba, sudurjayā)
6. manifest (mngon du gyur ba, abhimukhī)
7. gone afar (ring du song ba, dūrāngama)
8. immovable (mi g.yo ba, acalā)
9. good intelligence (legs pa’i blo gros, sādhumatī)
10. cloud of doctrine (chos kyi sprin rnams, dharmamegha).
With regard to achievings through collections there are three: definition, divisions, and boundaries.

Definition [of an achieving through collections]

An activity that abides in a type directly issuing forth a great enlightenment as its own fruit is the definition of an achieving through collections.

Divisions [of achievings through collections]

When divided, there are seventeen because there are [seventeen] ranging over:

1. [achieving through] the collection of great compassion
   
   Dan-ma-lo-chö: Great compassion is an empathetic consciousness that, within observing all sentient beings, wishes for them to be free from suffering. The difference between immeasurable compassion and great compassion lies in their objects of observation. Indeed, you could not number the sentient beings that are being observed by immeasurable compassion, but it is not an observation of all sentient beings as it is in great compassion. Hearers and

\[\text{x}\]

\[\text{a}\] dpe bsdur ma (8.3), Peking (8a.8), Haribhadra’s Clear Meaning (91a.5), and cone (3b.8) read gzungs; snar thang (5a.3) reads gzung. Among the editions of Āryavimuktisena’s commentary, only the sde dge (68b.7) reads gzugs, while cone (73a.3), snar thang (72b.5), Peking (79a.1), and dpe bsdur ma (159.3) read gzungs. Āryavimuktisena’s commentary (dpe bsdur ma. 637.15) reads lam dang sa bcu gang yin dang //.

\[\text{b}\] There is a final great enlightenment, which is Buddhahood, and temporary great enlightenments (gnas skabs kyi byang chen), the first of which occurs at the start of the path of seeing; thus, the level of the path of preparation called the great supreme mundane qualities is the first direct issuer forth of a great enlightenment and marks the initial boundary of an achieving through collections.
Solitary Victors are indeed not nasty people; they have removed harmful thoughts from their continuums, but they only have immeasurable compassion. This is because they do not have compassion for each and every sentient being, specifically for extremely nasty ones with regard to whom they feel, “I could never help such an intractable person.” If one feels that way toward any sentient being, one does not have great compassion.

2. [achieving through] the collection of giving
   Dan-ma-lo-chö: Giving itself is a collection; the word “collection” here means “many” and indicates that there are many varieties of giving.

3. [achieving through] the collection of ethics
4. [achieving through] the collection of patience
5. [achieving through] the collection of effort
6. [achieving through] the collection of concentration
7. [achieving through] the collection of wisdom
8. [achieving through] the collection of calm abiding
   Dan-ma-lo-chö: A meditative stabilization that spontaneously and without exertion engages in its own object of observation by way of being conjoined with pliancy is the definition of calm abiding.

9. [achieving through] the collection of special insight
   Dan-ma-lo-chö: Special insight is a thorough discrimination of phenomena conjoined with pliancy and induced by the power of having analyzed from within calm abiding.

10. [achieving through] the collection of a union of those [that is, calm abiding and special insight]
11. [achieving through] the collection of skill in means
12. [achieving through] the collection of pristine wisdom
13. [achieving through] the collection of merit
14. [achieving through] the collection of the [Great Vehicle] paths [of seeing and meditation]
15. [achieving through] the collection of retentions
   Dan-ma-lo-chö: A retention (gzung, dhāraṇī) here is a consciousness, specifically either mindfulness or wisdom that is able to hold scriptural words and meanings without forgetting them for an eon (gzung rab kyi tshig don bskal pa’i bar du mi brjed par ’dzin nus pa’i dran pa dang shes rab gang rung). This is different from the mantras that are called dhāraṇī although such mantras are often done for this purpose. Here a dhāraṇī is a consciousness, either mindfulness or wisdom.
16. [achieving through] the collection of the [ten] grounds  
17. [achieving through] the collection of antidotes.

Boundaries [of achievings through collections]

Although mere collections exist from the ground of a beginner [namely, a
Bodhisattva on the small path of accumulation, the collections] explicitly indicated here [in Maitreya’s *Ornament for the Clear Realizations*] exist from the great supreme mundane qualities [level of the path of preparation] until the end of the continuum [as a sentient being, just prior to Buddhahood]. This is because the lowest point of the first fifteen exists on the great supreme mundane qualities [level of the path of preparation] and the collections of grounds and antidotes exist on the ten grounds.

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a  The 2001 Kan su’u (101.3) incorrectly reads *lam.*

b  The 2001 Kan su’u (101.3) incorrectly reads *bo.*
10th Topic

10. Definitely Issuative Achievings (ངེས་འཏེང་་ཞབ་པ་)

To indicate definitely issuative achievings [Maitreya’s Ornament for the Clear Realizations, I.72-73] says:22

{I.72}
These having the nature of eight aspects
Of definite issuance having as objects—
Objects of intent, equality,
The welfare of sentient beings, nonstriving,

{I.73}
Definite issuance passed beyond extremes,
Definite issuance having the character of attainment,
Exalted-knower-of-all-aspects, and path—
Are to be known as “definitely issuative achievings.”

With regard to definitely issuative achievings there are three: definition, divisions, and boundaries.
Definition [of a definitely issuative achieving]

A Bodhisattva’s yoga on a pure ground that indubitably will definitely issue forth an exalted-knower-of-all-aspects is the definition of a definitely issuative achieving.

Dan-ma-lo-chö: This is a practice that will itself definitely, unquestionably, issue forth the great enlightenment; there can be no obstacles, no interruptions.

Divisions [of definitely issuative achievings]

When divided, there are eight because there are the eight:

1. definitely issuative [achieving] for the sake of the three objects of intent
2. [definitely issuative achieving] of equality
3. [definitely issuative achieving] of the welfare of sentient beings
4. [definitely issuative achieving] of spontaneity
   Dan-ma-lo-chö: Spontaneity refers to the achieving itself; it is an achieving that involves spontaneity without striving.
5. [definitely issuative achieving] of passing beyond extremes
6. [definitely issuative achieving] of the character of attainment
7. definitely issuative achieving into an exalted-knower-of-all-aspects
8. definitely issuative achieving of the path.

a Correcting 'byid in the 1995 Mundgod revision of Ngawang Gelek bla brang (8b.4) to 'byin in accordance with the 2011 TBRC bla brang (8b.4), the 1973 Ngawang Gelek (8b.4), and the 2005 Mundgod (16.5).
Boundaries [of definitely issuative achievings]

Definitely issuative achievings exist on the three pure grounds.

Dan-ma-lo-chö: The pure grounds are the eighth, ninth, and tenth grounds. They are called pure because they are pure of the manifest conception of true existence. Because it has been completely overcome, there is no opportunity at all for a manifest form of the conception of true existence to occur.

The ten phenomena characterizing an exalted-knower-of-all-aspects have been explained.

Dan-ma-lo-chö: These ten phenomena characterize an exalted-knower-of-all-aspects by way of being its objects. Through these explicit explanations of the ten phenomena of mind-generation and so forth you can implicitly understand the final exalted knower that knows these directly.

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a The 1999 Tōyō Bunko CD-ROM reads kho nar (9a.1) for na. See Tōyō Bunko, "Tibetan texts of don bdun bcu of 'jam dbyangs bzhad pa and rigs lam 'phrul gyi lde mig of dkon mehoch bstane pa'i sgron me," in the Toyo Bunko Database CD Release II (Tokyo, Japan: Tōyō Bunko, 1999), CD-ROM.
Chapter II. Explaining the eleven phenomena characterizing knowers of paths

To indicate the eleven phenomena characterizing knowers of paths [Maitreya’s Ornament for the Clear Realizations, I.7-9] says:

{I.7}  
Making lusterless and so forth;  
Paths of learners and the rhinoceri;  
[Great Vehicle] paths of seeing greatly beneficial  
By way of qualities in this and other [lives];

{I.8}  
Paths of meditation—function, taking to mind belief,  
Praise-extolling-lauding,  
Dedication, admiration,  
Achieving the unsurpassed,

{I.9}  
And completely pure:  
A knower of paths  
Of the wise Bodhisattvas  
Is described as such.

[Ornament I.7-9, 2a.3-2a.5]

{I.7}  
[ornament.1.7.9.2a.3-2a.5]

{I.8}  
[ornament.1.7.9.2a.3-2a.5]

a Since Bodhisattvas must take care of all three types of beings—Hearers, Solitary Victors, and Bodhisattvas—they must know their paths, and to do this they must have a consciousness that knows their paths. That consciousness is called a knower of paths.
There are eleven phenomena characterizing a knower of paths because there are the eleven:

1. limbs of knowers of paths (lam shes kyi yan lag, mārgajñatāṅgāni)
2. knowers of paths that know learner Hearer paths (slob ma nyan thos kyi lam shes pa'i lam shes, śrāvakamārgajñānamayī mārgajñatā)
3. knowers of paths that know Rhinoceros Solitary Victor paths (bse ru rang rgyal gyi lam shes pa'i lam shes, prateyajināmārgajñānamayī mārgajñatā)
4. Great Vehicle paths of seeing, greatly beneficial in this and future lives (‘di phyir phan yon che ba’i theg chen mthong lam, mahānuśaṃso mahāyāṇadarśanamārgaṃ)
5. functions of a [Great Vehicle] path of meditation (sgom lam gyi byed pa, bhāvānāmārgasya kārttaraṃ)
6. [Great Vehicle] paths of meditation of belief (mos pa’i sgom lam, adhimuktalaṃkṣaṇo bhāvānāmārgaṃ)
7. praise, extolling, and lauding of the benefits of that [Great Vehicle] path of meditation of belief (de’i phan yon bstod bkur bṣnags gsum, stutistomapraṃsāḥ)
8. [Great Vehicle] paths of meditation of dedication (bṣngra ba sgom lam, pariṇāmānālakṣaṇo bhāvānāmārgaṃ)
9. [Great Vehicle] paths of meditation of admiration (rjes su yi rang sgom lam, anumodalaṃkṣaṇo bhāvānāmārgaṃ)
10. [Great Vehicle] paths of meditation of achieving (sgrub pa sgom lam, abhinirhārasvabhāvo bhāvānāmārgaṃ)

In the citations of the Tibetan and Sanskrit that follow, the Tibetan accords with Jam-yang-shay-pa’s text, whereas the Sanskrit follows Obermiller, Analysis of the Abhisamayālaṃkāra; hence, the discrepancies.
3. བོད་ལམ་[9a.3]ཤེ་བོད་ལམ་ཨོར་ཞིག་པའི་ལམ་ཤེས་དང་།
4. དེ་ཤེས་དང་ལམ་པའི་ཤེས་ཆེ་བོད་ལམ་དང་།
5. གཞེན་པོ་ཤེས་དང་།
6. དེ་ཤེས་དང་།
7. བཟང་ལམ་འཇིག་པའི་ལེགས་དང་།
8. བཟང་ལམ་དང་།
9. རྡོ་རྗེ་མོ་ས་ཀྱི་ལམ་དང་།
10. རྡོ་རྗེ་མོ་ས་ཀྱི་ལམ་དང་།
11. རྡོ་རྗེ་མོ་ས་ཀྱི་ལམ་

ངོ་བོད་ལམ་ཨོར་ཞིག་པའི་ཤིང་།
11th Topic

1. Limbs of Knowers of Paths (ལམ་ཤེས་ཀྱི་ཡན་ལག་)

To indicate limbs of knowers of paths [Maitreya’s Ornament for the Clear Realizations, II.1] says:24

{II.1}
With light making gods lusterless
In order to make them suitable,
Limited places, pervasion,

With regard to limbs of knowers of paths there are three: definition, divisions, and boundaries.

Definition [of a limb of a knower of paths]
A quality that serves as a factor bringing a knower of paths to completion is the definition of a limb of a knower of paths.

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^a The 2005 Mundgod (17.10) misreads ba.
Dan-ma-lo-chö: These factors are included within the causes, entity, or fruits of a knower of paths. There are limbs of knowers of paths before entering the path, but they do not exist prior to the generation of great compassion.

**A quality in a Bodhisattva’s continuum that serves as a factor bringing a knower of paths to completion** is the definition of a limb of a knower of paths that is explicitly indicated here on this occasion [in Maitreya’s *Ornament for the Clear Realizations*].

Dan-ma-lo-chö: A limb of a knower of paths can serve as a factor for a knower of paths that has not been generated to be generated, for one that has been generated to remain, or for one that has been generated to increase high to higher. What distinguishes this definition from the previous one and causes it to be specified as indicated explicitly in Maitreya’s text is the inclusion of the phrase “in a Bodhisattva’s continuum.”

**Divisions [of limbs of knowers of paths]**

There are five limbs of knowers of paths because there are the five consisting of:

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a The first point that Maitreya discusses about knowers of paths are the limbs of a knower of paths. Such limbs are not necessarily knowers of paths, but they have something to do with knowers of paths. If you reflect on points that are related to knowers of paths, you will come to know about knowers of paths. Two and one half of these limbs have to do with the causes of a knower of paths; the other half of the third one—the natural lineage—has to do with its entity itself. The last two have to do with the effects of a knower of paths. By reflecting on the causes, entity, and effects of a knower of paths, you will understand about a knower of paths. These causes, entity, and effects are called limbs. Thus, whatever is a limb of a knower of paths is not necessarily a knower of paths. Dan-ma-lo-chö called them factors fulfilling the knower of paths.

Among the factors involved in producing a knower of paths is the first limb which is to get rid of pride, a hindrance to its generation. The second limb, generation of an altruistic intention to become enlightened, is a cooperative condition.
1. separating the support from the hindrance of manifest pride

Dan-ma-lo-chö: “Support” refers to a person who could generate a knower of paths, and here refers primarily to gods of the Desire and Form Realms. “Hindrance” means “obstacle,” specifically an obstacle to generating a knower of paths, and that obstacle is manifest pride. Maitreya’s Ornament for the Clear Realizations above says, “with light making the gods lusterless in order to make them suitable.” This is a reference to a passage from the Eight Thousand Stanza Perfection of Wisdom Sūtra, which says at the beginning of the section on Knowers of Paths, “When the Ones-Gone-Thus emit their natural light, the light of the gods, which is produced from the ripening of their karma, is overwhelmed by its magnificence.”

The light of the Buddhas is a natural light due to having brought to completion the two accumulations of merit and wisdom, whereas the light of the gods is due to the ripening of past karma. Because the gods usually emit a great radiance, they become very proud. However, when the gods arrive in the presence of the more powerful radiance of a One-Gone-Thus, their light is not seen at all. It is like the way we see the light of fireflies at night, but during the day do not. That is the meaning of “lusterless”—their light is no longer manifest, no longer seen. And this causes the pride of the gods to be undermined.

How does this relate to being a limb of a knower of paths? This passage is cited in the Perfection of Wisdom Sūtra at the point of beginning the discussion of knowers of paths. If one has manifest pride, then it is not possible to generate a knower of paths in one’s mental continuum. If someone is completely full of themselves and how great they are, then even if you teach them about knowers of paths, it will not help them. Their pride prevents this. Hence, a Buddha helps these gods by overcoming their pride so that they become suitable vessels for being taught this and can then generate a knower of paths.

Therefore, from among causes, entity, and fruit, this limb is posited from the viewpoint of cause. Thus, all limbs of knowers of paths are not knowers of paths.

2. cooperative condition, an [altruistic] mind-generation

Dan-ma-lo-chö: For instance, in making a golden pot, gold is the substantial cause (nyer len, upādāna) and the hands and the hammer of the goldsmith are cooperative conditions (lhan cig byed rkyen, sahakāripatya). An altruistic mind-generation acts as a
cooperative condition for the generation of a knower of paths in one’s continuum.

3. cause, the pervasion [of all sentient beings] by [the Buddha] lineage

Dan-ma-lo-chö: The Buddha lineage is the naturally abiding lineage and the developmental lineage.\(^a\) What is being established here is that all sentient beings are capable of becoming Buddhas. All sentient beings are suitable to become Buddhas because the Buddha lineage exists in the continuums of all. Why does it follow that because the Buddha lineage exists in all sentient beings’ continuums they are necessarily all able to become Buddhas? The fact that this lineage exists in all beings means that the minds of all sentient beings are empty of true existence; therefore, any consciousness that conceives the mind or any other phenomenon to truly exist is a wrong consciousness (log shes), erroneously misconceiving what does not accord with the mode of subsistence. Therefore, the conception of true existence itself and the afflictions induced by that conception do not dwell within the very entity, or nature, of the mind itself. Since these are twisted consciousnesses involved in perverse modes of misconception, they can gradually be overcome by delineating what the mode of subsistence of phenomena actually is.

Hence, based on the fact that the Buddha lineage exists in the minds of all sentient beings, one can prove that all sentient beings are suitable to become enlightened. All sentient beings have the naturally abiding lineage, which is the mind’s emptiness of true existence, and they have the developmental lineage, which is the clear light nature of the mind.

The first point is that the Buddha lineage exists in all sentient beings and the second is that the defilements that exist in sentient beings’ continuums—the conceptions of true existence and all the afflictions induced by it—are suitable to be separated from the mind. Based on these two reasons, it can be proved that all beings are suitable to become Buddhas.

\(^a\) The naturally abiding lineage is the emptiness of the mind accompanied by defilement. This emptiness will become a Buddha’s Nature Body when one achieves Buddhahood, that is, when the mind becomes free of defilements. The emptiness of the mind exists in all sentient beings, and it is from that point of view that the third limb indicates the final entity of a knower of paths. The mind that is becoming free of defilement is the developmental lineage; this becomes a compounded Buddha body; therefore, it is that which is suitable to turn into a Form Body.
In the Hearer schools of tenets three final vehicles are asserted, but in the Middle system only one final vehicle is asserted. Hearer schools assert three final vehicles because they hold that some sentient beings become Foe Destroyers who at death pass into a nirvāṇa without remainder, a state in which nothing is done and from which there is no advancement. This is not asserted in the Middle systems because they maintain that the Buddhas rouse Foe Destroyers who have passed into a remainderless nirvāṇa by snapping their fingers and saying to them, “Rise from the meditative equipoise. You have only abandoned a portion of defects, not all of them, and you have not attained all beneficial attributes. Therefore, you should generate the altruistic mind of enlightenment, enter into the Great Vehicle, and make effort to attain the state of Buddhahood.” Due to this exhortation they enter into the Great Vehicle. Thus, there is no sentient being who will not eventually become a Buddha. Consequently, there is in fact only one final vehicle.

4. the nature of not discarding cyclic existence
   Dan-ma-lo-chö: A knower of paths brings about the purposes of sentient beings, and this not discarding of cyclic existence arises in dependence upon a knower of paths. Bodhisattvas take birth in cyclic existence for the sake of helping sentient beings through the power of compassion and prayer petitions, and it is included with the fruits, or effects, of a knower of paths because it is only upon becoming a Bodhisattva Superior that one can take rebirth in cyclic existence through the force of great compassion. From their own viewpoint, Bodhisattvas do not have to take rebirth in cyclic existence, and taking rebirth there would not please them, since they see nothing good about it. However, due to the power of great compassion they are unable to bear the suffering of sentient beings within cyclic existence and so they make the prayer petition, “May I be reborn in cyclic existence along with those sentient beings,” and take rebirth there. This is the nature of not discarding cyclic existence.

5. the function of gathering others into one’s circle and so forth
   Dan-ma-lo-chö: This means, for instance, a Bodhisattva’s taking rebirth as a Universal Monarch, having many consorts and many children and then causing those children to help the Buddha’s teaching and so forth. The Bodhisattva here is intentionally seeking a contamination [the desire involved in copulation] for the sake of having children, which is included within the Desire
Realm, but he turns this activity into a limb of the achievement of others’ welfare. Such arises in dependence upon a knower of paths; thus, it is a limb of a knower of paths included within the fruits, or effects, of a knower of paths.

Boundaries [of limbs of knowers of paths]

[Limbs of knowers of paths] exist from before entering the path through the Buddha ground.

Dan-ma-lo-chö: As already mentioned, the bottom line of “before entering the path” is the point of generating great compassion.

The limbs of knowers of paths that are explicitly indicated in Maitreya’s Ornament for the Clear Realizations exist from the path of accumulation until the end of the continuum [as a sentient being, just prior to Buddhahood].
2. Knowers of Paths that Know Hearer Paths

To indicate knowers of paths that know Hearer paths [Maitreya’s Ornament for the Clear Realizations, II.2] says:  

\[ \text{With regard to the mode of knowers of paths,} \]
\[ \text{By way of the nonapprehension [of the true existence]} \]
\[ \text{Of the aspects of the four noble truths} \]
\[ \text{These paths of Hearers are to be known.} \]

\[ \text{What do knowers of paths know? Bodhisattvas themselves are realizing the absence of true existence of subject and object, the four truths, and so forth, but they must generate knowledge of the sixteen attributes of the four truths in their continuum in order to be able to help others. Thus, they must intimately know Hearer paths, the second topic. What they generate in their continuum is not a Hearer’s version of these but a Bodhisattva’s version; nevertheless, they generate a wisdom that takes the four noble truths and their attributes as its object, whereby they will be able to help those of this particular lineage who cannot fit the Great Vehicle paths into their minds.} \]

\[ \text{A knower of paths has to be a Great Vehicle Superior’s clear realizer; therefore, it can only begin from the Great Vehicle path of seeing. It could not exist in the continuum of a Lesser Vehicle practitioner. Thus, there are paths of seeing that are knowers of Hearer paths, paths of meditation that are knowers of Hearer paths, and—in the continuum of a Buddha—paths of no-more-learning that know Hearer paths. There are also those that know Solitary Victor paths as well (the next topic); a Bodhisattva specifically realizes, for example, the emptiness of duality because this is what Solitary Victors want to do. Hence, Bodhisattvas must generate such a realization themselves, and not merely recognize it as a topic out there as a topic in the universe of knowledge. Again, Bodhisattvas do not generate a Solitary Victor’s version of it; they generate a Great Vehicle version of it. Bodhisattvas do have the Great Vehicle paths and, of course, can teach them to others; however, knowers of Hearer and Solitary Victor paths are indicated here because a Bodhisattva must specifically train in them although they are not their own path. Bodhisattvas’ own paths of seeing and meditation are explained in this chapter in topics four through eleven below.} \]
With regard to a knower of paths that knows learner Hearer paths there are three: definition, divisions, and boundaries.

Definition [of a knower of paths that knows learner Hearer paths]

A Great Vehicle Superior’s clear realization—dwelling in a Hearer type of realization—that is posited from the factor of observing any of the four truths and thereupon directly realizing any of the [sixteen] aspects, impermanence and so forth, this being for the sake of taking care of trainees having the Hearer lineage is the definition of a knower of paths that knows Hearer paths.

Dan-ma-lo-chö: Bodhisattvas must bring about the aims of all three types of trainees—those having the Hearer, Solitary Victor, and Great Vehicle lineages. Thus, Bodhisattvas must help those who wish to enter the Hearer path; if such persons ask a Bodhisattva to teach them, the Bodhisattva must respond by doing so.
Here, the “object of observation” is the substratum, the four noble truths; the “aspect” here refers to the attributes of those substrata, the attributes of the four truths. There are four attributes to each of the four truths:

- The attributes of the first, true sufferings, are impermanence, misery, emptiness, and selflessness.
- The attributes of the second, true origins, are cause, origin, strong production, and condition.
- The attributes of the third, true cessations, are cessation, pacification, auspiciousness, and definite emergence from a portion of the obstructions.
- The attributes of the fourth, true paths, are path, reasonableness, achievement, and deliverance.a

To directly realize these means that these are realized not through meaning-generalities, that is, conceptual images, but directly. Such a clear realization exists in the continuum of Bodhisattvas. They do not know Hearer paths in the sense of generating those Hearer paths in their continuum; rather, the general realization of the sixteen aspects of the four noble truths must be generated in the Bodhisattva’s continuum.

Bodhisattvas do not generate an exalted knower that directly realizes the four noble truths and their sixteen attributes in the form in which this realization exists in a Hearer’s continuum, for the pristine wisdom in a Hearer’s continuum is not a consciousness to be generated in a Bodhisattva’s continuum. In that case, why is this clear realization called a knower of paths that knows Hearer paths? It is a pristine wisdom knowing the four truths and so forth that Hearers take as their main object of cultivation.

Divisions [of knowers of paths that know Hearer paths]

When divided by way of aspect, there are sixteen; and when divided by way of paths there are three—paths of seeing, meditation, and no-more-learning that are themselves [that is, that are knowers of paths that know Hearer paths].

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a For discussion of the sixteen attributes see Appendix 1, which is drawn from Hopkins, Meditation on Emptiness, 292-296.
Boundaries [of knowers of paths that know Hearer paths]

[Knowers of paths that know Hearer paths] exist from the Great Vehicle path of seeing through the Buddha ground. According to a verbal reading of Tsong-kha-pa’s Golden Garland and according to some Indian texts it must be taken that these exist from the Great Vehicle path of accumulation through the Buddha ground.

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\[a\] legs bshad gser gyi 'phreng ba.
13th Topic

3. Knowers of Paths that Know Solitary Victor Paths
(སངས་རྒྱས་གཞི་ལམ་ཤེས་པའི་ལམ་ཤེས་)

To indicate knowers of paths that know Solitary Victor paths [Maitreya’s Ornament for the Clear Realizations, II.6-8] says:26

{II.6}  
Because the self-arisen realize [enlightenment] by themselves,  
They also do not need to be taught by others,  
[Whereby] it is said that the wisdom  
Of the rhinoceros-like is also more profound.

{II.7}  
Whatsoever meanings about which  
[Their trainees] want to hear  
Appear accordingly to them  
Even though there are no sounds.

{II.8}  
It is to be known that the paths of the rhinoceros-like  
Are included completely within abandoning conceptualization  
Of apprehended-objects [as external objects], not abandoning  
[conceptualization]  
Of] apprehenders [as truly existent], and the support.

a The 2005 Mundgod (19.1) misreads bar.
With regard to knowers of paths that know Rhinoceros Solitary Victor paths there are three: definition, divisions, and boundaries.

Definition [of a knower of paths that knows Solitary Victor paths]

A Great Vehicle Superior’s path—dwelling in a Solitary Victor type of realization—that is posited from the factor of observing the twelve sense-spheres\(^a\) and thereupon directly realizing, as its subjective aspect, that these are devoid of external objects of apprehension, this being for the sake of trainees who are Solitary Victors is the definition of a knower of paths that knows Solitary Victor paths.

Dan-ma-lo-chö: Bodhisattvas must take care of Solitary Victors. Therefore, they take as their object of observation here the twelve sense-spheres, the six external and six internal sense-spheres, these being the six objects and the six sense powers:

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\(^a\) See Hopkins, *Meditation on Emptiness*, 428 ff. Sense-spheres (*skyê mchêd, ayatana*) could more literally be translated as “sources” since etymologically they are so named because they open the way for the production of the six consciousnesses.

\(^b\) The 2005 Mundgod (19.5) misreads *bar*. 
Object | Sense power
--- | ---
(visible) form | eye sense power
sound | ear sense power
odor | nose sense power
taste | tongue sense power
tangible object | body sense power
phenomenon | mind sense power

These twelve are the substrata, and their subjective aspect is realization that they are empty of being different substantial entities. According to the Yogic Autonomy Middle School, an object must appear to a subject by way of the activation of internal predispositions; otherwise there is no way for an object to appear. Thus the positing of the existence of object and subject is done through the force of an activation of predispositions, due to which all objects are said to be of the nature, or entity, of consciousness. There is no mode of existence of something that is not of the same entity as a consciousness. Bodhisattvas here are realizing the emptiness of a difference of entity of apprehended-object and apprehending-subject. This knower is a path in the continuum of a Great Vehicle Superior and is included within the type of realization of a Solitary Victor.

The term “which is posited from the factor of…” is used in order to accommodate the fact that although a Buddha’s exalted-knower-of-all-aspects knows all phenomena, an exalted-knower-of-all-aspects that, for instance, realizes the selflessness of the person is posited by way of its realizing the selflessness of the person, and similarly, an exalted-knower-of-all-aspects that knows the emptiness of a difference of entity between subject and object is posited by way of its realization of this non-duality. Also similarly, an exalted-knower-of-all-aspects that realizes the selflessness of phenomena is posited by way of its realization of the self-

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a The mind sense power is a previous moment of any of the six consciousnesses that acts as the support of a mental consciousness much as a physical sense power acts as the support of a sense consciousness; thus, the six consciousnesses are included in the category mind sense power.
lessness of phenomena. Indeed, all three of these are mutually inclusive; whatever is the one is the other, but the way that they are expressed and the way they appear to conceptuality are different.

**Divisions [of knowers of paths that know Solitary Victor paths]**

When divided, there are three—paths of seeing, meditation, and no-more-learning [that are knowers of paths that know Solitary Victor paths].

**Boundaries [of knowers of paths that know Solitary Victor paths]**

[Knowers of paths that know Solitary Victor paths] exist from the Great Vehicle path of seeing through the Buddha ground.
14th Topic

4. Great Vehicle Paths of Seeing, Greatly Beneficial in This and Future Lives (འདི་ཐོན་ཡོན་ཆེ་བའི་ཐེག་ཆེན་མཐོང་ལམ་)

To indicate Great Vehicle paths of seeing as well as their benefits [Maitreya’s Ornament for the Clear Realizations, II.11-16] says:27

{II.11}
This path of seeing as well as its benefits
Is described about knowers of paths
From the viewpoint that each of the truths has four aspects
That are moments of forbearance and knowledge.

{II.12}
(1) Nonassertion of thusness and Buddhas
As enumerations since support and supported
Mutually do not exist in them,
(2) Greatness [of emptiness], (3) nonexistence of valid cognitions,

{II.13}
(4) Measurelessness, (5) absence of extremes,
(6) Definite apprehension of forms and so forth
As buddha by those abiding in that
And (7) as without adopting and discarding, and so forth,

{II.14}
(8) Love and so on, (9) emptinesses,
(10) Attainment of Buddhahood,
(11) Thorough inclusion of all the pure,
(12) Removal of all fright and disease,

{II.15}
(13) Pacification of apprehension of nirvāṇa,
(14) Being guarded by Buddhas and so forth,
(15) Oneself abiding in an exalted-knower-of-all-aspects
Such as not killing and so forth

{II.16}
And setting other sentient beings,
And (16) dedicating giving and so forth
To complete enlightenment
Are the moments of knowers of paths.

With regard to Great Vehicle paths of seeing there are three: definition, a
cong (5b.1), dpe bsdu ma (11.15), and Haribhadra’s commentary (97b.5) read rten, while snar thang (6b.3), Peking (6a.5), Āryavimuktisena’s commentary (100a.6) read brten. The corresponding Sanskrit stanza is:

\[
\text{ādhārādhyevatābhāvātthatābuddhayormithaḥ} \\
\text{parāyāvēnānunujñānānā mahattā sāpramāṇātā}
\]

II.12

See Stcherbatsky and Obermiller, Abhisamayālaṃkāra, 12. Considering the meaning of the corresponding Sanskrit term ādhāra (support), brten is the more accurate Tibetan reading.
Divisions, and boundaries.

Definition [of a Great Vehicle path of seeing]

A clear realization of the truth that negates the two extremes of mundane existence and [solitary] peace is the definition of a Great Vehicle path of seeing.

Dan-ma-lo-chö: A Great Vehicle path of seeing negates, or prevents, the two extremes of mundane existence and solitary peace. The extreme of cyclic existence is to fall powerlessly into cyclic existence due to the power of contaminated actions and afflicting emotions. The extreme of peace is to abandon the purposes of others and for one’s own sake alone to enter into nirvāṇa. A Great Vehicle path of seeing is a clear realization of the truth that negates, or prevents, these two. So it is a common locus of being that which stops the two extremes and is a manifest realization of the truth.

Divisions [of Great Vehicle paths of seeing]

When divided, there are two—pristine wisdoms of meditative equipoise and pristine wisdoms subsequent [to meditative equipoise].

Dan-ma-lo-chö: Some systems assert a third division that is neither a pristine wisdom of meditative equipoise nor a pristine wisdom subsequent to meditative equipoise. In this system of two di-
visions, consciousnesses such as compassion and love are included in a pristine wisdom subsequent to meditative equipoise.

When Great Vehicle paths of seeing are divided by way of type of realization, there are three—paths of seeing knowing Hearer paths, paths of seeing knowing Solitary Victor paths, and paths of seeing knowing Great Vehicle paths.

Dan-ma-lo-chö: The first of these, a path of seeing knowing Hearer paths, would be a Bodhisattva’s abiding in meditative equipoise on the subtle selflessness of the person; this type of realization is included within a Hearer type of realization. The second type of path of seeing is one realizing the emptiness of a difference of substantial entity between apprehended-object and apprehending-subject. A path of seeing that knows Great Vehicle paths is a path of seeing that is in meditative equipoise directly realizing the selflessness of phenomena.

When [Great Vehicle paths of seeing are] divided by way of objects of observation and isolates [that is, conceptually isolatable factors], there are sixteen—the eight forbearances and the eight knowledges.

(See the stanzas cited above from Maitreya’s Ornament for the Clear Realizations and the accompanying backnote and Appendix 2.)

Dan-ma-lo-chö: There are eight forbearances and eight knowledges. (See chart next page.)

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a The 2005 Mundgod (20.1) misreads ba'i.
On the far left is the first noble truth, true sufferings. (The same structure as is shown for the first noble truth pertains to the other three truths—origins, cessations, and paths). The objects of observation are the four noble truths, but the meditator realizes them to be empty of true existence. “Subject” refers to the doctrinal forbearances themselves, the consciousnesses realizing the four truths to be empty of true existence. Those very same forbearance consciousnesses realize themselves to be empty of true existence, but this knowledge of the doctrinal forbearances as empty of true existence is called a subsequent forbearance, even though it occurs at the same time. This one doctrinal forbearance, or uninterrupted path, of a path of seeing is all four of the doctrinal forbearances and all four of the subsequent forbearances. That is why Jamyang-shay-pa says that they are “divided by way of objects of observation and isolates” [conceptually isolatable factors].

In the term “doctrinal forbearance” the word “doctrine” (chos) refers to the four truths themselves. “Doctrinal knowledge” is the same as a path of release that follows upon an uninterrupted path, and “subsequent knowledge” is another name for a path of release that follows an uninterrupted path realizing a doctrinal forbearance itself to be empty of true existence. By teaming these up with all four noble truths, you get a total of eight forbearances and eight
knowledges. All eight forbearances are the one uninterrupted path of the Great Vehicle path of seeing, and all eight knowledges are the one path of release of the Great Vehicle path of seeing.\textsuperscript{a}

\textit{Boundaries [of Great Vehicle paths of seeing]}

[Great Vehicle paths of seeing] exist only on the path of seeing.

\textsuperscript{a} This complexity is involved due to how the Low Vehicle systems of tenets assert a system a gradual procedure of sixteen steps over the path of seeing; see Appendix 2.
15th Topic

5. Functions of a [Great Vehicle] Path of Meditation

(ོམ་ལམ་ིར་ེད་པ་)

To indicate the functions of a [Great Vehicle] path of meditation [Maitreya’s Ornament for the Clear Realizations, II.17] says:28

{II.17}

Thoroughly pacifying, bowing to all,
Overcoming the afflictions,
Not being affected by harmers,
Enlightenment, foundations of worship.

With regard to the functions of a Great Vehicle path of meditation there are three: definition, divisions, and boundaries.

With regard to the functions of a Great Vehicle path of meditation there are three: definition, divisions, and boundaries.

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a  co ne (5b.3), dpe bsdur ma (12.3), Peking (6a.8), and sde dge editions (5b.2) read bdud dang nyan mongs las rgyal dang, but Haribhadra (98b.4) cites it as 'dud dang nyan mongs las rgyal dang, and Ngag-wang-pal-dan uses 'dud as indicated in the backnote; the latter is correct since the meaning is “bowing,” not “demon.” The Sanskrit stanza is:

sarvato damanaṁ nāmaḥ sarvataḥ kleśanirjayāḥ |
upakramāvīśāklavatam bodhirādhārapūjyatā || II.17 ||

The corresponding Sanskrit term is “nāmaḥu” meaning “bowing.”
Definition [of a function of a Great Vehicle path of meditation]

A benefit attained through the force of having cultivated a Great Vehicle path of meditation is the definition of a function of a Great Vehicle path of meditation.

Dan-ma-lo-chö: There is a slight verbal fault in this definition that would make it difficult to hold in debate, because it is possible to cultivate a Great Vehicle path of meditation before achieving it. Thus it should be understood that what is meant here is that these benefits arise when one has cultivated a Great Vehicle path of meditation after one has achieved it.

Divisions [of the functions of a Great Vehicle path of meditation]

When divided, there are six functions of the [Great Vehicle] path of meditation:

1. the function of pacifying the mind of pride and so forth
   Dan-ma-la-chö: This is a function of pacifying, that is, removing, the afflictions of pride, haughtiness, inflation, and so forth in the continuum of that person.

2. the function of causing humility in all ways
   Dan-ma-lo-chö: This refers to the meditator showing respect in all ways and at all times for the teacher who has shown himself or herself the path.

3. the function of definitely overcoming afflictions
   Dan-ma-lo-chö: This means that the afflictions of desire, hatred, and so forth cannot affect one. It does not mean that one has finished overcoming afflictions but means that the process of removing forever from one’s continuum certain levels of the afflictions begins on this path.

4. function of not being affected by harmers
   Dan-ma-lo-chö: For example, being harmed by poisonous weapons, demons, and so forth. Again this is not a case of forever being rid of the possibility of such harm, but one has begun to achieve
the capacity to prevent some instances of harm.

5. function of bringing about perfect complete enlightenment
6. the function of making the places where one practices the perfection of wisdom become objects of worship [by humans, gods, and so forth].

**Boundaries [of functions of a Great Vehicle path of meditation]**

[Functions of a Great Vehicle path of meditation] exist from the first [Bodhisattva] ground through the tenth ground.

Dan-ma-lo-chö: There are three possibilities (**mu gsum**) between a path of seeing and a first ground: Whatever is a path of seeing is

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\[a\] Correcting **bas** in the 2011 TBRC **bla brang** (10b.4) and the 1995 Mundgod revision of Ngawang Gelek **bla brang** (10b.4) and correcting **pa’i** in the 1987 Gomang Lhasa (6b.7) to **pas** in accordance with the 1973 Nawang Gelek **bla brang** (10b.4). Also, A-kyä-yong-dzin Yang-jan-ga-way-lo-drö's **Luminous Mirror** (151.1) which indicates that the suffix **ca-like** ga, ba, na, ma, and **sa**-calls for **pa**; therefore, **gnod pas** is correct. As the fourth division of six functions of a Great Vehicle path of meditation, the text explains that not being affected by harmers is one of the functions; therefore, an instrumental **sa** should be affixed to **gnod pa**.
necessarily a first ground, but whatever is a first ground is not necessarily a path of seeing because there is a case of a first ground that is a path of meditation.

Attaining the path of seeing and attaining the first ground are simultaneous. There is the uninterrupted path of the path of seeing and then the path of release of the path of seeing, and after that there is a mere meditative stabilization that occurs on the first ground and is a path of meditation. This is the function of a Great Vehicle path of meditation that occurs on the first ground.

When one goes from the path of seeing to the path of meditation, one goes from subsequent attainment to meditative equipoise; when one goes from one ground to the next ground one goes from meditative equipoise to meditative equipoise. Therefore, after the exalted wisdom of subsequent attainment of the path of seeing there is a mere meditative stabilization that is a path of meditation and a first ground and that serves as the basis for passing to the second ground. It is not long in duration, merely a moment. It is followed by the uninterrupted path of the path of meditation of the second ground.

Chart 3: Progression from path of seeing to path of meditation
(read chart from bottom to top for temporal order)

<table>
<thead>
<tr>
<th>path of meditation</th>
<th>3. path of release</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>2. uninterrupted path</td>
</tr>
<tr>
<td></td>
<td>1. non-conceptual mere meditative equipoise on emptiness</td>
</tr>
<tr>
<td>path of seeing</td>
<td>2. path of release</td>
</tr>
<tr>
<td></td>
<td>1. uninterrupted path</td>
</tr>
</tbody>
</table>
6. Paths of Meditation

With regard to [Great Vehicle] paths of meditation there are three: definition, divisions, and boundaries.

Definition [of a Great Vehicle path of meditation]

A Great Vehicle subsequent clear realization is the definition of a Great Vehicle path of meditation.

Dan-ma-lo-chö: It is called a subsequent realization because it is generated subsequent to the Great Vehicle path of seeing. It is, of course, in the continuum of a Superior.

Subsequent clear realization and path of meditation are equivalent.

Divisions [of Great Vehicle paths of meditation]

When divided, there are two—contaminated (zag bcas, sāsrava) and uncontaminated (zag med, anāsrava) [Great Vehicle] paths of meditation.

The first [that is, contaminated path of meditation] and conceptual path of meditation are equivalent. The second [that is, uncontaminated path of meditation] and path of meditation devoid of conceptuality are equivalent.

Dan-ma-lo-chö: A conceptual path of meditation is one that is not a case of meditative equipoise in which one directly realizes selflessness. Thus, all conceptual paths of meditation are paths of
meditation subsequent to meditative equipoise. It is easy to posit a definition for conceptual and nonconceptual Great Vehicle paths of meditation by affixing to it the definitions for conceptual and non-conceptual; the definition of a conceptual Great Vehicle path of meditation is a subsequent Great Vehicle clear realization involving a determinative knower apprehending sound- and meaning-generalities in a manner suitable for association, and the definition of nonconceptual Great Vehicle path of meditation is a subsequent Great Vehicle clear realization not involving a determinative knower apprehending sound- and meaning-generalities in a manner suitable for association.

Regarding the first [that is, contaminated, or conceptual, paths of meditation], there are three—paths of meditation of belief, dedication, and admiration.

**16th Topic**

Paths of Meditation of Belief (ཞིིག་པ་བོད་པར།)


{II.18}
Belief is to be known as having three aspects—
Consisting of one’s own welfare,
The welfare of oneself and others, and others’ welfare.
Also, it is asserted individually as the three aspects

{II.19}
Of the small, medium, and great.
Also, through the divisions of the small of the small and so forth
Those have three aspects, thus it is asserted
That there are twenty-seven aspects.
A subsequent Great Vehicle clear realization posited from the factor of faith believing in the Mothers as sources of the three welfares [of oneself, others, and both] is the definition of a Great Vehicle path of meditation of belief.

Dan-ma-lo-chö: Practitioners believe that in dependence on the three Mothers—the textual, path, and fruit perfections of wisdom—their aims will be accomplished, the welfares of oneself, of others, and of both. The ultimate of one’s own aims is attainment of complete abandonment and realization, a Buddha’s body of attributes and form bodies. Others’ welfare here means to set others in the non-abiding nirvāṇa. “Both welfares” is not to be identified as something separate, but the composite of these two. The greater of the purposes is to achieve Buddhahood and establish others in it, but even smaller purposes such as a long lifetime that would enable one to practice are aided by the three Mothers. This purpose can be achieved by taking an interest and having faith in the perfection of wisdom. In a similar way, if in the next lifetime one attains a good physical support, one can practice the path well; one could take this as one’s aim and with that in mind read a text on

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a The textual, path, and fruit perfections of wisdom.
the perfection of wisdom and so forth. In this way, within one’s own aims there are greater and smaller ones, and the same is so with regard to others’ aims.

This is a general discussion of one’s own and others’ welfare; a Bodhisattva on the path of meditation might have no need for some of the aims just mentioned.

[Divisions of Great Vehicle paths of meditation of belief]

When divided, there are three:

1. [Great Vehicle paths of meditation of belief] interested in one’s own welfare
2. [Great Vehicle paths of meditation of belief] interested in the welfare of both

Dan-ma-lo-chö: In the case of a Bodhisattva Superior on the path of meditation, these three are equivalent. They are only mentioned separately for the factor of conceptuality; there are no separate examples to set forth for them since whatever is the one is the other. Any Great Vehicle path of meditation of belief accomplishes all three aims—of oneself, both oneself and others, and others.

Also, each of those is divided into small, medium, and great, making nine; and each of those also is divided into small of the small and so forth, making twenty-seven.
Boundaries [of Great Vehicle paths of meditation]

[Great Vehicle paths of meditation] exist from the first ground through the tenth ground.

Dan-ma-lo-chō: The only thing that is a path of meditation and is a first ground is a state of mere meditative equipoise that is non-conceptual.

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a The 2005 Mundgod (21.13) misreads ba'i.
17th Topic

7. Praise, Extolling, and Lauding of the Benefits of That [Path of Meditation of Belief] (དེའི་ཕན་ཡོན་བོད་བཀུར་བཞག་གྲམ་Ȫོན་)

To indicate the praise, extolling, and lauding of the benefits of that [Great Vehicle path of meditation of belief Maitreya’s Ornament for the Clear Realizations, II.20] says:\textsuperscript{30}

\textsuperscript{II.20}
It is asserted that praising, extolling, and lauding
Is made by way of three groups of nine
During the occasions of belief
In the perfections of wisdom.

Dan-ma-lo-chö: All three—praise, extolling, and lauding—are
named by way of activities of speech.

[Definition of a benefit of a path of meditation of belief included within the three—praise, extolling, and lauding]

A quality that is included within (1) a factor pleasing Buddhas and higher Bodhisattvas with regard to a Bodhisattva’s cultivating the three paths of meditation of belief or (2) a factor expressing the qualities of one abiding in the fact of those is posited as the definition of a
benefit of a path of meditation of belief included within the three—praise, extolling, and lauding.

Dan-ma-lo-chö: When Bodhisattvas generate the twenty-seven divisions of the path of meditation of belief in their continuums, the Buddhas and higher Bodhisattvas become pleased with them and praise them. This praise is called “praise, extolling, and lauding of the benefits.” The qualities being praised are also called by these names; therefore, a benefit of a path of meditation of belief does not necessarily have to be speech.

[Divisions of benefits of a path of meditation of belief included within the three—praise, extolling, and lauding]

When divided, there are twenty-seven.

[Boundaries of benefits of a path of meditation of belief included within the three—praise, extolling, and lauding]

The boundaries correspond to those [of the path of meditation] of belief.\(^b\)

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\(^a\) The 2005 Mundgod (22.1) misreads \(ba'i\).

\(^b\) See backnote 29.
18th Topic

8. Paths of Meditation of Dedication (བོ་བ་Ȉོམ་ལམ་)

To indicate paths of meditation of dedication three stanzas occur [in Maitreya’s Ornament for the Clear Realizations, II.21-23].

{II.21}
The function of special thorough
Dedications is more supreme.
Having the aspect of unapprehendability;
The character of non-erroneousness;

{II.22}
Voidness; having the sphere of activity
Of mindfulness of the nature
Of the collection of a Buddha’s merit,
Having skill in means; signless; admired by Buddhas;

{II.23}
Not contained within the three realms;
Three aspects of other dedications—
Small, medium, great—
Giving rise to great merit.
[Definition of a Great Vehicle path of meditation of dedication]

A Great Vehicle subsequent conceptual clear realization that transforms one’s own and others’ virtuous roots into a branch of complete enlightenment is the definition of a Great Vehicle path of meditation of dedication.

Dan-ma-lo-chö: “One’s own” refers to the Bodhisattva herself or himself. “Others” refers to all those of a different continuum from oneself. “Virtuous roots” are virtuous activities themselves—the paths and also all other virtues of body, speech, and so forth—as well as latent tendencies they leave. All of these virtuous roots, whether done by oneself or by others, grow into enlightenment when they are dedicated as a cause of enlightenment. They are dedicated so that that they will not be wasted, but rather be transformed into causes of enlightenment.

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a The sde dge (5b.6) and co ne (5b.6) read rtogs; however, snar thang (7a.2), Peking (6b.5), dpe bdur ma (12.14), Āryavimuktisena's commentary (106a.3), and Haribhadra’s Clear Meaning (99b.1) correctly read gtogs. For, the corresponding Sanskrit stanza is:

\[
\text{traidhātukāprapanṇaśca pariśāmo 'parastridhā |} \\
\text{mṛdamadhyādhimātraśca mahāpuṇyodayātmakah ||II.23||}
\]

Since traidhātukāprapanṇa means "not contained/included [within] the three realms, its corresponding Tibetan should be gtogs pa (include, contain), not rtogs pa (realize).
[Divisions of Great Vehicle paths of meditation of dedication]

When [Great Vehicle paths of meditation of dedication] are divided, there are twelve, for there are the twelve:

1. path of meditation of special thorough dedications
2. path of meditation of dedications having the aspect of unapprehendability
3. path of meditation of dedications having a character of non-errorlessness
4. path of meditation of dedications devoid [of ultimate existence]
5. path of meditation of dedications mindful of the nature of a Buddha’s merit
6. path of meditation of dedications having skill in means
7. path of meditation of dedication of signless dedications
8. path of meditation of dedications admired a by Buddha
9. path of meditation of dedications not contained within the three realms
10. path of meditation of small dedications giving rise to great merit
11. path of meditation of medium dedications [giving rise] to great merit
12. path of meditation of great dedications [giving rise] to great merit.

a See two footnotes below.
7. གཏོགས་པ་མེད་པའི་བོ་བ་Ȉོམ་ལམ་དང་།
8. སངས་སྤྱས་ཀྱིས་ra ལུག་b སྐེ་སྐྱེལ་ལོ་ཁྲིམ།
9. དབང་གཉིས་ལོ་གཟུག་པ་མ་ཡིན་པའི་བོ་བ་Ȉོམ་ལམ་
10. བསོད་ནམས་ཆེན་པོ་འང་བའི་བོ་བ་Șང་Ȏའི་Ȉོམ་
11. བསོད་ནམས་ཆེན་པོའི་འང་གི་བོ་བ་[11b.6]
12. བསོད་ནམས་ཆེན་པོའི་བོ་བ་Ȉོམ་ལམ་

a The 2005 Mundgod (22.16) reads kyi.
b All of the editions of Jam-yang-shay-pa's Seventy Topics consulted—2011 TBRC bla brang and the 1995 Mundgod revision of Ngawang Gelek bla brang (11b.4), 1987 Go-mang Lhasa (7b.2), 2011 Kan su'u (107.5), 1999 Gomang (18.14), and 2005 Gomang (22.16) read rjes su gnang; however, all editions of the sde dge Ornament consulted read rjes su yi rang: snar thang (7a.2), co ne (5b.6), Peking (6b.5), and dpe bsdur ma (12.4) as well as Āryavimuktisena’s commentary (106a.3), Haribhadra’s Clear Meaning (99a.7), and Ngag-wang-paldan’s Meaning of the Words, 36b.3. The corresponding Sanskrit stanza is:

vivikto buddhapuṇyaḥvasvabhāvasmrīgocarāḥ |
sopāyāscānīmitraścā buddhairabhyanumodhitah || II.22 ||

The meanings of the Sanskrit term anumodhitah according to Monier-Williams are “pleased, delighted, applauded, agreeable, acceptable”; thus, rjes su yi rang seems the more appropriate Tibetan translation. However, rjes su gnang as meaning “authorized” accords somewhat with the latter three meanings (“applauded, agreeable, acceptable”), and thus sangs rgyas kyis rjes su gnang ba as a translation for buddhairabhyanumodhitah and meaning “authorized by the Buddhas” may be possible and may be a deliberate choice by Jam-yang-shay-pa who knew Sanskrit well; or it may simply be a slip up. The translation here, however, follows rjes su yi rang and thus is “admired by the Buddhas.”
Boundaries [of Great Vehicle paths of meditation of dedication]

[Paths of meditation of dedication] exist from the first through tenth grounds.

Dan-ma-lo-chö: It could be that Jam-yang-shay-pa has a particular reason for setting the boundaries this way, but to be consistent with the presentation with which I am familiar they should be from the second through the tenth grounds since, as mentioned above, the only thing that is a path of meditation and is a first ground is a state of mere meditative equipoise that is non-conceptual.
19\textsuperscript{th} Topic

9. Paths of Meditation of Admiration (ཤེས་རི་ཡི་རང་བོམ་ལམ་)

To indicate paths of meditation of admiration one stanza occurs [in Maitreya’s Ornament for the Clear Realizations, II.24]:

\begin{align*}
\text{(II.24)} & \\
& \text{Admiration of roots of virtue} \\
& \text{With skill in means and nonobservation} \\
& \text{Is said here to be meditation} \\
& \text{Taking admiration to mind.}
\end{align*}

\begin{align*}
\text{དགུ་པ་Tses ri yima rag bom lam} & \\
\text{ཐབས་དང་མི་དམིགས་པ་} & \text{[12a.1]} \\
& \text{དག་གིས། ཞེས་པའི་ཚིགས་བཅད་གཅིག་} & \text{[Ornament II.24, 5b.6]} \\
& \text{Tses ri yima rag bom lam} & \text{[12a.2]} \\
& \text{ཐབས་དང་མི་དམིགས་པ་} \\
& \text{ཐེག་ཆེན་གྱི་Tses འ་མངོན་ལོག མོག་} \\
& \text{བཅས་དེ། ཐེག་ཆེན་གྱི་Tses ri yima} \\
& \text{རྒྱུ་སྤིན་ལྡེང་དེ་པ་} \\
& \text{ཕྱི་རྒྱུས་པ་མེད་པར་འདིར་བོད་དོ།}
\end{align*}

[Definition of a Great Vehicle path of meditation of admiration]

A Great Vehicle subsequent conceptual clear realization that manifestly rejoices in one’s own and others’ virtue is the definition of a Great Vehicle path of meditation of admiration.

\begin{align*}
\text{དང་པོ་ནི་དང་པོ་སྐྱེལ་བར་དང་པོ་པའི་ལེན་ཅེན་ཉི་} & \\
& \text{ཡེ་ོམ་བཤད་ཀྱི་ལེན་ཅེན་ཉི་} & \text{[12a.2]} \\
& \text{དང་པོ་ནི་དང་པོ་སྐྱེལ་བར་} \\
& \text{མཐོང་ཡོད་ཀྱི་ལེན་ཅེན་ཉི་} \\
& \text{དང་པོ་མཐོང་ཡོད་ཀྱི་མཚན་ཉིད་}
\end{align*}
[Divisions of Great Vehicle paths of meditation of admiration]

When divided, there are two—admirations of one’s own and others’ virtue; or admirations that have as their objects the conventional and the ultimate.

Dan-ma-lo-chö: The latter division refers to admiring consciousnesses that have conventional or ultimate objects. An example of admiration of an ultimate object would be to think, “Oh, how valuable it is to abide in meditative equipoise directly realizing emptiness.”

Even though a path of meditation of admiration can be possessed only by a Superior, it is good for us also to admire virtues. Although it is unsuitable once one has done a virtuous act to become proud and inflated about it thinking “What a terrific thing I have done,” one can rejoice in it, whereby its power will increase. If someone else engages in a virtuous act, it is unsuitable either to be jealous of it or competitive about it, but if one rejoices in it, it will become very easy for oneself to generate that particular quality.

If one dedicates whatever virtue one does as a cause of happiness coming to others and of one’s own Buddhahood, the fruit of that virtue will not be lost but will be very great. Buddha said that if a pot of water is poured into the ocean, it will stay forever.\(^a\) Similarly, virtuous roots that are dedicated for the sake of achieving the state of Buddhahood will not be wasted—with the exception of being undermined by actions of great hatred—until their fruit at Buddhahood. In other words, they will bear fruit.

Śāntideva says in his Engaging in the Bodhisattva Deeds that virtuous actions conjoined with an altruistic intention to become enlightened or dedicated to highest enlightenment are like a field that will forever bear crops. Whatever virtuous activity a practitioner engages in, whether to memorize or read a text or to meditate, should be dedicated to highest enlightenment.

\(^a\) This is based on the old-fashioned notion that it will not evaporate in a large body of water.
[Boundaries of Great Vehicle paths of meditation of admiration]

The boundaries of paths of meditation of belief, dedication, and admiration are similar.

Dan-ma-lo-chö: Even though the paths of meditation of belief, dedication, and admiration occur high on the path, people such as us can engage in belief, dedication and admiration from right now, and it is extremely helpful for us to do so.
20th Topic

10. Paths of Meditation of Achieving (བསྣང་བསྣང་)

To indicate paths of meditation of achieving one stanza occurs [in Maitreyas Ornament for the Clear Realizations, II.25]:

{II.25}

Its nature, supremacy,
Non-composition of all,
Bestowal of nonobservation
Of phenomena, great purpose.

[Ornament II.25, 5b.6-5b.7]

Dan-ma-lo-chö: In general, an achieving is an act of attaining higher qualities that have not yet been attained. A Buddha possesses in his continuum a final realization that can be called an

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a All consulted editions of Jam-yang-shay-pa’s text read gtod par as do all consulted editions of the Tibetan of Maitreyas Ornament for the Clear Realizations—sde dge (5b.6), snar thang (7a.3), Peking (6b.7), cone (6a.1), and dpe bsdur ma (12.19) as well as Āryavinuktisena’s commentary (108a.1) and Haribhadra’s commentary (100a.3), whereas Ngag-wang-pal-dan’s Meaning of the Words (see backnote 33) when citing the stanza and when giving commentary uses gtong bar. The corresponding Sanskrit stanza is:

svabhāvā śreṣṭhā tasya sarvāyabhisaṃskṛtih |
napalambhena dharmānāṃ arpaṇā ca mahārthatā || II.25 ||

See Stcherbatsy and Obermiller, Abhisamayālaṃkāra, 14. Since the meaning of the corresponding Sanskrit term arpaṇā is “entrust,” “bestow,” and so forth, both Tibetan translations are suitable.

b See the previous footnote.
exalted knower that knows the modes and an exalted knower that knows the diversity, though there are other divisions of it that will be considered in the eighth category. In any case, an achievement, or achieving, is an action aimed at achieving this final state.

[Definition of a Great Vehicle path of meditation of achieving]

An uncontaminated Great Vehicle subsequent clear realization that sets up the imprint of the final realization is the definition of a Great Vehicle path of meditation of achieving.

Dan-ma-lo-chö: The word “uncontaminated” indicates that it is free from being a determinative knower in which sound- and meaning-generalities are suitable to be associated. “Great Vehicle” indicates that it does not exist in the continuum of a Hearer or Solitary Victor, but only in the continuum of a Great Vehicle practitioner. Within the Great Vehicle itself, it does not exist in the continuum of a common being but only in that of a Superior that is, it does not occur on occasions of the paths of accumulation and preparation. Further, among Great Vehicle Superiors it is not found in the continuums of those on the Great Vehicle path of seeing, but only during the path generated after, that is, subsequent to, the Great Vehicle path of seeing, namely the path of meditation.

To explain “final realization:” Buddhas know suchness well; beyond this, they know it completely, and furthermore they are not miserly with respect to it but teach it to others just as they know it. An exalted-knower-of-all-aspects is a final exalted knower knowing suchness just as it is—that it has these three qualities.

The Great Vehicle path of meditation is said to set up the imprint of final realization because it is that realization’s cause, much as when one presses one’s hand into something, the imprint of the hand remains. Because such a final pristine wisdom arises in dependence upon cultivation of the wisdom of meditative equipoise
of the three pure grounds [the eighth, ninth, and tenth Bodhisattva grounds], this exalted-knower-of-all-aspects and the uncontaminated paths of meditation are in a relationship of effect and cause. Therefore, these uncontaminated paths of meditation are causes of this exalted-knower-of-all-aspects that is the effect of them.

Not only are these paths the causes of an exalted-knower-of-all-aspects, they are its main or substantial causes. For instance, there are many causes for the production of a sprout, but the main among them—the substantial cause of the sprout—is the seed. These uncontaminated paths of meditation are the positors of that imprint, which is an exalted-knower-of-all-aspects. The wisdom that is an exalted-knower-of-all-aspects is the main effect of the cultivation of the uncontaminated paths of meditation. In Tibetan we say, “What is the imprint of such and such an activity?” meaning, “What is the main effect?”

[Divisions of Great Vehicle paths of meditation of achieving]

When divided, there are five because there are the five consisting of:

1. the nature of a path of meditation of achieving realization that all phenomena are not truly existent
   Dan-ma-lo-chö: “All phenomena” here refers to those ranging from forms through to omniscient consciousnesses; all these phenomena are being realized as not truly existent. Because the rank, or state, of an exalted-knower-of-all-aspects is achieved by way of realizing all phenomena to be not truly existent, this is called a path of meditation of achieving realizing all phenomena as not truly existent.

2. the supremacy of the path of meditation of achieving the perfection of wisdom
   Dan-ma-lo-chö: Due to the fact that it achieves the perfection of wisdom, it is the supremacy of a path of meditation. Such a path of meditation does not discriminate any phenomena as truly existent; thus, the next division is:

3. the non-composition, by that path of meditation, of all phenomena as truly existent
   Dan-ma-lo-chö: Never mind conceiving phenomena to truly exist, phenomena do not even appear to such a path of meditation to
truly exist. This path of meditation not only does not consider phenomena to be truly existent, but considers them to be without true existence; thus, the next division is:

4. the consideration, by that path of meditation, of all phenomena as unobservable as truly existent

5. the great purpose of attaining the fruit, Buddhahood, through that path of meditation.

Dan-ma-lo-chö: This path of meditation has the capacity of causing the attainment of the Buddhahood that is extinguishment of all defects and attainment of all attributes in dependence upon cultivating it; thus, it is called the great purpose of attaining the fruit.

**Boundaries [of Great Vehicle paths of meditation of achieving]**

Paths of meditation of achieving exist from the first through tenth grounds.
21st Topic

11. Paths of Meditation of Complete Purity (རྫོགས་པོ་ཆེན་པོ་ལམ་)

To indicate the definition as well as the divisions with regard to a path of meditation of complete purity three stanzas occur [in Maitreya’s Ornament for the Clear Realizations, II.28-30]:

{II.28}
The purity of the fruit is the very purity
Of forms and so forth because
Those two are not different
And are not distinguishable, whereby they are called pure.

{II.29}
Because of withering (1) the afflictions, (2) the obstructions to omniscience,
And (3) the three paths, there are the purities of (1) Learners,
(2) The Rhinoceri, and (3) Victor Children.
Buddhas are the utmost from all aspects.

{II.30}
The paths, small of the small and so forth,
Antidotes to the defilements
Regarding the nine levels—the big of the big
And so forth—are the purifiers.
[Definition of a Great Vehicle path of meditation of complete purity]

An uncontaminated Great Vehicle subsequent clear realization that sets up the imprint of the final [state of] abandonment is the definition of a Great Vehicle path of meditation of complete purity.

Dan-ma-lo-chö: As was mentioned earlier, this path is uncontaminated because there is no appearance of true existence and because it does not involve any conceptuality. It is said to be a subsequent clear realization of the Great Vehicle because it is in the continuum of a person who has generated the wish to attain highest enlightenment for the sake of all sentient beings and that wish has not degenerated; thus, the person is a Great Vehicle practitioner. It is called a subsequent realization because it is a realization generated after the new realization of the truth on the path of seeing.

Buddhas have in their continuum an extinguishment that is a state of the removal of all obstructions: the afflictive obstructions, the obstructions to omniscience, the obstructions to meditative absorption, and so forth. Buddhas have abandoned these obstructions well, much as one gradually gets rid of a cold. They have furthermore abandoned all types of defects, not just some, but all whatsoever in such a way that they will never return. Therefore, a Buddha is One-Gone-to-Bliss (bde bar gshegs pa, sugata), who has these three features.
[Divisions of Great Vehicle paths of meditation of complete purity]

When divided, there are the nine cycles of antidotes to the nine cycles of objects of abandonment by the path of meditation. There are nine ranging from [the small of the small path of meditation of complete purity that is] the antidote to the big of the big objects of abandonment by the path of meditation through to the big of the big path of meditation of complete purity that is the antidote to the small of the small [objects of abandonment by the path of meditation].

Dan-ma-lo-chö: The nine cycles of the objects to be abandoned are related to the nine levels of cyclic existence (see the chart on the next page). We have afflictions with respect to all of these levels; therefore, we have objects to be abandoned with respect to them. The nine objects to be abandoned with respect to each of the nine levels are each divided in turn into nine, making eighty-one in total. Thus there are eighty-one abandonments, or paths of release that are states of the abandonment of the eighty-one objects to be abandoned. To this can be added the eight abandonments of the path of seeing—four doctrinal knowledges and four subsequent knowledges—making eighty-nine abandonments or true cessations. For the nine cycles of the objects abandoned by the path of meditation there are the nine cycles of the path of meditation that are their antidotes, or uninterrupted paths.

The series of objects to be abandoned go from the big to the small. First the big of the big, then the medium of the big, and the small of the big; then the big of the medium, the medium of the medium, and the small of the medium; then the big of the small, the medium of the small, and the small of the small. The antidotes, however, begin with the small and go to the big. The small of the small comes first, then the medium of the small, and the big of the small; then the small, medium, and big of the medium, and so on.

There are some who dispute this, saying that if the objects of abandonment are arranged from larger to smaller and the paths that abandon them from the smaller to the larger, it is unsuitable
because a lesser path of meditation cannot overcome a greater object of abandonment, and because one does not need to cultivate a greater path of meditation in order to overcome a lesser object of abandonment. The disputant’s thought is that a small fighter cannot overcome a big opponent and a big opponent is not necessary to overcome a small fighter. In our own system this is not the case; when cleansing the mind of defilements, one

Chart 4: The three realms and nine levels of cyclic existence
(from the highest levels to the lowest)

III. Formless Realm (gzugs med kham, ārūpyadhātu)
9. Peak of Cyclic Existence (srid rtse, bhavāgra)
8. Nothingness (ci yang med, ākiṃcaya)
7. Limitless Consciousness (rnam shes mtha’ yas, vijñānānāntya)
6. Limitless Space (nam mkha’ mtha’ yas, ākāśānāntya)
II. Form Realm (gzugs kham, rūpadhātu)
5. Fourth Concentration (bsam gtan bzhi pa, caturthadhyāna)
4. Third Concentration (bsam gtan gsum pa, triyadhyāna)
3. Second Concentration (bsam gtan gnyis pa, dvitīyadhyāna)
2. First Concentration (bsam gtan dang po, prathamadhyāna)
I. and 1. Desire Realm (’dod kham, kāmadhātu)
   Gods of the Desire Realm (’dod kham kyi lha, kāmadyānāntya)
      Those Who Make Use of Others’ Emanations (gzhan ’phrul dbang byed, paranirmitaśavartin)
      Those Who Enjoy Emanation (’phrul dga’, nirmāṇarati)
      Joyous Land (dga’ ldan, tuṣita)
      Land Without Combat (’ṭhab bral, yāma)
      Heaven of Thirty-Three (sum cu rtsa gsum, trayastriṃśa)
      Four Great Royal Lineages (rgyal chen rigs bzhi, cāturmahārājakāyika)
   Demigods (lha ma yin, asura)
   Humans (mi, maṇusya)
   Animals (dud’ gro, tiryañc)
   Hungry ghosts (yi dvags, preta)
   Hell-beings (dmnyal ba, nāraka)

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a Chart adapted from Leah Zahler, Study and Practice of Meditation: Tibetan Interpretations of the Concentrations and Formless Absorptions (Ithaca, N.Y.: Snow Lion Publications, 2009), 192.
must purify the coarser first. For example, if you wash a piece of clothing that is extremely dirty, the grosser dirt is removed first and after a while only the smaller or subtler stains remain and are harder to remove. (See chart next page.)
Chart 5: Afflictive emotions to be abandoned in terms of the three realms and nine levels
(Read from bottom to top)

<table>
<thead>
<tr>
<th>affectionate emotions pertaining to the Formless Realm</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Peak of Cyclic Existence (ninth level)</td>
<td>73-81</td>
</tr>
<tr>
<td>Nothingness (eighth level)</td>
<td>64-72</td>
</tr>
<tr>
<td>Infinite Consciousness (seventh level)</td>
<td>55-63</td>
</tr>
<tr>
<td>Infinite Space (sixth level)</td>
<td>46-54</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>affectionate emotions pertaining to the Form Realm</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Fourth Concentration (fifth level)</td>
<td>37-45</td>
</tr>
<tr>
<td>Third Concentration (fourth level)</td>
<td>28-36</td>
</tr>
<tr>
<td>Second Concentration (third level)</td>
<td>19-27</td>
</tr>
<tr>
<td>First Concentration (second level)</td>
<td>10-18</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>affectionate emotions pertaining to the Desire Realm (first level)</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>small</td>
<td>9</td>
</tr>
<tr>
<td>medium</td>
<td>8</td>
</tr>
<tr>
<td>great</td>
<td>7</td>
</tr>
<tr>
<td>small of the small</td>
<td>6</td>
</tr>
<tr>
<td>small of the medium</td>
<td>5</td>
</tr>
<tr>
<td>small of the great</td>
<td>4</td>
</tr>
<tr>
<td>medium of the small</td>
<td>3</td>
</tr>
<tr>
<td>medium of the great</td>
<td>2</td>
</tr>
<tr>
<td>great of the great</td>
<td>1</td>
</tr>
</tbody>
</table>

The series of objects to be abandoned go from the big to the small.\(^a\) First the big of the big, then the medium of the big, and the

\(^a\) Chart adapted from Zahler, ibid., 193. As Zahler says:

Each of the nine levels has cycles of affective emotions pertaining to it. There are three main divisions for each level—great (chen po, adhimātra), middling (bring, madhyā), and small (chung ngu, mṛdu)—each of which is subdivided into three by degrees. Thus, each of the nine levels has nine degrees of affective emotions pertaining to it—(1) the great of the great (chen po ‘i chen po, adhimātrādhimātra), (2) the middling of the great (chen po ‘i bring, adhimātramādhyā), and (3) the small
small of the big; then the big of the medium, the medium of the medium, and the small of the medium; then the big of the small, the medium of the small, and the small of the small. The antidotes, however, begin with the small and go to the big. The small of the small comes first, then the medium of the small, and the big of the small; then the small, medium, and big of the medium, and so on.

There are some who dispute this, saying that if the objects of abandonment are arranged from larger to smaller and the paths that abandon them from the smaller to the larger, it is unsuitable because a lesser path of meditation cannot overcome a greater object of abandonment, and because one does not need to cultivate a greater path of meditation in order to overcome a lesser object of abandonment. The disputant’s thought is that a small fighter cannot overcome a big opponent and a big opponent is not necessary to overcome a small fighter. In our own system this is not the case; when cleansing the mind of defilements, one must purify the coarser first. For example, if you wash a piece of clothing that is extremely dirty, the grosser dirt is removed first and after a while only the smaller or subtler stains remain and are harder to remove. (See chart next page.)

When one attains a path of release on the path of meditation, one has attained a state of abandonment in which one has abandoned a measure of what is to be abandoned by a path of meditation. The path of meditation has nine cycles that remove the nine cycles of the objects to be abandoned by the path of meditation, with the lesser levels of the path of meditation removing the greater or coarser objects to be abandoned. Each of the nine paths has an uninterrupted path, which is when a corresponding obstruction is abandoned. With the attainment of each of the paths of release there is an attainment of the abandonment of its own corresponding level of obstruction.

of the great (chen po ’i chung ngu, adhimātramṛdu); (4) the great of the middling (’bring gi chen po, madhyādhisṭra), (5) the middling of the middling (’bring gi ’bring, madhyamadhya), and (6) the small of the middling (’bring gi chung ngu, madhyamṛdu); (7) the great of the small (chung ngu’i chen po, mṛdvadhimaṇa); (8) the middling of the small (chung ngu’i ’bring, mṛdumadhya), and (9) the small of the small (chung ngu’i chung ngu, mṛdumṛdu)—making eighty-one in all.
### Chart 6: 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>
</tr>
</thead>
<tbody>
<tr>
<td>Big</td>
<td></td>
</tr>
<tr>
<td>9</td>
<td>Big</td>
</tr>
<tr>
<td>8</td>
<td>Medium</td>
</tr>
<tr>
<td>7</td>
<td>Small</td>
</tr>
<tr>
<td>Medium</td>
<td></td>
</tr>
<tr>
<td>6</td>
<td>Big</td>
</tr>
<tr>
<td>5</td>
<td>Medium</td>
</tr>
<tr>
<td>4</td>
<td>Small</td>
</tr>
<tr>
<td>Small</td>
<td></td>
</tr>
<tr>
<td>3</td>
<td>Big</td>
</tr>
<tr>
<td>2</td>
<td>Medium</td>
</tr>
<tr>
<td>1</td>
<td>Small</td>
</tr>
</tbody>
</table>
The paths of release, except for the last one, are not final. Since the last one is Buddhahood, it is no longer the path of meditation, and thus the abandonments by the path of meditation are not final abandonments because there are objects of abandonment yet to be abandoned. However, through cultivating the uninterrupted path at the end of the continuum as a sentient being one overcomes the subtlest of the obstructions to omniscience; one then attains a path of release that is a state of having abandoned all obstructions. This is the “final abandonment” that is mentioned in the above definition.

**Boundaries [of Great Vehicle paths of meditation of complete purity]**

[Paths of meditation of complete purity] exist from the first through tenth grounds.

Dan-ma-lo-chö: The path of meditation of achieving and the path of meditation of complete purity are really the same thing; they are just divided by way of conceptually isolatable factors.

If we come to have faith in the Buddha and develop a wish to attain Buddhahood and, then, for that purpose listen to teachings, study texts, and newly come to understand something, those activities serve as techniques, or causes, for attaining Buddhahood. Coming to know even one subject does this because knowing one object of knowledge clears away (sangs) the non-knowledge of not knowing it, and knowing it, a consciousness—a wisdom—that knows it is generated in the continuum. In general, objects of knowledge are without measure, but knowing one thing helps towards knowing all (thams cad mkhyen).

Similarly, abandoning one thing is a step towards abandoning all. It temporarily stops the manifest form of that problem. For instance, if you know the definition of something, it eliminates (bsal) the non-knowing of it, and the wisdom knowing it arises within your mental continuum. And because it has temporarily eliminated the arising of that non-knowledge, that serves as a cause for the utter eradication in the future of the possibility of its arising again. Thus it serves as a cause for the final abandonment of all ignorance.
All of the activities that one engages in serve as causes towards that knower of all; all of the activities of the path of meditation serve as causes of that knower of all.

A path of meditation of complete purity is generated only when one has attained a Bodhisattva ground, that is, has achieved the path of seeing, but it is something that people can practice now. This is because if one engages in completely pure view, meditation, and behavior now, these serve as causes for the attainment of the path of meditation of complete purity later. They serve as causes for attaining the state of Buddhahood. It is something one can do now. To give an example of something difficult to do, when one understands the middle path that is the center between the extremes of permanence and nihilism, then one has generated the pure correct view. To take an easier example, one first stops the view of former and future births as nonexistent and comes to believe that these do exist, and based on this understanding engages in virtuous activity—generating virtues and removing nonvirtues—and generates in his or her mental continuum the view of the existence of the effects of actions. This is also a correct view.

Pure behavior is a case of stopping non-virtuous activities of body, speech, and mind, and turning oneself towards virtuous activities of body, speech, and mind, and if one cannot do that, at least abiding in neutral activities of body, speech, and mind. For pure meditation one needs to be able to set the mind on its object of observation without laxity (bying ba), excitement (rgod pa), or lethargy (rmugs pa). If, having ceased those, one is able to keep one’s object clearly in mind, this is a case of pure meditation. It is possible for people like us right now to engage in pure view, meditation, and behavior. It is important to do so.

The eleven phenomena illustrating a knower of paths have been explained.
Chapter III. Explaining the nine phenomena characterizing knowers of bases

Dan-ma-lo-chö: By way of setting forth nine phenomena a knower of bases is caused to appear to mind.

To indicate the nine phenomena characterizing knowers of bases two stanzas occur [in Maitreya’s Ornament for the Clear Realizations, I.10-11].

{I.10}
Not abiding in cyclic existence through knowledge,
Not abiding in peace through compassion,
Distant due to non-skill in method,
Not distant due to skill in method,

{I.11}
Those classed as discordant and as antidote,
Trainings, their equality, and
The paths of seeing of Hearers and so forth—
Knowers of all are asserted thus.

There are nine phenomena characterizing knowers of bases because there are the nine consisting of:

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a In the citations of the Tibetan and Sanskrit that follow, the Tibetan accords with Jam-yang-shay-pa’s text, whereas the Sanskrit follows Obermiller, Analysis of the Abhisamayālaṃkāra; hence, the discrepancies.
1. knowers of bases that do not abide in [the extreme of] mundane existence due to knowledge (śes pas srid la mi gnas pa’i gzhi shes, prajñāyā bhavapratiṣṭhitam vastujñānam)

2. knowers of paths that do not abide in [the extreme of] peace due to compassion (snying rjes zhi la mi gnas pa’i lam shes, kṛpayā śamāpratiṣṭhā mārgajñatā)

3. knowers of bases that are distant from the fruit Mother (’bras yum la ring ba’i gzhi shes, phalamūtamūturūdūrībhūtam vastujñānanaṃ)
   Dan-ma-lo-chö: Here “fruit” refers to the fruit body of attributes and “mother” to an exalted-knower-of-all-aspects; so in brief these two refer to the state of Buddhahood. This division indicates the knower of bases of those who cannot quickly attain, who will in fact take a long time to attain, the resultant body of attributes and the state of an exalted-knower-of-all-aspects, and hence called a knower of bases that is distant from the fruit mother.

4. knowers of bases that are close to the fruit Mother (’bras yun la nye ba’i gzhi shes, phalamūtamūturūsamātmabhūtām vastujñānanaṃ)
   Dan-ma-lo-chö: This is the opposite of the one that just preceded it. It is a knower of bases of one who without needing to take such a long time to attain the resultant body of attributes and the state of an exalted-knower-of-all-aspects, will quickly attain those, and hence is called a knower of bases that is close to the fruit mother.

5. knowers of bases bound by the apprehension of signs that are classed as discordant (mtshan ’dzin gyis bcings pa’i mi mthun phyogs kyi gzhi shes, nimittagrahaṇa-baddham vipakṣamūtāṃ vastujñānanaṃ)
   Dan-ma-lo-chö: This refers to knowers of bases that are conjoined with an antidote that can overcome, can vanquish, such erroneous awarenesses as self-cherishing, the conception of a self of persons, and the conception of true existence.

6. knowers of bases conjoined with the antidote to apprehension of signs that are classed as an antidote (mtshan ’dzin gyi gnyen pos zin pa’i gnyen po phyogs kyi gzhi shes, nimittagrahaṇa-pratipakṣaparigrhītāṃ pratipakṣabhūtam vastujñānanaṃ)

7. trainings in knowers of bases (gzhi shes sbyor ba, vastujñānānaprayogāḥ)

8. equalities in the mode of apprehension of trainings [in a knower of bases] (sbyor ba’i ’dzin stangs mnyam pa nyid, prayogasya samatā)

9. paths of seeing (mthong lam, darśanamārgaḥ).

\[
\text{གཞི་ཤེས་མཚǑན་ཎེད་ཀྱི་ཆོས་དགུ་ཡོད་དེ།}
\]
1. རིད་ལ་མི་གནས་པའི་གཞི་ཤེས་དང་།
2. བཞི་ལ་མི་གནས་པའི་ལམ་ཤེས་དང་།
3. ཆིང་གཞི་ཤེས་དང་།
4. ཆིང་ཤེས་དང་།
5. འཕྲིན་པ་མི་གནས་པའི་སྐྱེས་[12b.6]གཞི་ཤེས་དང་།
6. འཕྲིན་པ་ལེགས་ཐེག་པའི་ཤེས་དང་།
7. བན་པའི་འཛིན་ཁྱེན་པའི་གཞི་ཤེས་དང་།
8. ཉེ་བའི་འཛིན་ཁྱེན་པའི་གཞི་ཤེས་དང་།
9. བྱེད་ཐོབ་

དཔེ་གཞན་བོད་[13a.1]བཤེལ།
22nd Topic

1. Knowers of Bases Not Abiding in the Extreme of Mundane Existence due to Knowledge (ཤེས་པས་རིད་ལ་མི་གནས་པའི་གཞི་ཤེས་མངོན་པོ་ལས་ཟེར་བཞི་)

Dan-ma-lo-chö: By way of what kind of knowledge does one not abide in the extreme of cyclic existence? It is through realization of the selflessness of persons or through realization of the sixteen attributes of the four noble truths. The text uses the term “mundane existence” (srid pa, bhava) which here is the same as cyclic existence (’khor ba, saṃsāra). Through having such knowledge one is no longer reborn in cyclic existence by the power of contaminated actions (las, karma) and afflictions.

In general, the word srid pa (bhava) refers to anything that exists. All things that exist are srid pa, things that occur. The word srid pa can be said to have a wider meaning than yod pa, existent. If, for example, there was some supersensory object, and you wanted to know whether it existed here or not, you could say that it might occur here despite not being able to say whether it did or did not exist here. In this sense the word “occur” applies to everything that exists and also refers to those things that one cannot decide are nonexistent.

That is the meaning of srid pa in general, but here in “not abiding in mundane existence (srid pa) through knowledge,” the term srid pa means “cyclic existence” (’khor ba, saṃsāra) as it does, for instance, when in speaking of rebirth we use the term yang srid, literally “again-occurrence.” Similarly, the Autonomy Middle School systems and others below it say that the main mental consciousness is the “I.” The final reason for this is set forth in Bhāvaviveka’s Blaze of Reasoning where he says that we designate the term “self” to consciousness, this being because the consciousness (rnam par shes pa) takes rebirth (yang srid). In the same way, here in Maitreya’s Ornament for the Clear Realizations the word srid pa in “not abiding in mundane existence (srid pa) through knowledge” refers to taking birth again in cyclic existence; therefore, the term here means cyclic existence.

In fact, the contaminated mental and physical aggregates are
themselves cyclic or mundane existences. They have four different states:

- birth state (*skyey srid*). This is the first moment of life (in a human or egg birth it is the moment of conception).
- prior time state (*sngon dus gyi srid pa*). This state lasts from the first moment of life to the coarser stages of death, thus the state prior to death.
- death state (*'chi srid*). Roughly speaking, this state begins with the dissolution of the elements in the death process and lasts until the separation of mind and body. More subtly, it refers to the stages of vivid white appearance, vivid red or orange appearance, vivid black appearance, and the clear light appearance of the all-empty. After this state, mind and body separate; thus, this is what actual death is.
- intermediate state (*bar srid*), the period between abandoning the former body and assuming a new body. A being in the intermediate state has all five sense faculties but is able to pass through solid objects and can move about unimpededly with magical force due to earlier karma.

Because of passing through or revolving in these four states, the contaminated mental and physical aggregates are called cyclic existence in general. To repeat, because of passing from the birth state to the death state and back, again and again, the contaminated mental and physical aggregates themselves are called cyclic existence.

Here the topic is concerned with not abiding in the extreme of mundane existence—cyclic existence—due to knowledge.

Concerning [knowers of bases that do not abide in the extreme of mundane existence due to knowledge] one stanza occurs [in Maitreya’s *Ornament for the Clear Realizations*, III.1]:

{III.1}

Because of not abiding in the extremes
Of the near side and the far side nor inbetween
And knowing the times as equal
It is asserted as the perfection of wisdom.

དང་པོ་[ཤེས་པས་རིད་ལ་མི་གནས་པའི་གཞི་ཤེས་རོལ་ཕ་རོལ་མཐའ་ལ་མིན།།སོགས་ཤོ་ལོ་ཀ་གཅིག་དང་།}
Knowers of Bases Not Abiding in Mundane Existence Due to Knowledge 223

[Ornament III.1, 6a.4]

Definition [of a knower of bases not abiding in the extreme of mundane existence]

A Great Vehicle Superior’s exalted knower dwelling in a Lesser Vehicle type of realization that is conjoined with method—great compassion—and directly realizes any [of the sixteen attributes of the four truths], impermanence and so forth is the definition of a knower of bases that does not abide in the extreme of mundane existence.

Dan-ma-lo-chö: Within the division into wisdom and method, “method” refers to paths cultivated mainly by way of belief. The cultivation of an altruistic mind of enlightenment—the recognition of sentient beings as one’s mothers and so forth, reflection on their kindness, developing the intention to repay it, love, compassion and great compassion—are cases of paths cultivated mainly by way of belief.

This consciousness is conjoined with the great compassion that, observing all sentient beings, wishes to free them from suffering. That the definition says “any” means that this consciousness does not have to realize all sixteen attributes, and that it is a direct realization means that it is a clear realization with no mixture with a generic image. It is an exalted knower in the continuum of a Great Vehicle Superior, thus in one on the Great Vehicle path of seeing or above.
[Divisions of knowers of bases not abiding in the extreme of mundane existence]

When divided, there are three—[those included] within the paths of seeing, meditation, and no-more-learning.

An illustration [of a knower of bases that does not abide in the extreme of cyclic existence] is, for instance, a Great Vehicle path of meditation directly realizing the sixteen attributes of impermanence and so forth.

Dan-ma-lo-chö: It is said that there can be a consciousness that realizes all sixteen aspects of the four noble truths at one time because in one session one can realize all sixteen. From that point of view one mind is said to realize all sixteen.
23rd Topic

[2. Knowers of Paths Not Abiding in the Extreme of Peace due to Compassion (ཞི་ལ་མི་གནས་པའི་ལམ་ཤེས་)]

[གཉིས་པ་ȡིང་Țེས་ཞི་ལ་མི་གནས་པའི་ལམ་ཤེས་]

[Definition of a knower of paths not abiding in the extreme of peace due to compassion]

Also, a Great Vehicle Superior's clear realization dwelling in the type of a negator of the extreme of peace relative to the conventional is the definition of a knower of paths that does not abide in the extreme of peace due to compassion.

Dan-ma-lo-chö: Compassion is an empathetic consciousness that is an inability to bear, from the very depths of one’s heart, the sufferings of other sentient beings. Through the force of having this compassion one does not abide for a long time in the nirvāṇa of having abandoned the afflictive obstructions. That is why compassion is said to cause nonabiding in the extreme of peace.

“The extreme of peace relative to the conventional” refers to the nirvāṇa that is the analytical cessation of the afflictive obstructions for one’s own sake. A negator of such an extreme of peace stops one from abiding in the meditative equipoise of such a nirvāṇa for a long time. There are two extremes, that of peace and that of cyclic existence. These are both terminologically divided into a variety based on the conventional and a variety based on the ultimate. This is a terminological division because those based on the ultimate are not actual extremes. The true existence of nirvāṇa is called an extreme of peace based on the ultimate. The extreme of peace based on the conventional is what was described above. Similarly, the extreme of cyclic existence based on the ultimate is
the true existence of cyclic existence.

An illustration is, for instance, the compassion in the continuum of one on the Great Vehicle path of meditation.

Since it would not be feasible for there to be a knower of bases that does not abide in peace through compassion, it is unlike the former.

Dan-ma-lo-chö: The definition given just above says it is a definition of a “knower of paths” not of a knower of bases. This is because it would not be feasible for a knower of bases not to abide in peace through compassion. It is unlike the first topic because that was a knower of bases that does not abide in the extreme of cyclic existence, whereas this is a knower of paths that does not abide in the extreme of peace due to compassion. The reason why it is not feasible for a knower of bases not to abide in peace through compassion is that the great compassion of a Bodhisattva which is the wish to oneself relieve all sentient beings from suffering is a main object of cultivation in the Great Vehicle, whereas this is not so in the Lesser Vehicle, and therefore such a knower could not be included within a Lesser Vehicle type of realization as knowers of bases are.

[Divisions of knowers of paths not abiding in peace due to compassion]

When divided, there are the three great compassions, the mind-generation, and so forth of a Great Vehicle Superior.

Dan-ma-lo-chö: The first type of compassion observes sentient beings without understanding them as qualified by impermanence, selflessness, and so forth; it is simply a wish that they be free from suffering. It is called compassion observing mere sentient beings (sems can tsam la dmigs pa’i snying rje).
The second type, called compassion observing phenomena, is an empathetic consciousness that is not conjoined with wisdom realizing sentient beings to be without true existence but conjoined with wisdom realizing sentient beings to be impermanent, empty [but not the emptiness of true existence], or selfless. Like the other, this compassion also wishes that sentient beings be free from suffering. Because this consciousness observes sentient beings as qualified by impermanence or the selflessness of persons and so forth, it is called compassion observing phenomena (chos la dmigs pa'i snying rje).

In the third type of compassion the mind is conjoined with the wisdom realizing that sentient beings do not truly exist. One is observing sentient beings and has the wish that they be free from all suffering. This is called compassion observing the unapprehendable (dmigs med la dmigs pa'i snying rje) because it observes sentient beings that are understood as qualified by the absence of true existence.

“Mind-generation” means the mind of enlightenment which is the wish to attain the highest enlightenment for the sake of all sentient beings.

[Boundaries of knowers of bases not abiding in the extreme of cyclic existence due to knowledge and knowers of paths that do not abide in peace due to compassion]

With regard to the boundaries of these two, [knowers of bases that do not abide in the extreme of cyclic existence due to knowledge and knowers of paths that do not abide in peace due to compassion] exist from the first ground through the tenth ground.

\[^a\] Correcting ba'i in the 1987 Go-mang Lhasa (8b.1) and the 2011 TBRC bla brang and the 1995 Mundgod revision of Ngawang Gelek bla brang (13a.5) to pa'i in accordance with the 2005 Mundgod (20.5) and the 1999 Tōyō Bunko CD-ROM (13a.5).
24\textsuperscript{rd} Topic

3. Knowers of Bases Distant from the Fruit Mother
(མན་ལ་རིང་བའི་གཞི་ཤེས་)

To indicate knowers of bases distant from the fruit Mother [Maitreya’s Ornament for the Clear Realizations, III.2ab] says:\textsuperscript{37}

\begin{verse}
{III.2} \\
That is distant due to not being skilled in method \\
From the approach of apprehension in the manner of having signs.
\end{verse}

With regard to [knowers of bases that are distant from the fruit Mother] there are three: definition, divisions, and boundaries.

\textit{Definition [of a knower of bases distant from the fruit Mother]}

A knower of bases that is a pristine wisdom directly realizing impermanence and so forth, is devoid of great compassion, and is bound by the apprehension of true existence is the definition of a knower of bases distant from the fruit Mother.
Dan-ma-lo-chö: The “fruit Mother” is the state of Buddhahood itself. Here distance from Buddhahood is due to Lesser Vehicle practitioners’ absence of skill in means in that they are bound by the conception of true existence—that is, they are bound by the misapprehension that phenomena are not just posited through appearing to an undamaged awareness but are established by way of their own uncommon mode of subsistence.

Divisions [of knowers of bases distant from the fruit Mother]

When divided, there are knowers of bases in the continuums of Hearers and Solitary Victors that realize [the sixteen aspects of the four truths,] impermanence and so forth.

Boundaries [of knowers of bases that are distant from the fruit Mother]

[Knowers of bases distant from the fruit Mother] exist from the Lesser Vehicle path of seeing through [the state of] Foe Destroyer.

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a The 2005 Mundgod (26.11) misreads ba'i.
25th Topic

4. Knowers of Bases Close to the Fruit Mother (འོས་ེས་བཞི་བི་བཞི་ཤེས་Ȫོན་པར།)

To indicate knowers of bases close to the fruit Mother [Maitreya’s Ornament for the Clear Realizations, III.2cd] says: 38

It is explained that that is thoroughly Close due to skill in method.

With regard to [knowers of bases close to the fruit Mother] there are three: definition, divisions, and boundaries.

Definition [of a knower of bases close to the fruit Mother]

A Great Vehicle Superior’s exalted knower dwelling in a Lesser Vehicle type of realization that, conjoined with the two—great compassion and wisdom directly realizing emptiness—realizes any [of the sixteen attributes of the four truths,] impermanence and so forth is the definition of a knower of bases close to the fruit Mother.
Dan-ma-lo-chö: Because Bodhisattvas have vast techniques, great compassion, the altruistic mind of enlightenment, and so forth, they are skilled at accomplishing the purposes of sentient beings and hence are close to the state of Buddhahood.

Another suitable definition for a knower of bases that is close to the fruit Mother would be a Great Vehicle Superior’s exalted knower dwelling in a Lesser Vehicle type of realization that is conjoined with wisdom and method. It is very important that there are the two factors of wisdom and method, for while one is training during the paths of learning, one must accumulate the two collections of merit and wisdom because the fruit, Buddhahood, has two types, the body of attributes (chos sku) and form bodies (gzugs sku). This is why Nāgārjuna says in his Precious Garland:

The form bodies of a Buddha
Arise from the collections of merit.
The body of attributes in brief, O King,
Arise from the collections of wisdom.

Since these two bodies exist in the object of attainment, Buddhahood, as methods for the attainment of these two there are two types of paths, one in which method is the chief component and the other in which wisdom is the chief component. Also, for people like ourselves, there are collections of merit and wisdom prior to attaining a path. Our own giving of gifts, maintenance of ethics, cultivation of patience, virtuous actions of body and speech, and

a Stanza 212:

so forth are actions included within the collection of merit. Instances of engaging in analytical meditation on the sixteen attributes of the four truths or on the emptiness of duality or on the emptiness of true existence are all cases of the collection of wisdom.

**Divisions [of knowers of bases close to the fruit Mother]**

When divided, there are three—Great Vehicle paths of seeing, meditation, and no more learning.

Dan-ma-lo-chö: This does not mean that every instance of such a path is necessarily such a knower of bases; rather, there are Great Vehicle paths of seeing and so forth that are instances of it. However, whatever is a knower of bases in the continuum of a Bodhisattva Superior is a knower of bases that is close to the fruit mother.

**Boundaries [of knowers of bases close to the fruit Mother]**

[Knowers of bases close to the fruit Mother] exist from the Great Vehicle path of seeing through the Buddha ground.
26th Topic

5. Knowers of Bases Classed as Discordant (མི་མȬན་ɉོགས་ཀྱི་གཞི་ཤེས་ཀིི་བཤིན་)

Dan-ma-lo-chö: The word “discordant” can sometimes refer to what is not something else, but here it refers to something that is counter. Bodhisattvas abandon their own welfare and are intent on the welfare of others, whereas Hearers and Solitary Victors meditate on selflessness and so forth for the sake of their own liberation from cyclic existence. Such an exalted consciousness in the continuum of a Hearer or Solitary Victor Superior is a knower of bases that is classed as discordant. Hence, their exalted knowers that realize the sixteen aspects of the four noble truths, impermanence, and so forth, are here classed as knowers of bases that are discordant. Knowledge of the sixteen aspects of the four noble truths can be had by Hearers, Solitary Victors, or Bodhisattvas but Hearers’ and Solitary Victors’ versions of it are very restricted; such a motivation is not suitable for Bodhisattvas, for their thought is vast.

To indicate knowers of bases classed as discordant [Maitreya’s Ornament for the Clear Realizations, III.3] says:39

{III.3}

Discrimination treating (1) the emptiness of the aggregates
Of forms and so forth and (2) the phenomena contained
In the three times, giving and so forth, and the harmonies
With enlightenment is classed as discordant.

[Ornament III.3, 6a.5]

{III.3}
[Definition of a knower of bases classed as discordant]

A Lesser Vehicle practitioner’s knower of bases that is devoid of great compassion—the method—and the wisdom realizing emptiness and is bound by the apprehension of true existence is the definition of a knower of bases classed as discordant.

Dan-ma-lo-chö: A Hearer’s or Solitary Victor’s realization of the sixteen aspects of the four noble truths is devoid of the great method—great compassion—and of the wisdom realizing all phenomena to be empty of true existence. Their wisdom is bound or constricted by the conception of true existence, which is the apprehension that phenomena do truly exist, whereas the fact is that they do not. It is a Lesser Vehicle practitioner’s knower of bases because it is in the continuum of a Lesser Vehicle practitioner.

Since it is not suitable for a Bodhisattva to generate a Lesser Vehicle path, it is called classed as discordant.

Dan-ma-lo-chö: It is classed as discordant because it is bound by the apprehension of signs (mtshan ’dzin). “Apprehension of signs” refers to any sort of bad consciousness such as cherishing oneself.

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a Peking (7a.6), snar thang (7b.1), Āryavimuktisena’s commentary (113b.2), and Haribhadra’s Clear Meaning (102a.2) read gto; co ne (6a.6) and dpe bsdur ma (13.18) read rtogs.
more than others or conceiving of a self of persons. The term “ap-
prehension of signs” here refers to an adding or superimposition
of something that is not actually there. In this case it refers to a
wrong consciousnesses (log shes) and specifically the apprehen-
sion of true existence.

The divisions and boundaries of knowers of bases that are discordant are
like those of knowers of bases that are distant [from the fruit Mother].
27th Topic

6. Knowers of Bases Classed as Antidotes (གན་པ་གཉེན་པོ་ཉོགས་ཀྱི་གཞི་ཤེས)

Dan-ma-lo-chö: An antidote is that which removes the discordant.

To indicate knowers of bases classed as antidotes three stanzas\(^a\) occur [in Maitreya’s *Ornament for the Clear Realizations*, III.4-6]:

\[\text{III.4}\]
Nonapprehension as “I” with respect to giving and so forth
Which connects others to this
 Stops the extreme of attachment.
Hence, attachment to Conquerors and so forth is subtle.

\[\text{III.5}\]
Since the path of phenomena is devoid
Of a nature, it is just profound.
Through knowing the single nature
Of phenomena attachment is abandoned.

\[\text{III.6}\]
Since it stops perception and so forth,
It is described in sūtra as difficult to realize.
Because it is not known in the manner of a form and the like,
It is asserted as unencompassable by thought.

\[^{14a.2}\]

\[\text{[Ornament III.4-6, 6a.5-6a.7]}\]

\(^a\) See the next footnote.
\(^b\) The text reads: “three stanzas and one line,” but the citation is only three stanzas; the line following the three stanzas appears in the next citation.
[Definition of a knower of bases classed as an antidote]

A knower of bases in the continuum of a Great Vehicle Superior that is conjoined with great compassion—the method—and the wisdom directly realizing emptiness is the definition of a knower of bases classed as an antidote.

Dan-ma-lo-chö: “Method” refers to the method of “method and wisdom.” “Great compassion” is an empathetic consciousness that, observing all sentient beings, wants to free them from suffering. The compassion of Great Vehicle Superiors is such that they would give their own lives if asked. The fact that such a knower of bases is conjoined with a wisdom directly realizing emptiness—that is, the emptiness of true existence of all phenomena—means that the wisdom realizes this directly, not in the manner of a generic image. There are two types of conjunction, explicit conjunction and conjunction in the manner of non-degeneration. This knower of bases is in the continuum of a Great Vehicle practitioner; thus it is in the continuum of one who has generated a non-artificial form of the altruistic mind of enlightenment, which seeks the highest enlightenment for the sake of all sentient beings. Among Great Vehicle practitioners, a knower of bases classed as
an antidote exists only in the continuums of Great Vehicle Superiors, that is, those who have attained the path of seeing.

Hearers’ and Solitary Victors’ knowers of bases are classed as discordant from two points of view: they are polluted by a factor of self-cherishing, and they are unable to realize that all phenomena lack true existence. To clarify this, Hearers and Solitary Victors cherish themselves and abandon other sentient beings, that is, those whose continuums are different from their own. Bodhisattvas, however, abandon themselves; for instance, if someone asked a Bodhisattva to give that person his head, he would give it. Bodhisattvas are intent on the welfare of others, which they consider to be important and intentionally seek to bring about. Bodhisattvas also have strength of heart such that they can engage in any hardship whatsoever in order to bring about any benefit to another. Thus, from the viewpoint of their mode of thought there is a difference between Hearers and Solitary Victors on the one hand and Bodhisattvas on the other. The second difference between them is that Bodhisattva Superiors directly realize that all phenomena are empty of true existence, whereas Hearers and Solitary Victors Superiors are incapable of realizing that all phenomena are empty of true existence and hence are not capable of liberating themselves from the bonds of the conception of phenomena as having true existence. It is from these two points of view that the knower of bases of the one is classed as discordant and the knower of bases of the other is classed as an antidote. The latter is conjoined with an antidote to the misapprehension of signs, that is, it is conjoined with an antidote to the apprehension of true existence.

The divisions and boundaries of knowers of bases classed as antidotes are like those of knowers of bases that are close to the fruit Mother.

When knowers of bases are divided, there are two—knowers of bases near to the fruit Mother and knowers of bases distant from the fruit Mother. When those [persons] who have previously proceeded on the Lesser Vehicle are not considered, a knower of bases that is near to the fruit Mother, a knower of bases that is near due to skill in means, a knower of bases that is classed as an antidote, and a Great Vehicle knower of bases are equivalent.
Knowers of Bases Classed as Antidotes

Dan-ma-lo-chö: There are some persons who first enter the Lesser Vehicle path, but this explanation is given in terms of those who just progress on the Great Vehicle path. With respect to a knower of bases that is near to the fruit Mother, the fruit is the body of attributes and the Mother is the exalted-knower-of-all-aspects; since one is not far from attaining that wisdom, it is said to be near the fruit Mother.

Knowers of bases that is distant from the fruit Mother, knower of bases that is distant due to not being the method, knower of bases that is bound by apprehension of signs [of true existence], knower of bases that is classed as discordant, and Lesser Vehicle knower of bases are equivalent. [Maitreya’s Ornament for the Clear Realizations, III.7] says:

{III.7}  
The entirety of the divisions thus  
Of those classed as discordant and as antidotes  
In the system of knowers-of-all  
As described [in sūtra] are to be known here.
Haribhadra’s *Great Commentary* says:

These are to be known from the divisions of Hearers and Bodhisattvas.

Dan-ma-lo-chö: “These” refers to knower of bases that is near to the fruit Mother, knower of bases that is close due to skill in means, knower of bases that is classed as an antidote, and Great Vehicle knower of bases. Someone might wonder why Hearers’ knowers are far from the fruit Mother, so Haribhadra’s text continues:

and:

In that way an achieving that is distant from the fruit Mother is an antidote for Hearers and so forth. However, because of being an object of abandonment due to erroneously engaging in apprehension of true existence, it is taught as classed as discordant for Bodhisattvas.

Dan-ma-lo-chö: Although a knower of bases distant from the fruit Mother is an antidote to the conception of a self of persons, it perversely apprehends phenomena, which do not truly exist, as truly existent, and therefore it is not an object of achievement for Bodhisattvas. Thus, because it is not to be generated by Bodhisattvas but is to be stopped by them, it is classed as discordant for them.

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a *dngos por.*
28th Topic

7. Trainings in Knowers of Bases (གཞི་ཤེས་ɚོར་བ་)

To indicate trainings in knowers of bases two stanzas and two lines occur [in Maitreya’s Ornament for the Clear Realizations, III.8-10ab].42

{III.8}
Forms and so forth; impermanence and so forth;
Noncompletion and completion of those;
Training stopping enactment
 Regarding nonattachment about those;

{III.9}
Unchangeabilty; absence of agents;
Training in the three aspects difficult to perform;
Asserting the existence of the fruit
Through attaining the fruit in accordance with [one’s] lot;

{III.10}
Nonreliance on another;
Seven types of revelatory appearances.

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a The 2005 Mundgod (29.3) misreads ba.
With regard to [trainings in knowers of bases] there are three: definition, divisions, and boundaries.

Definition [of a training in knowers of bases]

A Bodhisattva’s yoga—dwelling in a Lesser Vehicle type of realization—that is an antidote to erroneous conceptions about the entities and attributes of the mode of abiding of conventional bases is the definition of a training in knowers of bases indicated here.

Dan-ma-lo-chö: With respect to the term “conventional bases,” they are called bases because they are substrata. The word for conventional/obscurational (kun rdzob, samvrti) means fake or false. For instance, if you do not have good behavior and you pretend to have it, this would be fake. This is how the word is used in common parlance. In accordance with this, the word kun rdzob (samvrti) is used for those phenomena of which the mode of appearance and the mode of actual being disagree. For a false or falsifying consciousness these appear to be true, but they are in fact not true. A falsifying consciousness is a conceiver of true existence. In brief, all phenomena except emptiness are conventional, that is to say, false, phenomena.

Here, the concern is with erroneous conceptions about the entities and attributes of the mode of abiding of conventional phenomena. The entity of a form, for instance, is the form itself; the form’s attributes are its production, abiding, cessation, and so forth. For instance, the conception of a form as truly existent is an erroneous conception about the entity of a form whereas the conception that a form’s production truly exists is an erroneous conception about an attribute of a form. “Erroneous” means that what is not is conceived to be.

Any consciousness that harms or damages such erroneous
conceptions is an antidote to that erroneous conception. The definition above refers to a Bodhisattva’s yoga; it could also say a Bodhisattva’s pristine wisdom, and it is included within a Lesser Vehicle type of realization. In general, the word for “training” here, sbyor ba (prayoga), means to make effort to attain something that has not been attained. In this case, however, it refers to a path consciousness and thus is not a nonassociated compositional factor (idan min ’du byed, viprayukta-sanskāra) but a consciousness. “Training” can also here be understood as the consciousness’ mode of activity. The path is being designated with a name by way of its manner of performing its function or activity. Even though this refers to a path, it is not referred to here as “path of training” because it could then be confused with “path of preparation” (sbyor lam) because they would both be prayogamārga—the second of the five paths.

Divisions [of trainings in knowers of bases]

When divided, there are ten because there are the ten consisting of:

Four by way of objects

1. training that stops the conception of true existence regarding forms and so forth
   Dan-ma-lo-chö: This is not a case of making effort to stop the conception of true existence with respect to forms and so forth in the future; rather, this training consciousness actually stops the manifest conception of true existence. It begins from the path of accumulation.

2. training that stops the conception of true existence regarding attributes such as impermanence and so forth

3. training that stops the conception of true existence regarding the completion or noncompletion of forms and so forth as bases of qualities
   Dan-ma-lo-chö: This training stops the conception of true existence with respect to the fact that a form, for instance, would either be a complete or incomplete base of attributes—these attributes being qualities such as that of impermanence and so forth.

4. training in nonattachment to the conception of true existence regarding forms and so forth

[The remaining six]

5. training in the ultimate unchangeability of the perfection of wisdom in terms of increase and decrease
Dan-ma-lo-chö: A perfection of wisdom does not have truly existent increase or truly existent decrease.

6. training in the absence of ultimate existence of agents
   Dan-ma-lo-chö: Agents do not ultimately exist.

7. training in the three aspects difficult to perform [(1) the difficulty of realizing that even though the fruit, an exalted-knower-of-all-aspects, is not observed (to exist) ultimately, it is the object of intent in conventional terms; (2) the difficulty of performing the training: the difficulty of realizing that even though the causes, knowers of paths, are not observed (to exist) ultimately, these are the training in the causes of an exalted-knower-of-all-aspects in conventional terms; and (3) the difficulty of performing the function: the difficulty of realizing that even though knowers of bases are not observed (to exist) ultimately, they are endowed with the efficacy of methods for taking care of trainees in conventional terms]a

8. training in the conventional existence of the fruit though nonexistent ultimately
   Dan-ma-lo-chö: This training realizes that the fruit does conventionally exist even though it does not exist ultimately.

9. training in non-reliance on another enlightenment of greater benefit

10. training in the seven types of appearances—dream, [magical illusion, mirage, echo, reflection, city of smell-eaters, and emanation]—to make known that appearances are thoroughly conceived to truly exist even though they do not

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a The bracketed material is from the Se-ra Jay scholar Long-döl Ngag-wang-lo-sang (klong rdol ngag dbang blo bzang. 1719-1794), Vocabulary Occurring in the Perfection of Wisdom (phar phyin las hyung ba’i ming gi rnam grangs), Collected Works, Sata-Pitaka Series, vol. 100 (New Delhi: International Academy of Indian Culture, 1973), 366.3-366.5. The Tibetan is:

། ཕེར་གྱི་བི་ཐོབ་བར་ནི་ཐ་དད་བྱད་པ་དང་ཡན་པ་ཡོད་ཅིང་།

། བེད་ལས་པ་དང་ཡན་པ་ཡོད་ཅིང་།

། བྱེད་པ་དང་ཡན་པ་ཡོད་ཅིང་།

། མཁྱེན་གྱི་རྒྱུས་བསུམ་ཡི་དབྱེ་བར་དེ་དཔལ་ཤེས་དོན་དམ་པར་མི་དམིགས་ཀྱང་།

། སྐྱེས་རྒྱས་བསུམ་ཡི་དབྱེ་བར་དེ་དཔལ་ཤེས་དོན་དམ་པར་མི་དམིགས་ཀྱང་།

། བྱེད་པ་དང་ཡན་པ་ཡོད་ཅིང་།
Dan-ma-lo-chö: For instance, if you are sleeping in a small room, you can still dream about elephants and so forth that would indeed not fit into your room. Magicians are able to take small pebbles or sticks and through the usage of certain substances, salve, and mantra, they are able to cause a great diversity of appearances—wars, people fighting and being killed, horses and elephants going here and there, and so forth.

Mirages are the appearance of moving water that occurs in deserts due to the summer sun hitting the sand. People seeing this from a distance think it is water and go running after it. The seven types of appearances are seven examples of falsity, that is, of a discordance between what appears and what actually exists. With an echo of a voice, for instance, one gets a sense that someone is speaking from a distance. Similarly, all phenomena appear to truly exist but do not.

There is a consciousness known as a conventional consciousness of illusion that is a composite of this appearance of true existence and realization of the actual emptiness of true existence. This is what the seven examples exemplify. In brief, all phenomena have beginninglessly appeared to all of our minds as if they truly exist, but despite appearing that way they do not exist that way; they are actually empty of true existence.

To ascertain true existence one should first delineate it in terms of whatever example easily appears to your mind. It is essential to have an example that is renowned as false within the world; thus at this point seven different examples are set forth. You should use the example that is most helpful for you to gain realization of truthlessness. Use what appears most easily to your own mind, the one that fits your mind the best.

Similarly, if it seems easier for you to begin realizing the absence of true existence with respect to your own “I,” you should start with that. Then gradually you should extend this out to your friends, relatives, and other persons. Buddha said in sūtra, “Just as the self is, so are all other sentient beings, and just as all sentient beings are, so are all phenomena.” Here Buddha is saying that one should first delineate the absence of true existence of the “I” and then ascertain the absence of true existence of sentient beings whom one knows, and then extend this understanding to all phenomena. Nevertheless, it is also suitable to begin with some external object, ascertain its absence of true existence, and then switch to the mental and physical aggregates, and then to the “I.” There
is no definiteness as to any particular way; you should do what appears most easily to the mind.

For instance, you could set the syllogism:

The subject, the person, does not truly exist because of being devoid of true oneness and true plurality. The subject, the person, is devoid of being truly one because of having parts. The subject, the person, does have parts, because of existing. Whatever exists, necessarily has parts.

Once something exists, then even its very existence is a part or factor of that thing. Thus once it exists, it necessarily must have parts or factors. For example, a person has parts because of having the five aggregates. Even within the first of these, the form aggregate, the body has limbs, secondary limbs, and so forth. Thus a person does have parts. Once it has parts, it cannot be a truly existent one. If it were a truly existent one, its mode of appearance would have to accord with its mode of existence. However, “I” and “my aggregates” appear to thought as different. Although they appear to be different entities in this way, they are in fact one entity; thus the self’s mode of appearance and mode of subsistence are discordant. Therefore, the self is not a truly existent one.

The subject, a person, is not a truly existent plurality because truly existent oneness does not exist.

Once there is no truly existent one, there can be no truly existent plurality. For instance, if you do not have even one dollar, you cannot have many dollars.

Because a person is not a truly existent one and is not a truly existent plurality, it must not truly exist.

The reason for this is that whatever truly exists must be either a truly existent one or a truly existent plurality, because whatever exists must be either one or many. If something is neither one nor many, then it does not exist. Once it follows that in general whatever exists is necessarily either one or many, then whatever truly exists is necessarily either a truly existent one or a truly existent plurality.

This is one way of thinking about the absence of true existence of the self or “I.” In the textbooks on perfection of wisdom and on the Middle Way school many different reasonings are set forth; here I have set forth one in connection with the seven examples of
falsity.

1. དགོང་དང་སེམས་བཀག་པའི་རྙོམ་ལ་བདེན་ཞེན་བཀག་པའི་རྙོམ་ལ་བ།
2. འདི་ནི་ན་གྱི་སེམས་པའི་རྙོམ་ལ་བདེན་ཞེན་བཀག་པའི་རྙོམ་ལ་བ།
3. དགོང་དང་སེམས་བཀག་པའི་[14b.5]ནུས་དང་ཨི་དེ་བོད་མཐོང་བ་དང་།
4. དགོང་དང་སེམས་བཀག་པའི་[14b.6]ནུས་དང་ཨི་དེ་བོད་མཐོང་བ་དང་།
5. དགོང་དང་སེམས་བཀག་པའི་[15a.1]ནུས་དང་ཨི་དེ་བོད་མཐོང་བ་དང་།
6. དགོང་དང་སེམས་བཀག་པའི་[15a.1]ནུས་དང་ཨི་དེ་བོད་མཐོང་བ་དང་།
7. དགོང་དང་སེམས་བཀག་པའི་[15a.1]ནུས་དང་ཨི་དེ་བོད་མཐོང་བ་དང་།
8. དགོང་དང་སེམས་བཀག་པའི་[15a.1]ནུས་དང་ཨི་དེ་བོད་མཐོང་བ་དང་།
9. དགོང་དང་སེམས་བཀག་པའི་[15a.1]ནུས་དང་ཨི་དེ་བོད་མཐོང་བ་དང་།
10. དགོང་དང་སེམས་བཀག་པའི་[15a.1]ནུས་དང་ཨི་དེ་བོད་མཐོང་བ་དང་།
Although [the above] does not agree with the wording of Gyal-tshab’s Explanation,\(^a\) it accords with Tsong-kha-pa’s Golden Garland and Āryavinuptisena’s Illumination of the Twenty-five Thousand Stanza Perfection of Wisdom Sūtra, and therefore agrees in meaning.

Boundaries [of trainings in knowers of bases]

[Trainings in knowers of bases] exist from the path of accumulation through the end of the continuum [as a sentient being, just prior to Buddhahood]; Tsong-kha-pa’s Golden Garland says,\(^b\) “Though someone asserts these as paths of preparation, they exist from the path of accumulation until the end of the continuum.”

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\(^b\) Tsong kha pa, *shes rab kyi pha rol tu phin pa'i man ngag gi bstan bcos mngon par rtogs pa'i rgyan 'grel pa dang bcas pa'i rgya cher bshad pa'i legs bshad gser phreng (stod cha)*, in gsung 'bum/tsong kha pa (bkra shis lhun po par rnying), (New Delhi, India: Ngawang Gelek Demo, 1977), 83a.3-83a.4; TBRC W22109.3219.
8. Equalities in the Modes of Apprehension of Trainings [in Knowers of Bases] (ཐེ་རེ་ལྷེའི་འཛིན་Ȫངས་མཉམ་ཉིད་)

Dan-ma-lo-chö: Concerning equalities in the modes of apprehension of trainings in knowers of bases, “mode of apprehension” refers to the way in which the object appears to the mind. “Equality” here refers to the fact that there is no difference in subtlety or grossness with respect to the emptiness that is with all phenomena, from forms through to and including omniscient consciousnesses. In other words, the object of negation that is negated by the respective emptiness of these phenomena does not vary in subtlety or grossness. There is also no difference of difficulty or ease in realizing the emptiness that is with all phenomena.

To indicate equalities in the modes of apprehension of trainings [in knowers of bases Maitreya’s Ornament for the Clear Realizations, III.10cd] says:43

Four aspects of nonconceit with respect to
Forms and so forth are their equalities.

With regard to [equalities in the modes of apprehension of trainings in knowers of bases] there are three: definition, divisions, and boundaries.
Definition [of an equality in the modes of apprehension of trainings in knowers of bases]

An aspect of meditatively cultivating a training in a knower of bases that stops conceits concerning objects and subjects is the definition of an equality in the modes of apprehension of a training in a knower of bases.

Dan-ma-lo-chö: Most often the term “conceit” refers to pride, but not always. Here “conceits” means to conceive of the existence of something that does not exist. An “object” is the object of any mind, whereas a subject is a thing or phenomenon that possesses any type of object. With regard to subjects, the word literally is “object possessor;” there are object possessors that are forms, that are consciousnesses, and that are nonassociated compositional factors. An illustration of the first, an object-possessor that is a form, is a term that indicates its object; its referent is its object, and thus a term (sgra) is an object possessor. An illustration of a consciousness that is an object-possessor is a conceptual consciousness apprehending a form; its referent object is a form. Similarly, with respect to an object-possessor that is a nonassociated compositional factor, a person who has an eye consciousness apprehending a form or who has a conceptual consciousness apprehending a form, is such an object-possessor.

Forms are objects; thus, if one considers forms to be truly existent, one has a conceit, a false fabrication, with respect to objects. Similarly, if any of the three types of subjects—terms [which are forms], or consciousnesses, or nonassociated compositional factors [such as persons]—are considered to be truly existent users of objects, one has conceits with respect to object-possessors, subjects. This equality in the mode of apprehension of the training is a means of ceasing such conceits; it is what stops false fabrications of true existence with respect to objects and subjects.
Divisions [of equalities in the modes of apprehension of trainings in knowers of bases]

When divided, there are four nonconceits for each of the ten trainings, making forty:

Āryavimuktisena’s *Illumination of the Twenty-Five Thousand Stanza Perfection of Wisdom Sūtra* says:

How are the four aspects? They are what [Subhūti] says [in the sūtra]:

They do not make mental conceits about forms. They do not make [mental] conceits by way of forms. They do not make mental conceits as “Forms are mine.” They do not make mental conceits with respect to forms.

Dan-ma-lo-chö: This means: Do not conceive forms to exist by way of their own mode of subsistence without being posited through the force of appearing to an undamaged awareness. Do not make false fabrications with respect to the attributes of forms such as production, abiding, disintegration, and so forth, conceiving these attributes of forms to truly exist whereas they do not. Do not make mental conceits with respect to things included within one’s continuum, such as one’s form, thinking that one possesses in a truly existent manner such things as “my head,” “my hand,”

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a See backnote 43.
b *shes rab kyi pha rol tu phyin pa stong phrag nyi shu lnga pa'i man ngag gi bstan bcos mngon par rtogs pa'i rgyan gyi grel pa, 115b.5-115b.6.*
c Material in brackets is added in accordance with Āryavimuktisena’s text as cited in the previous note.
“my nose,” and so forth. Do not make mental conceits with respect to forms means not to engage in false fabrications such as conceiving forms to be truly existent one or truly existent many, not conceiving the basis of designation of a form to truly exist as the basis of designation of a form, and not conceiving a form to truly exist as an object designated to its basis of designation.

**Boundaries [of equalities in the modes of apprehension of trainings in knowers of bases]**

It is easy [to understand that equalities in the modes of apprehension of trainings in knowers of bases] exist from the path of accumulation until the end of the continuum [as a sentient being, just prior to Buddhahood].
30th Topic

9. Paths of Seeing (མཐོང་ལམ་)

To indicate paths of seeing, five stanzas occur [in Maitreya’s Ornament for the Clear Realizations, III.11-15].

{III.11}
These having the essence of periods—
Doctrinal knowledge, subsequent knowledge,
Forbearance, and knowledge—about the truths, suffering and so forth,
Are the path of seeing in the system of knowers of all.

{III.12}
Forms are not permanent and not impermanent,
Are passed beyond the extremes, are pure,
Are not produced and do not cease, and so forth.
Like space; abandonment of desire;

{III.13}
Released from thorough grasping;
Naturally inexpressible.
The meaning is not bestowable
To others through verbalization;

{III.14}
Unobservable;
Very pure; non-arising of illness.
Bad states are severed;
Not conceptualized as actualizing the fruit;

{III.15}
Not related with signs;
Nonproduction of consciousness
Regarding things, names, and duality.
These are the periods of knowers of all.
Chapter III: Knowers of Bases

[Definition of a path of seeing]

A clear realization of the truth that is devoid of the thirty-two superimpositions\(^a\) is the definition of a path of seeing.

[Divisions of paths of seeing]

When divided, there are three—the paths of seeing of the three vehicles [Hearers, Solitary Victors, and the Great Vehicle].

Divided by way of their isolates, [paths of seeing] indicated here [in Maitreya’s Ornament for the Clear Realizations] are the sixteen periods. (For the sixteen periods see Appendix 2, on page 458)

\(^a\) For the thirty-two superimpositions see backnote 44.
Dan-ma-lo-chö: Everything up to this point has been the discussion of the three exalted knowers, which are what are to be practiced. Maitreya has explained:

- the final object of attainment, which is the exalted knower of all aspects,
- the means of attaining it, which is the knower of all paths, and
- the purifier of that knower of paths by way of ceasing the extreme of peace, which is the knower of bases.

Next is the discussion of the four trainings that are the means of practicing them. Accordingly, Jam-yang-shay-pa now provides a transitional stanza.

Transitional stanza:

The Mother of the four Superiors\(^a\) captivating all beings
With the exalted knowers’ three eyes of full beauty
And smiling, red fruit lips of eloquence having
The characterizing thirty teeth attracting the fortunate: Amazing!

Dan-ma-lo-chö: Jam-yang-shay-pa uses an elaborate metaphor of a beautiful goddess who fully embodies wisdom, such as Prajñāpāramitā or Sarasvatī. She has three eyes, here indicating the exalted knower of all aspects, the exalted knower of paths, and the exalted knower of bases. She is completely beautiful and attractive. She has thirty teeth, which are equated with the thirty topics characterizing the three exalted knowers. Her lips have the lush

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\(^a\) Hearer, Solitary Victor, Bodhisattva, and Buddha Superiors.
redness of the Bimba\textsuperscript{a} fruit, and with those red lips of eloquent explanation, she smiles, captivating the minds of all creatures. When those seeking the state of liberation and complete omniscience see the qualities of these three exalted knowers, which are the Mother giving rise to the four Superiors, they feel great delight.

Since the author has inserted poetry here, I will discuss a little the description in the field of poetics of examples and figures of speech related with them. Words that explicitly indicate that an example is being given are “like” (bzhin), “for example,” “just as” (ji ltar), “equal to” (ʼdra) “similar” (mtshungs), and so forth. These are terms illuminating similarity (mtshungs pa gsal bar byed paʼi sgra); there are sixty or seventy such terms. If there is a term indicating similarity, this is a simile (dpeʼi rgyan, literally, “example-adornment”), and there are thirty-two types of similes. Those that do not have such a term of similarity are called metaphors (gzugs can gyi rgyan, literally, “form-adornment”). For example, the text says, “the three eyes of the exalted knowers” (mkhyen paʼi spyan gsum). Here the phrase has a genitive particle linking the two parts, and the three exalted knowers have been set forth as forms, specifically, “the three eyes.” Likewise, the thirty topics characterizing the three exalted knowers are indicated as forms, the “thirty teeth” of the goddess Sarasvati. Also, the eloquence (legs bshad) is stated literally as the form “red lips.”

Regarding the difference between metaphors (gzugs can gyi rgyan) and similes (dpe rgyan), they are the same in being example and exemplified, but in the case of similes, because a term of similarity is used, you can understand the two as being different; in the case of metaphors the example and exemplified are conflated, as if undifferentiable. It is as if the example is the exemplified, though in fact they are example and exemplified. In the study of poetics (snyan ngag) there are thirty-two types of similes and twenty types of metaphors which are differentiated in this way.

This was a transitional stanza that Jam-yang-shay-pa added here in his treatise after finishing explaining the phenomena characterizing the three exalted knowers. The next section is the fourth category, which begins the second part of his text, the explanation of the thirty-six phenomena characterizing the four trainings.

\textsuperscript{a} bim pa in Tibetan, bimba or vimba/vimva in Sanskrit; the fruit of the Momordica Monadelpha.
The phenomena characterizing the three exalted knowers have been explained.

མཁྱེན་གྱི་ཆོས་བཤད་ཟིན་ཏོ།
Explaining the thirty-six phenomena characterizing the four trainings

This has four parts: explaining the eleven phenomena characterizing complete trainings in all aspects, the eight phenomena characterizing peak trainings, the thirteen phenomena characterizing serial trainings, and the four phenomena characterizing momentary trainings.

Chapter IV. Explaining the eleven phenomena characterizing complete trainings in all aspects

Dan-ma-lo-chö: A complete training in all aspects is so called based on an etymology that it is a training that is the practice of the 173 aspects of the three exalted knowers, having brought them all completely together as objects of its mode of apprehension ([mkhyen gsum gyi rnam pa brgya dang don gsum yongs su rdzogs par ’dzin stangs kyi yul du bsdud nas nyams su len pa ’i sbyor ba yin pas na rnam rdzogs sbyor ba]).

To indicate [the eleven phenomena characterizing complete trainings in all aspects Maitreya’s Ornament for the Clear Realizations, I.12-13] says:45

[I.12]
Aspects, trainings,
Qualities, defects, characteristics,
Concordances with a portion of liberation and with definite discrimination,
Groups of irreversible learners,

[I.13]
Equality of mundane existence and peace,
Unsurpassed pure land,
And skill in means [characterize]
The complete manifest realization of all aspects.

Dan-ma-lo-chö: In this training Bodhisattvas are taking all the different aspects of the three knowers and meditatively cultivating them. Once one has generated a complete training in all aspects in the mental continuum, then one’s consciousness realizing emptiness, for instance, is also a complete training of all aspects, for the definition shows that it is sufficient for a consciousness to be conjoined with the wisdom practicing the one hundred seventy-three aspects; such a consciousness does not have to be that wisdom.

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a Jam-yang-shay-pa’s citation of the last line of the stanza is different from the sde dge Ornament as cited just below.
b That is, yogic consciousness.
Bodhisattva’s path (byang sems kyi lam, bodhisattvamārgaḥ), path perfection of wisdom (lam sher phyin, mārgamātprajñāpāramitā), Bodhisattva’s yoga (sems da’i rnal byor), training in an exalted-knower-of-all-aspects (rnam mkhyen sbyor ba, sarvākārajñatāprayogaḥ), training in a knower of paths (lam shes sbyor ba, mārgajñatāprayogaḥ), and achieving through armor (go sgrub, saṃnāhapratipatīḥ) are equivalent.

[Divisions of complete trainings in all aspects]

When divided, there are 173 by way of aspect and twenty by way of training.

[Boundaries of complete trainings in all aspects]

Concerning the boundaries, [complete trainings in all aspects] exist from the Great Vehicle path of accumulation until the end of the continuum [as a sentient being, just prior to Buddhahood].

There are eleven phenomena characterizing a complete training in all aspects because there are the eleven:

1. aspects (rnam pa, ākārāḥ)
2. trainings (sbyor ba, prayoga)
3. qualities [of trainings] (yon tan, guṇāḥ)
4. defects of trainings (sbyor ba’i skyon, prayogadośāḥ)
5. characteristics [of trainings] (mishān nyid, lakṣāṇī)

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a In the citations of the Tibetan and Sanskrit that follow, the Tibetan accords with Jam-yang-shay-pa’s text, whereas the Sanskrit follows Obermiller, Analysis of the Abhisamayālaṃkāra: hence, the discrepancies.
6. concordance with a portion of liberation (*thar pa cha dang mthun pa, mokṣabhāgīyāṃ*)
7. concordance with a portion of definite discrimination (*nges’byed cha mthun pa, nirvedhābhaśīyāṃ*)
8. learner irreversible community members\(^a\) (*slob pa phyir mi ldog pa’i dge ’dun, śaikṣo’vaivartiko bodhisattvagāṇah*)
9. trainings in the equality of mundane existence and peace (*srid zhi mnyam nyid kyi sbyor ba, bhavaśāntisamatābhāvanāprayogah*)
10. training in a pure land (*zing dag sbyor ba, buddhakṣetrapariśuddhāprayogah*)
11. training in skill in means (*thabs mkhas sbyor ba, upāyakauśalapravṛtyogah*)

\(^a\) *dge ’dun*, literally, aspirants to virtue.
31st Topic

1. Aspects ((Duration)

To indicate [aspects Maitreya’s Ornament for the Clear Realizations, IV.1-5] says:\(^{46}\)

{IV.1}
The specifics of knowing the bases
Are called “aspects,” characters.
Because there are three aspects of exalted knowers of all,
Those [mental aspects] are asserted as three aspects.

{IV.2}
Those ranging from the aspect of nonexistence
To the aspect of nonfluctuation
Are explained as four [each] for the individual truths
And fifteen for paths.

{IV.3}
It is proclaimed that there are
Eight, seven, five, and sixteen
Respectively in terms of the causes,
Paths, sufferings, and cessations.

{IV.4}
By dividing these ranging
From the establishments by way of mindfulness
Through the finality of Buddha aspects
In accordance with true paths

{IV.5}
Into the three exalted knowers of all,
These are asserted respectively
Regarding Learners, Bodhisattvas, and Buddhas
As thirty-seven, thirty-four, and thirty-nine.

\(^{46}\) See the separate treatment of aspects by Jam-yang-shay-pa’s reincarnation Könchog-jig-may-wang-po in the second text in this volume, 435ff.
With regard to the aspects indicated here [in Maitreya’s Ornament for the Clear Realizations] there are two: definition and divisions.

Definition [of an aspect indicated here]

A specific or feature of the mode of apprehension of training involved in meditatively cultivating collectively the three exalted knowers is the definition of an aspect of training involved in meditatively cultivating collectively the three exalted knowers.

\[\text{Definition \[of \, \text{an \, aspect \, indicated \, here}\]}\]

\[\text{A \, specific \, or \, feature \, of \, the \, mode \, of \, apprehension \, of \, training \, involved \, in \, meditatively \, cultivating \, collectively \, the \, three \, exalted \, knowers \, is \, the \, definition \, of \, an \, aspect \, of \, training \, involved \, in \, meditatively \, cultivating \, collectively \, the \, three \, exalted \, knowers.}\]

\[\text{With \, regard \, to \, the \, aspects \, indicated \, here \, [in \, Maitreya’s \, Ornament \, for \, the \, Clear \, Realizations] \, there \, are \, two: \, definition \, and \, divisions.}\]

\[\text{Definition \, [of \, an \, aspect \, indicated \, here]}\]

\[\text{A \, specific \, or \, feature \, of \, the \, mode \, of \, apprehension \, of \, training \, involved \, in \, meditatively \, cultivating \, collectively \, the \, three \, exalted \, knowers \, is \, the \, definition \, of \, an \, aspect \, of \, training \, involved \, in \, meditatively \, cultivating \, collectively \, the \, three \, exalted \, knowers.}\]

\[\text{With \, regard \, to \, the \, aspects \, indicated \, here \, [in \, Maitreya’s \, Ornament \, for \, the \, Clear \, Realizations] \, there \, are \, two: \, definition \, and \, divisions.}\]

\[\text{Definition \, [of \, an \, aspect \, indicated \, here]}\]

\[\text{A \, specific \, or \, feature \, of \, the \, mode \, of \, apprehension \, of \, training \, involved \, in \, meditatively \, cultivating \, collectively \, the \, three \, exalted \, knowers \, is \, the \, definition \, of \, an \, aspect \, of \, training \, involved \, in \, meditatively \, cultivating \, collectively \, the \, three \, exalted \, knowers.}\]

\[\text{With \, regard \, to \, the \, aspects \, indicated \, here \, [in \, Maitreya’s \, Ornament \, for \, the \, Clear \, Realizations] \, there \, are \, two: \, definition \, and \, divisions.}\]

\[\text{Definition \, [of \, an \, aspect \, indicated \, here]}\]

\[\text{A \, specific \, or \, feature \, of \, the \, mode \, of \, apprehension \, of \, training \, involved \, in \, meditatively \, cultivating \, collectively \, the \, three \, exalted \, knowers \, is \, the \, definition \, of \, an \, aspect \, of \, training \, involved \, in \, meditatively \, cultivating \, collectively \, the \, three \, exalted \, knowers.}\]

\[\text{With \, regard \, to \, the \, aspects \, indicated \, here \, [in \, Maitreya’s \, Ornament \, for \, the \, Clear \, Realizations] \, there \, are \, two: \, definition \, and \, divisions.}\]

\[\text{Definition \, [of \, an \, aspect \, indicated \, here]}\]

\[\text{A \, specific \, or \, feature \, of \, the \, mode \, of \, apprehension \, of \, training \, involved \, in \, meditatively \, cultivating \, collectively \, the \, three \, exalted \, knowers \, is \, the \, definition \, of \, an \, aspect \, of \, training \, involved \, in \, meditatively \, cultivating \, collectively \, the \, three \, exalted \, knowers.}\]

\[\text{With \, regard \, to \, the \, aspects \, indicated \, here \, [in \, Maitreya’s \, Ornament \, for \, the \, Clear \, Realizations] \, there \, are \, two: \, definition \, and \, divisions.}\]

\[\text{Definition \, [of \, an \, aspect \, indicated \, here]}\]

\[\text{A \, specific \, or \, feature \, of \, the \, mode \, of \, apprehension \, of \, training \, involved \, in \, meditatively \, cultivating \, collectively \, the \, three \, exalted \, knowers \, is \, the \, definition \, of \, an \, aspect \, of \, training \, involved \, in \, meditatively \, cultivating \, collectively \, the \, three \, exalted \, knowers.}\]

\[\text{With \, regard \, to \, the \, aspects \, indicated \, here \, [in \, Maitreya’s \, Ornament \, for \, the \, Clear \, Realizations] \, there \, are \, two: \, definition \, and \, divisions.}\]
Dan-ma-lo-chö: What is collective cultivation of the aspects of the three exalted knowers? It is to take the 173 aspects as objects of apprehension of that one pristine wisdom.

**Divisions [of the aspects indicated here]**

When [aspects of trainings involved in meditatively cultivating collectively the three exalted knowers] are divided, there are 173 because there are twenty-seven aspects of knowers of bases, thirty-six aspects of knowers of paths, and 110 aspects of exalted-knowers-of-all-aspects.

The first reason [which is that there are twenty-seven aspects of knowers of bases] is established because there are twenty-seven consisting of four aspects each in terms of the first three of the four truths and fifteen aspects in terms of true paths, since [Maitreya’s *Ornament for the Clear Realizations*, IV.2] says:

{IV.2}

Those ranging from the aspect of nonexistence
To the aspect of nonfluctuation
Are explained as four for the individual [first three] truths
And fifteen for paths.

*Ornament IV.2, 6b.6-6b.7*
Dan-ma-lo-chö: About the twenty-seven aspects of knowers of bases, the four of each of the first three of the four noble truths refer to the usual four attributes of each of the truths. True paths usually have only four aspects, but here they have fifteen: four uncontaminated paths of seeing that serve as antidotes to the conception of a self of persons, five contaminated paths of seeing that serve as actual antidotes to the coarse obstructions to omniscience and that realize the emptiness of a difference of entity of apprehended-object and apprehending-subject through the means of a generic image, and six uncontaminated paths of meditation that directly realize the emptiness of a difference of entity of apprehended-object and apprehending-subject.

The 173 aspects are considered to be subjective aspects from one point of view and objective aspects from another. Consciousnesses like the ones just mentioned, which are pristine wisdoms acting as antidotes to certain afflictions, are subjective aspects (shes rnam). The objects that they realize are objective aspects (don rnam).

The second reason [which is that there are thirty-six aspects of knowers of paths] is established because there are thirty-six consisting of eight aspects in terms of the causes, true origins; seven aspects in terms of true paths; five aspects in terms of true sufferings; and sixteen aspects in terms of true cessations. [Maitreya’s Ornament for the Clear Realizations, IV.3] says:48

[IV.3]
It is proclaimed that there are
Eight, seven, five, and sixteen
Respectively in terms of the causes,
Paths, sufferings, and cessations.

[16b.2] མཐལ་མ་དེ་ནི་བཅོར་རྒྱུད།
[16b.3] བདེན་གྱི་ཟེག་གི་ཟམ་པ་བདོན་དང་།
The third reason [which is that there are 110 aspects of exalted-knowers-of-all-aspects] is established because there are (1) thirty-seven harmonies of enlightenment that are aspects of knowers of bases that are types of realizations in common with learner Hearers, (2) thirty-four aspects of knowers of paths that are types of realizations in common with Bodhisattvas, and (3) thirty-nine aspects that are uncommon to exalted-knowers-of-all-aspects since [Maitreya’s Ornament for the Clear Realizations, IV.4-5] says:49

By dividing these ranging
From the establishments by way of mindfulness
Through the finality of Buddha aspects
In accordance with true paths

Into the three exalted knowers of all,
These are asserted respectively
Regarding Learners, Bodhisattvas, and Buddhas
As thirty-seven, thirty-four, and thirty-nine.

[Ornament IV.4-5, 7a.1-7a.2]
Dan-ma-lo-chö: There are 110 aspects of exalted-knower-of-all-aspects. Jam-yang-shay-pa cites the root text, beginning with the four mindful establishments, these being the first division of the thirty-seven harmonies with enlightenment. How can it be said that any of the 110 aspects of an exalted-knower-of-all-aspects are common to Hearers or to Bodhisattvas? The four mindful establishments that are in the continuum of Buddha Superiors do not exist in the continuums of any sentient beings, but the mere general four mindful establishments do exist in the continuums of Hearers and Solitary Victorists. Because the mere generality of the group exists with these others, it is said that a Buddha has these in common with others. Similarly, the pristine wisdom of the three doors of liberation or the nine meditative absorptions that exist in the continuum of a Buddha do not exist in the continuum of a Bodhisattva, but pristine wisdoms of the three doors of liberation and the nine meditative absorptions do exist in the continuums of Bodhisattvas.

The ten powers, the four fearlessnesses, and the eighteen unshared qualities of a Buddha, however, exist in the continuum of a Buddha and, in general, do not exist at all in the continuums of sentient beings. These latter are called the uncommon aspects of an exalted-knower-of-all-aspects. The definition of a common aspect of an exalted-knower-of-all-aspects is an aspect of an exalted-knower-of-all-aspects, the actual type of which exists in the continuums of lower Superiors. Those aspects whose general type does not exist in the continuums of lower Superiors are uncommon aspects of an exalted-knower-of-all-aspects.

With respect to the subjective aspects it is necessary to know the objective aspects first; therefore, it is easier if the objective aspects are explained first.
2. Trainings (ཌི་བ་)

To indicate [trainings Maitreya’s Ornament for the Clear Realizations, IV.8-11] says:50

{IV.8}
Because of not abiding in forms and so forth,
And because of stopping connection to those,
And because of the profundity of the thusness of those,
And because the depth of those is difficult to fathom,

{IV.9}
And because the measure of those is limitless,
And because of realizing with great difficulty over a long period,
And because of prophecy, and because of irreversibility,
And because of definitely emerging, and because of noninterrup-
tion,

{IV.10}
And because of nearing enlightenment, and because of speedy
enlightenment,
And because of others’ welfare, and because of the absence of
increase and decrease,
And because of not seeing the proper and the improper, and so
forth,
And because of inconceivable nonseeing of forms and so forth,

{IV.11}
And because of not conceptualizing forms and so forth
As their entities and their marks,
And because of issuing forth the precious fruit,
And because of purity of those, and because of time periods as
well.

[Ornament IV.8-11, 7a.3-7a.5]
With regard to trainings there are three: definition, divisions, and boundaries.

Definition [of a training]

A union of calm abiding and special insight realizing objects and subjects, and the three—bases,\(^b\) paths,\(^c\) and aspects\(^d\)—as empty of true existence is the definition a training that is the main one explicitly indicated [in Maitreya’s Ornament for the Clear Realizations].

Dan-ma-lo-chö: “Explicitly indicated” means that which is openly indicated in the words of the text itself. It is what is mainly being delineated through the text, and thus it is the object explicitly

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\(^a\) *co ne* (7a.5), *dpe bsdur ma* (16.1), *Peking* (8a.8), *snar thang* (8a.6), Āryavimuktisena's commentary (128b.7), and Haribhadra’s *Clear Meaning* (108b.1) read *bcas*. Only *sde dge* (7a.4) reads *bcad*.

\(^b\) That is, substrata.

\(^c\) That is, the three vehicles.

\(^d\) That is, the 173 subjective and objective aspects.
taught.

Jam-yang-shay-pa gives two definitions. The one above is of a training that is the main of those explicitly indicated in Maitreya’s Ornament for the Clear Realizations; he specifies the other, given below, [more loosely] as the definition of the training indicated here in Maitreya’s Ornament for the Clear Realizations. The first must have a realization of emptiness as its subjective aspect; the second is perhaps secondarily indicated because it can also have conventional phenomenon as its aspect.

A Bodhisattva’s yoga conjoined with the wisdom that is an attainment of a union of calm abiding and special insight with respect to the diversity of aspects of the three exalted knowers is the definition of a training indicated here.

Dan-ma-lo-chö: Thus, it does not just have emptiness as its aspect. The “diversity of aspects of the three exalted knowers” are the 173 aspects of these knowers. Jam-yang-shay-pa then explains why it is good to define training in this way.

If [this definition] is made [that way], it is good because the training in realization with great difficulty over a long time must be posited as existing from the path of accumulation, and it is a division of these [trainings]. For, Āryavimuktisena’s Illumination of the Twenty-Five Thousand Stanza Perfection Wisdom Sūtra says, “This training with great difficulty by beginners [that is to say, by those on the path of accumulation] with this which is not a union [of calm abiding and special insight]…” and [this definition] accords with Gyal-tshab’s Explanation and Tsong-kha-pa’s Golden Garland and [thus it] is good.

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*a  Āryavimuktisena, Illumination of the Twenty-Five Thousand Stanza Perfection Wisdom Sūtra, 130b.7-131a.1.*
Dan-ma-lo-chö: Once the training of realization with great difficulty over a long time exists from the path of accumulation, the first definition is too narrow because it requires the union of calm abiding and special insight realizing that phenomena are empty of true existence, and such is only attained with the beginning of the path of preparation.

**Divisions [of trainings]**

When divided, there are twenty because there are the twenty consisting of:

*Five by way of the entities [of trainings]*

1. training in not abiding in and conceiving the true existence of forms and so forth that are included in bases, the paths [of the three vehicles], and [the 173 objective and subjective] aspects

   Dan-ma-lo-chö: “Forms and so forth” refers to all phenomena, ranging from forms right up through exalted-knowers-of-all-aspects. When this training takes these aspects to mind, it does not conceive their true existence.

2. training that stops the apprehension of true existence with respect to forms and so forth

3. training in profundity that realizes the suchness of bases—forms and so forth

   Dan-ma-lo-chö: It is profound because it realizes their suchness just as it is.

4. training in the difficult to fathom the depths of realizing the nature of the phenomena of the path

5. training of limitlessness that realizes the limitless nature of the aspects of forms and so forth

   Dan-ma-lo-chö: “Aspects” means the attributes of forms—such as forms’ impermanence, forms’ arising, forms’ misery, the paths leading to the cessation of forms, and so forth. Emptiness is realized in terms of all these limitless aspects.

   These five are divisions of trainings from the viewpoint of entity. All are themselves trainings.
Eight by way of the persons who are the supports [for cultivating trainings]

6. training of a beginner who, due to fearing the profound emptiness, realizes enlightenment over a long period

7. training of one who attains prophecy [by the Buddha] and who from the heat [level of the path of preparation] does not fear the noumenon and practices the six perfections even in dreams
   Dan-ma-lo-chö: From the heat level of the path of preparation, a person no longer has fear of emptiness and, due to having understood the profound meaning of emptiness just as it is, is able to practice the six perfections even in dreams.

8. training of the stable, [a person] who is irreversible due to the arising in oneself of the Mother realizing the noumenon from the peak [level of the path of preparation]

9. training of definite emergence of one who has firm realization of method and wisdom from the forbearance [level of the path of preparation], having passed beyond the interruptions of Hearers and Solitary Victors
   Dan-ma-lo-chö: On the forbearance level of the path of preparation, the realization of method and wisdom is far more stable than it was before. Due to this, one has passed beyond the interruptions of Hearers and Solitary Victors, that is to say, of seeking after only one’s own welfare.

10. training of one without interruption due to perceiving entry into the ocean of directly seeing the element of attributes from the supreme mundane qualities [level of the path of preparation]
   Dan-ma-lo-chö: On the supreme mundane qualities level of the path of preparation, one will in the next period realize emptiness directly and, thus, this is the point of entry into the ocean of directly perceiving the element of attributes, that is to say, emptiness. Therefore, the tenth division is called “training of one without interruption” because between it and the path of seeing there is nothing to interrupt.

11. training of one nearing enlightenment in whom new uncontaminated qualities, [that is to say, the pristine wisdom of the path of seeing that is a] cause of an exalted-knowers-of-all-aspects, are suitable to be produced [on the path of seeing]a

a The identifications of the levels from here to the end of the divisions are added from the Se-ra Jay scholar Long-döl Ngag-wang-lo-sang, Vocabulary Occurring in the Perfection of Wisdom, 379.3-380.5; he also posits the first five as existing
12. training of one who will speedily become fully purified and in whom the fruit will quickly arise [second through the seventh grounds]

   Dan-ma-lo-chö: This training gets its name because one is about to be enlightened.

13. training in others’ welfare—engaging in the turning of the wheel of doctrine for the sake of others out of compassion [eighth ground].

   Dan-ma-lo-chö: These are the eight divisions of trainings made by way of persons who are cultivating trainings.

*Four by way of methods for completing meditative cultivation of the Mother*

14. training in realizing that ultimately defects and good qualities do not increase or decrease

   Dan-ma-lo-chö: In general, there is increase and decrease of defects and good qualities, but they do not increase or decrease ultimately. Conventionally, an interrupted path is a mode of virtuous practice, and a path of release and the abandonment that is attained with a path of release are the compounded and uncompassed effects of that virtuous practice. The uninterrupted path of the path of seeing removes the obstructions to be abandoned by the path of seeing, and uninterrupted path of the path of meditation removes the nine cycles of objects of abandonment to be abandoned by the path of meditation. At the time of the path of release of a path of seeing, one attains the path of release and an abandonment of the respective objects of abandonment. So it is with the nine cycles of the path of meditation; with each path of release one attains that path of release and an abandonment of the respective object of abandonment, and thereby one attains the true cessation that is the cessation of those objects of abandonment. Thus, indeed, conventionally, there does exist increase of good qualities or virtues and decrease of defects. However, in terms of ultimately existent entities, there is no increase or decrease of good qualities and defects.

15. training in not ultimately seeing the proper—virtues and so forth—and the improper, and so forth

   Dan-ma-lo-chö: There are virtuous and non-virtuous actions; these exist conventionally but not ultimately.

16. training in inconceivable non-seeing—the lack of false fabrication of true existence with respect to forms and so forth

   from the path of accumulation until the end of the continuum as a sentient being, that is, just prior to Buddhahood.
Dan-ma-lo-chö: Here one does not have any fabrications or conceptions of true existence with respect to forms and so forth.

17. training in non-conceptualization due to not conceptualizing forms and so forth as truly existent definienda and definitions
   Dan-ma-lo-chö: For instance, the definition of form is “that which is suitable to be called form” and the definiendum is form itself. “Form” and “that which is suitable to be called form” are indeed definiendum and definition conventionally, but not ultimately. Forms and so forth are not being considered to truly exist as definienda and definitions.

Two from the viewpoint of effect

18. training in issuing forth the precious fruit, increasing good qualities [ninth ground]
   Dan-ma-lo-chö: This increases the good qualities of realization.

19. training in purity, removing faults [tenth ground]
   Dan-ma-lo-chö: This training removes faults, that is to say, it removes the afflicting obstructions and the obstructions to liberation—defects of body, speech, and mind and so forth—the discordant class (mi mthun phyogs) of the six perfections, giving and so forth.

[One from the viewpoint of time]

20. training in time periods, quickly cultivating the Mother [from the path of preparation through the seventh ground].

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a The 2005 Mundgod (34.13) misreads ba’i.

b The 2005 Mundgod (34.15) misreads dkag.
4. མཐོ་སྦྱོང་ངོ་བོའི་ཆོས་ཀྱི་རང་བཞིན་ལྡོག་པའི་དཔག་དཀའ་བའི་རོར་བ་
5. ཕུལ་བཐབས་ཀྱི་ཆོས་ཀྱི་རང་བཞིན་ལྡོག་པའི་དཔག་
6. ཟོུ་ཅང་ཟིང་འཛིན་འཛིན་མི་ལྡོད་པ་
7. རྗུ་མ་ཆོས་འཛིན་མི་ལྡོད་པ་
8. གཉེན་པོ་འདི་སྐྱེད་པའི་ཆོས་བྱེད་
9. མི་སྐྱེས་ལེགས་པའི་ཆོས་བྱེད་
10. སྤྲིས་ལྡོན་ཐོབ་པའི་སྐྱེད་
11. བཅོས་མིན་པའི་ཆོས་པའི་དཔག་
12. མི་བོད་ལྡོན་པའི་ཆོས་

[17a.5] དད་པའི་ཆོས་ཀྱི་རང་བཞིན་ལྡོག་པའི་རོར་བ
[17a.6] ཕྱེ་ནུས་ཀྱི་མཐོང་པོ་
[17b.1] བདེ་གཅིག་བཤད་པའི་རོར་བ
[17b.2] སྤོ་དཔེ་ཆོས་ཀྱི་ཆོས་ཀྱི་པའི་དཔག་

a The 2005 Mundgod (35.7) misreads bar.
13. རོལ་ས་འབྲོས་པར་དེ་རོ་ནོམ་འཛིན་བོས་པོ་ས་པའི་ཁང་གི་ཐབས་ཀྱི་མི་སྙན་པ་
[17b.3] རི་རི་སྙིང་པ།

dང་གཉིས་འདི་_species_ སོགས་དང་།

14. སོགས་པ་དང་བོད་པ་དེ་དེ་དེ་དེ་དེ་དེ་དེ་དེ་དེ་དེ་

15. སོགས་པ་དང་བོད་པ་དེ་དེ་དེ་དེ་དེ་
[17b.4] སོགས་

16. སོགས་པ་དང་བོད་པ་དེ་དེ་དེ་དེ་

17. སོགས་པ་དང་བོད་པ་
[17b.5] སོགས་

18. སོགས་པ་དང་བོད་པ་

19. སོགས་པ་དང་བོད་པ་

20. སོགས་པ་
[17b.6] སོགས་

a The 2005 Mundgod (35.17) misreads bar.
b Based on the root text and what immediately follows, this most likely should read rtog.
c The 2005 Mundgod (36.4) misreads ba.
[Boundaries of trainings]a

The boundaries of the five from the viewpoint of entity are from the path of accumulation through the end of the continuum. The boundaries of the one from the viewpoint of time are from the path of accumulation through the seventh ground. The others are to be put together individually as explained above [in the list of divisions].

a Jam-yang-shay-pa omits the section on boundaries, which the Se-ra Jay scholar Long-döl Ngag-wang-lo-sang, *Vocabulary Occurring in the Perfection of Wisdom*, 21b.5, gives as:
33rd Topic

3. Qualities of Trainings (གྲོས་པའི་ཡོན་ཏན་གྱི་མཚན་ཉིད།)

To indicate qualities of trainings [Maitreya’s Ornament for the Clear Realizations, IV.12ab] says:

{IV.12}

The qualities such as overcoming the force
Of demons and so forth are fourteen aspects.

[Ornament IV.12ab, 7a.5]

A benefit attained through the power of having cultivated a training
is the definition of a quality of training.

[Definition of a quality of training]

When divided, there are fourteen because there are the fourteen consisting of:

1. [quality of] overcoming the force of interfering demons through the Buddhas’ blessing into magnificence the training, that is to say, the questioning, reciting, and meditating on the perfection of wisdom

Dan-ma-lo-chö: Here when it says “perfection of wisdom,” it is referring to the texts of the perfection of wisdom, the sūtras themselves. So, whether one is questioning about the meaning of a par-
ticular passage, or reciting portions of the text that one has memo-
rrized, or meditating on the meaning of the texts, by the power of
the blessings of the Buddhas the interference of demons is van-
quished.

This might look like a fruit of training, but it is a quality of
training that arises in dependence upon having cultivated training.
Thus, the devaputras and so forth—whatever demons and inter-
ferers there are—cannot bring about interruptions because the
Buddhas have blessed the training into a magnificent state.

2. quality of [Buddhas’]a thinking on and knowing that one has culti-
vated training

3. quality of Buddhas’ making themselves manifest
Dan-ma-lo-chö: This means that Buddhas manifestly show them-

4. quality of nearing thoroughly complete enlightenment [Buddhahood]

5. quality of great meaningfulness and so forth
Dan-ma-lo-chö: One can achieve the welfare of oneself and others
in a vast manner.

6. quality of making use of areas such as where the perfection of wisdom
has spread
Dan-ma-lo-chö: Also, one can increase the teaching in an area
where it has spread, or introduce it where it has not yet spread.

7. quality of fulfilling all uncontaminated qualities
Dan-ma-lo-chö: These are true paths and true cessations.

8. quality of being a person propounding [the meaning of the Mother]b
Dan-ma-lo-chö: This is to teach the meaning of the scriptures
without any longer needing to depend on someone else to do so.

9. quality of indivisibility

10. quality of generating uncommon roots of virtue

11. quality of achieving the meaning of one’s promises

12. quality of thoroughly taking hold of vast fruits

13. quality of bringing about the welfare of sentient beings

14. quality of gaining the complete perfection of wisdom.
Dan-ma-lo-chö: These are the fourteen qualities mentioned in the
root text, Maitreya’s Ornament for the Clear Realizations.

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b yum gyi don, the Se-ra Jay scholar Long-döl Ngag-wang-lo-sang, Vocabulary Occurring in the Perfection of Wisdom, 22a.4.
1. བཤེུ སྤུ་བུ་པོ་་ཏན་བུ་གྲོ་བུ་མི་མ་སྟེང་། །[18a.2] ལུས་ནམ་བུ་ཅིང་རྣལ་བུ་འཇུག་
    ལེན་པའི་[གཉིས་དོན་]་དང་།
2. བཤེུ སྤུ་བུ་པོ་་ཏན་བུ་མི་མ་སྟེང་། །[18a.2] ལུས་ནམ་བུ་ཅིང་རྣལ་བུ་འཇུག་
    ལེན་པའི་[གཉིས་དོན་]་དང་།
3. ཅེས་སྤུ་བུ་པོ་་ཏན་བུ་མི་མ་སྟེང་། །[18a.2] ལུས་ནམ་བུ་ཅིང་རྣལ་བུ་འཇུག་
    ལེན་པའི་[གཉིས་དོན་]་དང་།
4. བཤེུ སྤུ་བུ་པོ་་ཏན་བུ་མི་མ་སྟེང་། །[18a.3] ལུས་ནམ་བུ་ཅིང་རྣལ་བུ་འཇུག་
    ལེན་པའི་[གཉིས་དོན་]་དང་།
5. བཤེུ སྤུ་བུ་པོ་་ཏན་བུ་མི་མ་སྟེང་། །[18a.3] ལུས་ནམ་བུ་ཅིང་རྣལ་བུ་འཇུག་
    ལེན་པའི་[གཉིས་དོན་]་དང་།
6. བཤེུ སྤུ་བུ་པོ་་ཏན་བུ་མི་མ་སྟེང་། །[18a.4] ལུས་ནམ་བུ་ཅིང་རྣལ་བུ་འཇུག་
    ལེན་པའི་[གཉིས་དོན་]་དང་།
7. བཤེུ སྤུ་བུ་པོ་་ཏན་བུ་མི་མ་སྟེང་། །[18a.5] ལུས་ནམ་བུ་ཅིང་རྣལ་བུ་འཇུག་
    ལེན་པའི་[གཉིས་དོན་]་དང་།
8. བཤེུ སྤུ་བུ་པོ་་ཏན་བུ་མི་མ་སྟེང་། །[18a.5] ལུས་ནམ་བུ་ཅིང་རྣལ་བུ་འཇུག་
    ལེན་པའི་[གཉིས་དོན་]་དང་།
9. བཤེུ སྤུ་བུ་པོ་་ཏན་བུ་མི་མ་སྟེང་། །[18a.5] ལུས་ནམ་བུ་ཅིང་རྣལ་བུ་འཇུག་
    ལེན་པའི་[གཉིས་དོན་]་དང་།
10. བཤེུ སྤུ་བུ་པོ་་ཏན་བུ་མི་མ་སྟེང་། །[18a.5] ལུས་ནམ་བུ་ཅིང་རྣལ་བུ་འཇུག་
    ལེན་པའི་[གཉིས་དོན་]་དང་།
11. བཤེུ སྤུ་བུ་པོ་་ཏན་བུ་མི་མ་སྟེང་། །[18a.5] ལུས་ནམ་བུ་ཅིང་རྣལ་བུ་འཇུག་
    ལེན་པའི་[གཉིས་དོན་]་དང་།

a The 2005 Mundgod (37.2) misreads ba'i.
Qualities of Trainings

13. སེམས་ཅན་གྱི་དོན་ལས་པའི་ཡོན་ཏན་དང་།

14. སེམས་ཅན་གྱི་དོན་ལས་པའི་ཡོན་ཏན་

དང་བཞི་ཡོད་པའི་ོིར།

[Boundaries of qualities of trainings]b

a The 2005 Mundgod (37.4) misreads ba'.
b Jam-yang-shay-pa omits the section on boundaries, which the Se-ra Jay scholar Long-döl Ngag-wang-lo-sang, Vocabulary Occurring in the Perfection of Wisdom, 22b.1, gives as:

Qualities of training exist from the path of accumulation through the Buddha ground.

མོང་ཞིག་མཆོག་ཐུན་ཕྱོགས་པའི་རྒྱུས་མདོ་དབང་མཁྱེན་པོ་བར

བོད།}
34th Topic

4. Defects of Trainings (པོལ་བོ་ཤུན)

To indicate defects of trainings [Maitreya’s Ornament for the Clear Realizations, IV.12cd] says:52

The defects should definitely be realized
To be four groups of ten plus six.

[Ornament IV.12cd, 7a.5-7a.6]

[Definition of a defect of training]

An interference that interrupts either the production, abiding, or enhancement of a training is the definition of a defect of training.

Dan-ma-lo-chö: These are listed in chronological order. First, you might have interference with the production of a training, then of its lasting, and then of increasing or enhancing it.

[Divisions of defects of trainings]

When are divided, there are forty-six because there are twenty-three contrary conditions to generating a training that has not yet been generated and twenty-three non-completions of favorable conditions. The first group of ten exists because there are the ten consisting of:

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52 About the twenty-three contrary conditions to generating a training that has not yet been generated and twenty-three non-completions of favorable conditions, Ngag-wang-pal-dan’s Meaning of the Words (55a.4) explains:
1. [the contrary condition] of needing to realize [the perfection of wisdom] through great difficulty
2. [the contrary condition] of too quick attainment of self-assurance [thinking that oneself is terrific because one has done it so fast]
   Dan-ma-lo-chö: It is said in sūtra, “O Subhūti, a too great sense of prowess should be considered the work of a demon.”
3. [the contrary condition] of dysfunctional physical states
4. [the contrary condition] of dysfunctional mental states [such as non-faith, wrong ideas, and so forth]
5. [the contrary condition] of performing recitation and so forth irrationally
6. [the contrary condition of] dislike due to neutrality [that is, due to Buddha’s silence], a cause of turning away
   Dan-ma-lo-chö: There were times when people, long accustomed to non-Buddhist views, came to the Buddha to ask him questions, and he did not give them answers. This was because if they asked him if a self did or did not exist, it would in fact harm them if he answered in either way, and therefore, he would remain silent. If he said that a self did exist, this would increase their wrong view, and if he said that a self did not exist, the person would generate in the mental continuum a fear that their own self was annihilated, and this would cause them to turn away from the practice of virtue. Due to this fact, Buddha did not answer such questions. For this reason, Nāgārjuna’s Treatise on the Middle says that when Buddha was asked “Is there a beginning?” Buddha remained silent. The reason for not answering was that if Buddha, when asked about a self of persons, said “there is a self of persons,” then the person would have an even stronger misconception of the self of persons, but if Buddha said that there was not a self of persons, the person would take this to mean that there was no basis for the cause and effect of actions, and this would turn the person away from the teaching. There being these two faults, Buddha remained silent without saying anything. If a person disliked the fact that Buddha remained silent at those times, this would be a defect of

It is explained that the first two groups of ten and the last three of the final six [44-46] are the twenty-three abiding as contrary conditions, and the two latter groups of ten and the first three of the final six [41-43] are non-completions of favorable conditions.

The twenty-three contrary conditions are each labeled as such; non-completions each begin with “losing out.”
Āryadeva says in his *Four Hundred* that there are beings who do not understand the full breadth of Buddha’s teaching, and thereby see fault in it. They do not realize that this arises through their own lack of understanding of Buddha’s purpose. Instead of realizing their own fault, they impute fault to Buddha for the way he acts.

7. [the contrary condition] of forsaking the fundamental causes and thereupon upholding something lower  
   Dan-ma-lo-chö: This means, for instance, not focusing on the core meaning in practicing the path, but rather just concentrating on a minor branch practice. Or, not making effort at hearing and thinking about a text that sets forth the main meaning, but rather making great effort at a text that sets forth just one of the subsidiary meanings.

8. [the contrary condition] of forsaking the taste of the sublime

9. [the contrary condition] of degeneration from thoroughly maintaining the supreme vehicle in all aspects

10. [the contrary condition] of degeneration from the object of intent.

The second group of ten exists because there are the ten consisting of:

11. [the contrary condition of] degeneration of the relationship of cause and effect

12. [the contrary condition of] degeneration from the state of which there is none higher

13. [the contrary condition of] conceptions with respect to many objects

14. [the contrary condition of] attachment to questioning concerning the letters [of a text]
   Dan-ma-lo-chö: There is nothing wrong with asking questions about letters, but this refers to questions that act as obstacles to engaging in hearing and thinking.

15. [the contrary condition of] attachment to nonactualities

16. [the contrary condition of] attachment to letters

17. [the contrary condition of] attachment to letters as nonexistent
   Dan-ma-lo-chö: “Letters” in this and the previous item are the letters of the Perfection of Wisdom Sūtras, their form in books, which is different from the sūtras themselves. The previous item refers to mistaken adherence to the forms of the letters constituting the texts of the Perfection of Wisdom Sūtras as truly existent, and this item refers to mistaken adherence to their not existing at all.

18. [the contrary condition of] attachment to areas and so forth
19. [the contrary condition of] experiencing the taste of goods, services, and poetry
   Dan-ma-lo-chö: If you engage in the perfection of wisdom in the hopes of attaining good services and so forth, you would have this defect. It is called “experiencing the taste” of these because if someone gives you some goods, just as you like the taste of food and so forth, so with this, once you get these experiences you like the taste of them.

20. [the contrary condition of] seeking methods from non-paths.

The third group of ten exists because there are the ten consisting of:

21. losing out due to the listener having aspiration but the teacher being indolent
   Dan-ma-lo-chö: This group of ten items concerns situations that would disrupt the relationship of listener and teacher. If one does not hear the perfection of wisdom teachings well because of such disruptions, one will not be able to meditate on them well and this will cause a fault, or defect, in one’s training. The first refers to a difference of enthusiasm and indolence between the listener and the teacher in listening to or explaining the teachings on the perfection of wisdom. This might cause them not to begin the series of teachings or if begun, not to bring them to conclusion.

22. losing out due to those two having different wanted places
   Dan-ma-lo-chö: Or taken another way, if the lecturer wanted to discourse on a certain subject and the listener wanted to hear about another subject.

23. losing out due to the listener and the teacher desiring and not desiring goods [respectively]

24. losing out due to [the listener and the teacher] being endowed and not being endowed with qualities of the purified [respectively]
   Dan-ma-lo-chö: In general there are twelve qualities of the purified [that is to say, of those who have been purified]. One is to be satisfied with whatever you get from begging, rather than having money and then acquiring what you specifically want. Another is to be satisfied with making your garment from rags that have been gathered from here and there, after cleaning and dying them, or to be satisfied with wearing clothing that has been worn by someone else for at least five months, and not wearing any new clothing. Other qualities of the purified are to stay in a wooden hut or stone cave, and to sleep in a sitting posture, not lying down. Those who have such qualities are said to be endowed with the qualities of
the purified. If between the lecturer and listener, one did not like these qualities of the purified and the other did, this would be a cause of their separation.

25. losing out due to [the listener and the teacher] possessing practice of virtue and nonvirtue [respectively]
26. losing out due to [the listener and the teacher] being generous and miserly [respectively]
27. losing out due to [the listener and the teacher] giving [donations] and not taking [those donations, respectively]
28. losing out due to [the listener and the teacher] understanding through mentioning the beginning and through an elaboration of the meaning [respectively]
   Dan-ma-lo-chö: This refers to the one understanding through just hearing the beginning of the topic and the other understanding only through an elaboration of the meaning.
29. losing out due to [the listener and the teacher] knowing and not knowing the sūtras and so forth [respectively]
30. losing out due to [the listener and the teacher] possessing and not possessing the six perfections [respectively].
   Dan-ma-lo-chö: To illustrate this with the perfection of ethics, one would have the practice of that perfection and the other not.

The fourth group of ten exists because there are the ten consisting of:
31. losing out due to [the listener and the teacher] having and not having skill in means [respectively]
32. losing out due to [the listener and the teacher] having attained and not having attained retention (gzungs, dhāranī) [respectively]
   Dan-ma-lo-chö: Retention here means the ability to retain the meaning of the sūtras for a long time.
33. losing out due to [the listener and the teacher] wanting and not wanting questions about the letters [respectively]
34. losing out due to [the listener and the teacher] being and not being devoid of desire [respectively]
35. losing out due to oneself turning away from going into bad migrations [for the sake of others]
36. losing out due to oneself turning toward happy transmigrations
37. losing out due to the lecturer and the listener\textsuperscript{a} liking solitude and companions [respectively]

\textsuperscript{a} The order of the two has been reversed in accordance with the reading in Tshechog-ling Ye-shay-gyal-tshan (40a.4, see below) and Ngag-wang-pal-dan’s \textit{Meaning of the Words} (54b.6).
38. losing out due to [the listener and the lecturer] wanting to associate and not allowing such a chance [respectively]
   Dan-ma-lo-chö: For example, if the lecturer had to just follow what the listener wanted and did not get time to do what he had to do, this would be a cause of separation of teacher and students.
39. losing out due to [the lecturer and the listener] somewhat desiring material things and not wanting to give [respectively]
40. losing out due to [the lecturer and the listener] going and not going in a direction where there will be interference with life [respectively].

The remaining six exist because there are the six consisting of the defects:
41. likewise, losing out due to [the lecturer and the listener] going and not going in directions where there will be a good harvest and contagion\(^a\)
42. losing out due to [the lecturer and the listener] going and not going in a direction disrupted by robbers, thieves, and so forth [respectively]
43. losing out due to [the lecturer and the listener] taking and not taking mental pleasure at looking in on households [respectively]
44. [the contrary condition of] demonic working to divide from the perfection of wisdom
   Dan-ma-lo-chö: There is a demon called Ga-rab-wang-chug who flings arrows at people; these are not arrows you can see or that leave marks, but through being hit by such arrows afflictions are strongly generated in the person. Due to that the person forgets or loses the practice of the perfection of wisdom, or ceases to hear it, and so forth.
45. [the contrary condition of] achievement of the fake
46. [the contrary condition of] generating a liking for objects that does not accord with the fact.

\(^{a}\) It is likely that this means that the one wants to go to an area with a good harvest, and the other wants to go to an area where there is contagion.

\(^{b}\) Correcting *mtshang* in the 2011 TBRC *bla brang* (18b.1) to *ma tshang* in accordance with the 1995 Mundgod revision of Ngawang Gelek *bla brang* (18b.1) and the 2005 Mundgod (37.11).
2. ཡེངས་པའི་དེ་དང་། [18b.2]
3. མེགས་པ་བོད་པའི་དེ་དང་།
4. རོལ་རྩེ་བོས་པའི་དེ་དང་།
5. དེབ་བོན་བོད་པའི་དེ་དང་།
6. དབུས་པོ་བོད་པའི་དེ་དང་།
7. རྒྱ་པོ་བོད་པའི་དེ་དང་། [18b.3]
8. དབུས་པོ་བོད་པའི་དེ་དང་།
9. རྒྱ་པོ་བོད་པའི་དེ་དང་།
10. རྒྱ་པོ་བོད་པའི་དེ་

11. ཁུ་བོད་པའི་དེ
12. རྒྱ་པོ་བོད་པའི་དེ
13. རྒྱ་པོ་བོད་པའི་དེ
14. རྒྱ་པོ་བོད་པའི་དེ
15. རྒྱ་པོ་བོད་པའི་དེ
16. རྒྱ་པོ་བོད་pagination
17. རྒྱ་པོ་བོད་pagination
18. རྒྱ་པོ་བོད་pagination
19. རྒྱ་པོ་བོད་pagination
20. རྒྱ་པོ་བོད་pagination

དབུས་པོ་བོད་pagination

བོད་pagination
21. དེ་[18b.6]བྱོན་བོད་བོད་བོད་ཀྱི་བོད་པོ་ལ་བོད་པོ་ལ་བོད་པོ་ལ་བོད་པོ་

22. [བོད་པོ་དང་བོད་པོ་]བོད་པོ་དང་བོད་པོ་

23. དེ་[19a.1]བོད་པོ་ལ་བོད་པོ་

24. དེ་[19a.2]བོད་པོ་ལ་བོད་པོ་

25. དེ་[19a.3]བོད་པོ་ལ་བོད་པོ་

26. དེ་[19a.4]བོད་པོ་ལ་བོད་པོ་

27. དེ་[19a.5]བོད་པོ་ལ་བོད་པོ་

28. དེ་[19a.6]བོད་པོ་ལ་བོད་པོ་

29. དེ་[19a.7]བོད་པོ་ལ་བོད་པོ་

30. དེ་[19a.8]བོད་པོ་ལ་བོད་པོ་

31. ཡོན་ཏན་བོད་པོ་ལ་བོད་པོ་

32. ཡོན་ཏན་བོད་པོ་ལ་བོད་པོ་

33. ཡོན་ཏན་བོད་པོ་ལ་བོད་པོ་

34. ཡོན་ཏན་བོད་པོ་ལ་བོད་པོ་

35. ཡོན་ཏན་བོད་པོ་ལ་བོད་པོ་

36. ཡོན་ཏན་བོད་པོ་ལ་བོད་པོ་

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* The 2005 Mundgod (38.11) misreads *ba'i*. 


37. ཉན་པ་པོ་དང་འཆད་པ་པོ་གཅིག་[19a.4]}

38. མཉེ་ནུའི་བཟས་ཟེར་ནུའི་བཟས་ཟེར་འདོད་པའི་

39. བོད་ལེགས་ཀྱི་བཟས་ཟེར་འདོད་པའི་

40. ལོ་ཐུབ་པའི་དེ་[19a.5]

41. བོད་ལེགས་ཀྱི་བཟས་ཟེར་འདོད་པའི་

42. སྐབ་ལེགས་ཀྱི་བཟས་ཟེར་འདོད་པའི་

43. སྐབ་ལེགས་ཀྱི་[19a.6]

44. རོག་གི་བར་ཆད་ȭ་འǽར་བ་དང་མི་འǽར་བའི་

45. བཅོས་མ་ȍབ་པ་དང་།

46. མྱ་ལེགས་ཀྱི་བཟས་ཟེར་འདོད་པའི་

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\textsuperscript{a} Correcting \textit{bu} in the 2011 TBRC \textit{bla brang} and the 1995 Mundgod revision of Ngawang Gelek \textit{bla brang} (19a.4) to \textit{pu} in accordance with the 2005 Mundgod (39.3).

\textsuperscript{b} Correcting \textit{chon} in the 2011 TBRC \textit{bla brang} and the 1995 Mundgod revision of Ngawang Gelek \textit{bla brang} (19a.5) to \textit{chom} in accordance with the 2005 Mundgod (39.10).

\textsuperscript{c} The 2005 Mundgod (39.11) misreads \textit{spyor}. 
Even though in that way interferences with trainings are manifold as in the example of a jewel [owner] having many enemies, all interferences are overcome, the wholesome class of removers of interferences being protected by the exalted consideration of all Buddhas and Bodhisattvas, like a mother who has many sons.

Dan-ma-lo-chö: For example, if someone has a great diamond which no other can equal, some people might try to steal it, and others might feel to buy it through deception, leading the person into a low price. Such a person has many enemies.

A person who engages in the trainings is protected by wholesome beings such as Buddhas and Bodhisattvas who pay attention to oneself and thereby protect one. Even though there are many interrupters, due to the force of the Buddhas and Bodhisattvas and the wholesome types of deities the interrupters are overcome, and one is able to remain with cultivation of the training. “Removers” here means those which get rid of the interferences.

For, Āryavimuktisena’s *Illumination of the Twenty-Five Thousand Stanza Perfection of Wisdom Sūtra* says:

As with the example of a mother who has many sons, those who make effort at these [trainings] are protected and so forth by the consideration of all Superior persons, the Buddhas, the Bodhisattvas, and so forth of the worldly realms of the ten directions.

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a The 2011 TBRC *bla brang* and the 1995 Mundgod revision of Ngawang Gelek *bla brang* (19b.1) read *ste*; the 2005 Mundgod (39.15) reads *te*.

b Āryavimuktisena's commentary, 134b.5-134b.6.
Dan-ma-lo-chö: In India at that time, if a mother had many sons, her children could take care of her.

[Boundaries of defects of trainings]

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*a srung ba in Āryavimuktisena's commentary (134b.6)*

*b Jam-yang-shay-pa omits the section on boundaries, which Long-döl Ngag-wang-lo-sang, Vocabulary Occurring in the Perfection of Wisdom, 22b.4, gives as:

Defects of training exist from before entering the path through the seventh ground.
5. Characteristics of Trainings

To indicate characteristics of trainings [Maitreya’s Ornament for the Clear Realizations, IV.13] gives a brief explanation with one stanza:⁵⁴

Those by which [trainings] are characterized are to be known As characteristics. Moreover, those characteristics are in three aspects— Knowledge, differentiating, and functional. The essence is what is characterized; it also is [a characteristic].

and then an extensive explanation [IV.14-31]:¹

Knowing the arising of a One-Gone-Thus, The nondisintegrative nature of the transient world, The mental behaviors of sentient beings, The withdrawal of it, distraction outside,

The aspect of inexhaustibility, Accompaniment with desire, and so forth, vast, Bigness, immeasurability, Indemonstrability of consciousness,

Invisibility of mind, the fluctuations And so forth of those consciousnesses; In addition to those, knowing Those in the aspect of thusness;

The Subduer, having realized thusness, Teaches it to others. These Comprise the knowledge characteristics

¹ For Ngag-wang-pal-dan’s fleshing out of stanzas IV.14-17 see backnote 55; for stanzas IV.18-19 see backnote 56; for stanzas IV.20-22 see backnote 57; for stanzas IV.23-26 see backnote 58; for stanzas IV.27-28 see backnote 59; for stanzas IV.29-31 see backnote 60.
On the occasion of knowledge of all.

[IV.18]
Emptiness, signlessness,
Exclusion of wish,
Nonproduction, noncessation, and so forth,
The noumenon as without disturbance,

[IV.19]
As without composition, as without conceptualization,
And as without divisions, and characteristics as nonexistent
Are asserted as being knowledge characteristics
On the occasion of knowledge of paths.

[IV.20]
In dependence upon one’s own practice
Knowing dwelling, respecting,
Taking as guru, honoring,
Worshipping, without activities,

[IV.21]
And engagement in all;
Teaching nonperception,
The world in the aspect of emptiness,
To be expressed, to be known, to be directly seen,

[IV.22]
To be taught as inconceivable, as just quiescent,
Negation of the world, and of discrimination—
These are described as knowledge characteristics
For the mode of an exalted-knower-of-all-aspects.

[IV.23]
It is explained that the sixteen periods—
Having as objects of activity the truths
Elevated by way of features such as inconceivability and so forth—
Are differentiating characteristics.

[IV.24]
Inconceivability, inequality,
Thoroughly beyond comprehension, and enumeration,
Containing all the Superiors, known
By the wise, knowing the uncommon,
{IV.25}
Knowing faster, without diminishment or increase,
Achieving, correct achievement,
Observing, endowment with the support,
Entirety, restrainers,

{IV.26}
And non-taste—these called
“Natures of sixteen characteristics”
Are superior to others,
And hence are elevating paths.

{IV.27}
Help, happiness, protection,
Refuge of humans,
Place of rest, defender,
Island, “leader,”

{IV.28}
Spontaneity, nonmanifestation
Of the fruit by way of the three vehicles,
And lastly the function of support—
These are functional characteristics.

{IV.29}
Isolation from afflictions, signs, marks,
Discordant classes and antidotes;
The difficult, definiteness,
Intents, nonobservability,

{IV.30}
And stopping conceptions;
That which is “observing,”
Disagreeing, unimpeded,
Baseless, without going, without production,

{IV.31}
Not observing thusness—
Since the natures of sixteen essences
Characterize what are as if the characterized,
They are asserted as a fourth characteristic.
a snar thang (8b.1), Peking (8a.2), Āryavimuktisena (134b.7), and Haribhadra (110a.6) read gis; co ne (7a.6), sde dge (7a.6), and dpe bsdur ma (16.7) read gi.

b Following Haribhadra (110a.6) which reads de, as does Jam-yang-shay-pa (see also Ngag-wang-pal-dan’s commentary in the backnotes); snar thang (8b.1), Peking (8a.2), co ne (7a.6), sde dge (7a.6), and dpe bsdur ma (16.7), and Āryavimuktisena (134b.7) read te.

c Ngag-wang-pal-dan’s Meaning of the Words (55a.7) reads yin, but all other editions—snar thang (8b.1), co ne (7a.6), Peking (8b.3), dpe bsdur ma (16.8), Haribhadra’s commentary (110a.6), Āryavimuktisena’s commentary (134b.7)—read yang. The corresponding Sanskrit stanza is:

laksyate yena takṣeyam laksanāṃ trividhāṃ ca tat
jñānāṃ viśeṣah kāritrāṃ svabhāvo yaśca laksyate || IV.13 ||

See Stcherbatsky and Obermiller, Abhidammapāramitā, 19. Considering that the corresponding Sanskrit term is ca, yang is correct.
ཐམས་ཅད་ཤེས་པ་ཉིད་ཐོགས་ཀྱི། །ཤེས་པའི་མཚན་ཉིད་བོས་པའི་མཐོང་ཤེས་པར་བཞེད།

{IV.18} དེ་ནི་ཉིད་ཀྱི་ཆོས་བའེན་ནས། གནས་དང་གུས་པར་ིབ་དང་། འིག་ཐེན་ལ་དང་།

{IV.19} ངམ་མི་ེད་དང་ིབ་མི་ོག་རབ་དེ་མཚན་ཉིད་མེད་ཉིད་ལ། ཀུན་མཁྱེན་ལ་ནི། ཤེས་པའི་མཚན་ཉིད་ཅེས་བཤད་དོ།

{IV.20} ངམ་མི་ཁྱབ་སོགས་ཁྱད་པར་གྱིས། ཁྱད་ོགས་བདེན་པའི་ིོད་ལས་ཅན། བོད་དང་ཤེས་མཛད་མངོན་རོ་མཛད།

{IV.21} བསམ་མི་ཁྱབ་དང་མི་མཉམ་དང་། གཞལ་དང་བགྲིང་ལས་ཡང་དག་འདས། འཕགས་པ་ཀུན་བན་མཁྱེན་པ་ཡིས། རིག་ིན་མོང་མིན་ཤེས་ཉིད།

{IV.22} རོ་དང་མེད་དང་ཁྱད་པར་ནི། བོད་བདག་ཉིད་ཅེས་ིོད་ི། གང་གིས་ལམ་ནི་གཞན་དག་ལས། ཁྱད་ིན་འཕགས་པས་ཁྱད་པར་ལམ།

{IV.23} གཟེན་དང་བདེ་དང་Dzོབ་པ་དང་། མི་ིབས་ཀྱི་ནི་Dzབས་དག་དང་། གནས་དང་ད་ང་གཉེན་གླིང་དང་ནི། ཡོངས་འིན་པ་ཞེས་ིོད་བ་དང་།

{IV.24} དེ་ནི་ཉིད་ཀྱི་དང་བདེ་དང་བཅས་པ་དང་། མཐའ་དག་པ་དང་ཡོངས་འཛིན་དང་།

{IV.25} ཙུན་ིན་དང་དཔོན་པ་དང་། གཟེན་དང་བདེ་དང་། མི་ིབས་ཀྱི་ནི་མི་ིབས་དག་དང་།

{IV.26} དེ་ནི་ཉིད་ཀྱི་དང་བདེ་དང་། མི་ིབས་ཀྱི་ནི་མི་ིབས་དག་དང་།

{IV.27} ཡོངས་འིན་པ་ཞེས་ིོད་བ་དང་། འིག་ཐེན་ལ་དང་།

a co ne (7b.6), sde dge (7b.6), and dpe bsdur ma (17.10) read brtan, but snar thang (9a.1), Peking (9a.4), Āryavimuktisena’s commentary (139b.5), and Haribhadra’s Clear Meaning (111b.5) read rien, which is preferable by meaning.
With regard to [characteristics of trainings] there are three: definition, divisions, and boundaries.

Definition [of a training of a path perfection of wisdom]

A Bodhisattva’s yoga that characterizes from the viewpoint of the entity or capacity of a training is the definition of a training of a path perfection of wisdom.

Dan-ma-lo-chö: That which is being characterized here is a training itself; characteristics of training serve to characterize a training from the viewpoint of the training’s own entity or capacity.

Divisions [of characteristics of trainings]

When divided, there are ninety-one because there are forty-eight knowledge characteristics (shes mtshan, jñānalakṣāṇī), sixteen differentiating characteristics (khyad mtshan, viśeṣālakṣaṇāni), eleven functional
characteristics (*byed pa’i mtshan nyid, kārītralakṣaṇāni*), and sixteen essential characteristics (*ngo bo nyid mtshan, svabhāvalakṣāni*).

(a) Forty-eight knowledge characteristics

To indicate [the forty-eight knowledge characteristics Maitreya’s Ornement for the Clear Realizations, IV.14-22] says:55

{IV.14}
Knowing the arising of a One-Gone-Thus,
The nondisintegrative nature of the transient world,
The mental behaviors of sentient beings,
The withdrawal of it, distraction outside,

{IV.15}
The aspect of inexhaustibility,
Accompaniment with desire, and so forth, vast,
Bigness, immeasurability,
Indemonstrability of consciousness,

{IV.16}
Invisibility of mind, the fluctuations
And so forth of those consciousnesses;
In addition to those, knowing
Those in the aspect of thusness;

{IV.17}
The Subduer, having realized thusness,
Teaches it to others. These
Comprise the knowledge characteristics
On the occasion of knowledge of all.

{IV.18}
Emptiness, signlessness,
Exclusion of wish,
Nonproduction, noncessation, and so forth,
The noumenon as without disturbance,
As without composition, as without conceptualization,
And as without divisions, and characteristics as nonexistent
Are asserted as being knowledge characteristics
On the occasion of knowledge of paths.

{IV.20}
In dependence upon one’s own practice
Knowing dwelling, respecting,
Taking as guru, honoring,
Worshipping, without activities,

{IV.21}
And engagement in all;
Teaching nonperception;
The world in the aspect of emptiness;
To be expressed, to be known, to be directly seen,

{IV.22}
To be taught as inconceivable, as just quiescent,
Negation of the world, and of discrimination—
These are described as knowledge characteristics
For the mode of an exalted-knower-of-all-aspects.

[Ornament IV.14-22, 7a.6-7b.4]

{IV.14}

{IV.15}

{IV.16}

{IV.17}
Definition [of a knower that is the entity of a training]

A Bodhisattva’s pristine wisdom that is conjoined with a complete type of special method and wisdom—great compassion, wisdom realizing emptiness, and so forth is the definition of a knower that is the entity of a training.

Dan-ma-lo-chö: Great compassion is the wish to free all sentient beings from suffering. The wisdom realizing emptiness understands emptiness just as it is. It is necessary to have non-separated wisdom and method. For the monarch of swans to fly in the air, it must have two wings; both must be flawless. If there is a defect

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a For rigs rdzogs pas zin pa'i sens pa'i in the 2011 TBRC bla brang and the 1995 Mundgod revision of Ngawang Gelek bla brang (20a.1), the 2005 Mundgod (41.1) reads rigs rdzogs pa ma yin pa'i sens pa'i.
with one wing, it cannot fly. Chandrakīrti says his Supplement to (Nāgārjuna’s) “Treatise on the Middle” (VI.226):

The king of swans—with the broad white vast wings
Of the conventional and suchness flapping at the apex
Of the swans of beings [to be tamed]—
Soars through the force of the winds of virtue
To the supreme far shore of the ocean of a Conqueror’s qualities.

The king of swans who has the broad, white, vast wings of great compassion and realization of emptiness—a sixth ground Bodhisattva who has such method and wisdom—that king of swans (the leader of the flock who flies at the head of the “V”), in dependence on the force of the wind of virtue, the practice of the six perfections, is able to cross to the other side of the ocean of the qualities of Buddhahood.

Illustrations are, for instance, the sixteen Bodhisattva yogas (see the sixteen essential characteristics below, 324) isolated from the signs of the afflictions and so forth.

[Divisions of knowledge characteristics]

When knowledge characteristics are divided, there are three—subjective aspects of a Bodhisattva’s training in a knower of bases, subjective aspects of a Bodhisattva’s training in a knower of paths, and subjective aspects of a Bodhisattva’s training in an exalted-knower-of-all-aspects.

1. སེམས་དཔའི་གཞི་ཤེས་ལོ་རོ་བའི་ཤེས་ȷམ་དང་།
2. སེམས་དཔའི་ལམ་ཤེས་ལོ་རོ་བའི་ཤེས་ȷམ་དང་།
3. སེམས་དཔའི་ȷམ་མཁྱེན་ལོ་རོ་བའི་ཤེས་ȷམ་

[Divisions of knowledge characteristics]
SUBJECTIVE ASPECTS OF A BODHISATTVA’S TRAINING IN A KNOWER OF BASES

[DEFINITION OF A BODHISATTVA’S TRAINING IN A KNOWER OF BASES]

A Bodhisattva’s yoga that has abandoned the four, the signs of afflictions and so forth, and observes any aspect of a knower of bases, such as knowing the arising of a One-Gone-Thus and so forth characterizes a Bodhisattva’s training in a knower of bases, since a Bodhisattva’s pristine wisdom that has the aspect of any [of the aspects of a knower of bases, namely,] knowing the arising of a One-Gone-Thus and so forth is taken as the definition of it [that is, a Bodhisattva’s training in a knower of bases].

[DIVISIONS OF SUBJECTIVE ASPECTS OF A BODHISATTVA’S TRAINING IN A KNOWER OF BASES]

When divided, there are sixteen because there are the sixteen consisting of:

1. knowing the arising of a One-Gone-Thus
2. knowing that the transient world does not [ultimately] disintegrate
3. knowing the mental behaviors of sentient beings
4. knowing the withdrawal of minds [inside]
5. knowing the distraction of minds [outside]
6. knowing minds’ aspect of inexhaustibility
7. knowing minds’ separation from desire
8. knowing minds’ accompaniment with desire and so forth
9. knowing minds as vast
10. knowing minds as big
11. knowing minds as immeasurable
12. knowing minds as indemonstrable
13. knowing minds as invisible
14. knowing minds as the three—fluctuating and so forth
15. knowing the aspect of thusness
16. knowing that Monarchs of Subduers, having realized suchness, teach it to others.
Dan-ma-lo-chö: Through these sixteen a training is characterized from a subjective point of view. Amongst trainings, these characterize a knower of bases. A training of a knower of bases is a knower of bases itself. It is a making of effort for the sake of achieving an exalted-knower-of-all-aspects.a

SUBJECTIVE ASPECTS OF A BODHISATTVA’S TRAINING IN A KNOWER OF PATHS

[DEFINITION OF A KNOWLEDGE CHARACTERISTIC OF A TRAINING IN A KNOWER OF PATHS INDICATED HERE]

A Bodhisattva’s pristine wisdom that is qualified with any of the knowledge aspects of a knower of paths—emptiness, signlessness, and so forth is the definition of a knowledge characteristic of a training in a knower of paths indicated here.

To indicate illustrations [of knowledge characteristics of a training in a knower of paths], a Bodhisattva’s training that is qualified with achieving the armor of others’ welfareb difficult to perform and so forth (see 325), and that has the aspect of any of the aspects of a knower of paths such as emptiness, signlessness, and so forth [Maitreya’s Ornament for the Clear Realizations, IV.18-19] says:56

{IV.18}
Emptiness, signlessness,

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a In this sense “training” means “technique.”
b Dan-ma-lo-chö: This means that such practitioners have great strength of heart such that they are not discouraged with regard to achieving others’ welfare.
Exclusion of wish,
Nonproduction, noncessation, and so forth,
The noumenon as without disturbance,

{IV.19}
As without composition, as without conceptualization,
And as without divisions, and characteristics as nonexistent
Are asserted as being knowledge characteristics
On the occasion of knowledge of paths.

[Ornament IV.18-19, 7b.1-7b.2]a

[DIVISIONS OF SUBJECTIVE ASPECTS OF A BODHISATTVA'S TRAINING IN A KNOWER OF PATHS]

When divided, there are sixteen because there are the sixteen consisting of:

1. knowing emptiness

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a There are a few insignificant discrepancies with Jam-yang-shay-pa’s citation.
b co ne (7b.3), snar thang (8b.4), dpe bsdur ma (16.20), Peking (8b.6), Ārya-vimuktisena’s commentary (136a.7), and Haribhadra’s Clear Meaning (111a.1) read kyis. The 2011 TBRC bla brang and the 1995 Mundgod revision of Ngawang Gelek bla brang (20b.5) read gi, which seems preferable both grammatically and because it parallels the construction of the two stanzas above.
Dan-ma-lo-chö: This is taken as the door of liberation of emptiness, and this means emptiness from the viewpoint of the object itself.

likewise:

2. knowing signlessness
   Dan-ma-lo-chö: This is taken as the door of liberation of signlessness, which refers to an emptiness of compounded phenomena from the viewpoint of their causes.

3. knowing wishlessness
   Dan-ma-lo-chö: This is taken as the door of liberation of wishlessness, which means to know the emptiness of the object by way of the emptiness of the effect of that object. These are called the three doors of liberation.

4. knowing nonproduction ultimately
   Dan-ma-lo-chö: This is the lack of ultimate production. The fact that the word skyê (production) has no prefix gives it a sense of the future; whereas when it has a prefix, there is a sense of present production. Here, this indicates that the entity of the object has not yet been produced but the necessary causes for its production have come together. If there were a prefix, it would indicate that the entity of the object had been produced.

5. knowing noncessation [ultimately]
   Dan-ma-la-chö: This means the ceasing of something that does exist.

and [the next] six which are included within the term “and so forth” [in Maitreya’s Ornament for the Clear Realizations]:

6. knowing the [ultimate] nonexistence of the class of the afflicted phenomena
   Dan-ma-lo-chö: This means knowing that desire, hatred, ignorance, and so forth do not exist ultimately.

7. knowing the [ultimate] nonexistence of the class of pure phenomena
   Dan-ma-lo-chö: This means knowing that true paths, true cessations, and so forth do not exist ultimately.

8. knowing the [ultimate] nonexistence of factualities

9. [knowing] the nature

10. knowing the [ultimate] nonexistence of a support

11. knowing the character of space

and:

12. knowing that the noumenon is without disturbance

13. knowing that the noumenon is without composition

14. knowing that the noumenon is without conceptualization
15. knowing that the noumenon is without divisions
16. knowing that the noumenon is without characteristics.

1. ནོ་བོ་་ཤེས་པ་
2. དེ་བཞིན་ཤམ་ཅན་མེད་དང་།
3. སྐོན་ཤེས་པ་
4. སྐོན་དམ་པར་ཤེས་པ་
5. སོགས་པའི་ཟས་བུམ་པ་

6. དོན་དྲུག་པར་ཤེས་པ་
7. དོན་དམ་པར་ཤེས་པ་
8. དོན་དམ་པར་ཤེས་པ་
9. སྐད་པར་ཤེས་པ་
10. དོན་དམ་པར་ཤེས་པ་
11. སོགས་པའི་སྐད་པར་ཤེས་པ་

12. སྐྱེན་དབུ་ཅན་པར་ནི་ཐུག་བྱབས་པ་[21a.1]
13. སྐྱེན་དབུ་ཅན་པར་ནི་ཐུག་བྱབས་པ་
14. སྐྱེན་དབུ་ཅན་པར་ནི་ཐུག་བྱབས་པ་
15. སྐྱེན་དབུ་ཅན་པར་ནི་ཐུག་བྱབས་པ་
16. སྐྱེན་དབུ་ཅན་པར་ནི་ཐུག་བྱབས་པ་
SUBJECTIVE ASPECTS OF A BODHISATTVA’S TRAINING IN AN EXALTED-KNOWER-OF-ALL-ASPECTS

[DEFINITION OF A TRAINING IN A KNOWER OF PATHS THAT IS A TRAINING IN AN EXALTED-KNOWER-OF-ALL-ASPECTS]

A Bodhisattva’s pristine wisdom that has the aspect of observing any of the aspects of an exalted-knower-of-all-aspects, such as the abiding in bliss in this life and so forth of just Ones-Gone-Thus is the definition of training in a knower of paths that is a training in an exalted-knower-of-all-aspects.

Dan-ma-lo-chö: A One-Gone-Thus (de bzhin gshegs pa, tathāgata) is so called because of having realized thusness (de bzhin nyid, tathātā) just as it is and also unerringly teaching it to others as it is seen. Because of having gone (gshegs pa, gata) to such a high rank they are called Ones-Gone-Thus. A Buddha has the meditative stabilization of bliss in this lifetime.

With respect to illustrations [of knowledge-characteristics of an exalted-knower-of-all-aspects], there are, for instance, the sixteen indicated here [in Maitreya’s Ornament for the Clear Realizations], or these are condensed into seven, because Tsong-kha-pa’s Golden Garland says:

Here…the objects indicated are mostly presentations of fruits of the fulfillment of one’s own and others’ aims generated in the continuum of a Buddha; therefore, the sixteen [consciousnesses] that have these as their objects known are knowledge-characteristics of an exalted-knower-of-all-aspects.
Here, aside from indicating the meaning, this is not mainly treated in terms of indicating how these characterize [an exalted-knower-of-all-aspects].

[DIVISIONS OF SUBJECTIVE ASPECTS OF A BODHISATTVA’S TRAINING IN AN EXALTED-KNOWER-OF-ALL-ASPECTS]

When divided, there are sixteen because there are the sixteen consisting of:

In dependence on the Mother,
1. knowing that [a One-Gone-Thus] dwells in bliss
2. knowing that the Mother is to be respected
3. knowing the Mother as guru [that is, as having unsurpassed qualities]
4. knowing that the Mother is to be honored
   Dan-ma-lo-chö: This means knowing that one should not practice what does not accord with the Mother, but rather that one should accomplish virtue; one should cultivate the path, cultivate the mind of enlightenment, cultivate emptiness, and so on.
5. knowing that the Mother is to be worshipped
6. knowing that ultimately there are no such activities
7. knowing engagement in all objects
8. knowing nonperception [of things] in reality
9. knowing the world as an aspect of emptiness
   Dan-ma-lo-chö: This means that they know the world as having the aspect of emptiness, or as being empty of true existence. “World” is loka in Sanskrit, ’jig rten in Tibetan, which is so called because we depend on an unstable or disintegrating (’jig) basis (rten).a

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a Therefore, loka (’jig rten) could be translated more literally as “transitory support.”
10. knowing the world is to be expressed as empty of its own entity
11. knowing [the world is] to be known as empty
12. knowing emptiness is to be directly actualized
13. knowing [emptiness] as ultimately inconceivable
14. knowing proliferations as ultimately quiescent
15. knowing negation of a truly established world
16. knowing negation of the discrimination of worldly aggregates.

1. རོ་བོ་མ་པར་འཐོན་བཀའ་[21a.5]
2. རོ་བོ་སྤུ་བ་པར་འཐོན་བཀའ་
3. རོ་བོ་སུ་མ་པར་འཐོན་བཀའ་
4. རོ་བོ་འོ་ཐོ་པར་[ཐོང་]བཀའ་
5. རོ་བོ་ལོ་ཐོ་པར་[ཐོང་]བཀའ་
6. རོ་བོ་ད་ཐོ་པར་རི་ལ་དོ་ཀྱ་པར་[ཐོང་]བཀའ་
7. རོ་བོ་སུ་ཐོ་པར་[21a.6]བཀའ་[ཐོང་]བཀའ་
8. རོ་བོ་ཀ་ལ་བོད་པར་[ཐོང་]བཀའ་
9. རོ་བོ་རོ་བོ་པར་[ཐོང་]བཀའ་
10. རོ་བོ་ད་ཐོ་པར་[ཐོང་]བཀའ་
11. རོ་བོ་ལོ་ཐོ་པར་[ཐོང་]བཀའ་
12. རོ་བོ་ལོ་ཐོ་པར་[21b.1]བཀའ་
13. རོ་བོ་ལོ་ཐོ་པར་[ཐོང་]བཀའ་
14. རོ་བོ་ལོ་ཐོ་པར་[ཐོང་]བཀའ་
15. རོ་བོ་ལོ་ཐོ་པར་[ཐོང་]བཀའ་
For, [Maitreya’s *Ornament for the Clear Realizations*, IV.20-22] says:\(^5\)

[IV.20]
In dependence upon one’s own practice
Knowing dwelling, respecting,
Taking as guru, honoring,
Worshipping, without activities,

[IV.21]
Engagement in all;
Teaching nonperception,
The world in the aspect of emptiness,
To be expressed, to be known, to be directly seen,

[IV.22]
To be taught as inconceivable, as just quiescent,
Negation of the world, and of discrimination—
These are described as knowledge characteristics
For the mode of an exalted-knower-of-all-aspects.

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\(^a\) The 1987 Go-mang Lhasa (13b.1) and the 2005 Mundgod (35.19) misread *nas*.
\(^b\) Co ne (7b.3), *dpe bsdur ma* (16.20), *snar thang* (8b.5), *sde dge* (9b.3), and Peking (8b.7) read *bsten*; however, Āryavimuktisena’s commentary (137a.4) reads *brten*, and Haribhadra’s *Clear Meaning* (111a.4) reads *rten*. 
(b) Sixteen differentiating characteristics

Dan-ma-lo-chö: These are what characterize a Bodhisattva’s training as being superior to that of a Hearer or a Solitary Victor.

To indicate [the sixteen] differentiating characteristics [Maitreya’s Ornament for the Clear Realizations, IV.23-26] says:\textsuperscript{58}

\begin{itemize}
  \item [{IV.23}] It is explained that the sixteen periods—
  \begin{itemize}
    \item Having as objects of activity the truths
    \item Elevated by way of features such as inconceivability and so forth—
  \end{itemize}
  \begin{itemize}
    \item Are differentiating characteristics.
  \end{itemize}
  
  \item [{IV.24}] Inconceivability, inequality,
  \begin{itemize}
    \item Thoroughly beyond comprehension, and enumeration,
    \item Containing all the Superiors, known
    \item By the wise, knowing the uncommon,
  \end{itemize}
  
  \item [{IV.25}] Knowing faster, without diminishment or increase,
  \begin{itemize}
    \item Achieving, correct achievement,
    \item Observing, endowment with the support,
    \item Entirety, restrainers,
  \end{itemize}
  
  \item [{IV.26}] And non-taste—these called
  \begin{itemize}
    \item “Natures of sixteen characteristics”
    \item Are superior to others,
    \item And hence are elevating paths.
  \end{itemize}
\end{itemize}

\textsuperscript{[Ornament IV.23-26, 7b.4-7b.6]}
With regard to differentiating characteristics there are two: definition and divisions.

Definition [of a differentiator of a Bodhisattva’s training as superior]

A Bodhisattva’s pristine wisdom qualified with inconceivability and so forth is the definition of a differentiator of a Bodhisattva’s training as superior.

Illustrations are, for instance, the sixteen essential trainings [given below, 324]. Characterization of [a Bodhisattva’s training] as elevated above or superior to a Lesser Vehicle training is the mode of characterization by differentiation.

\(^{a}\) Co ne (7b.6), sde dge (7b.6), and dpe bsdur ma (17.10) read bryan, but snar thang (9a.1), Peking (9a.4), Āryavimuktisena’s commentary (139b.5), and Haribhadra’s Clear Meaning (111b.5) read rien, which is preferable by meaning.
Divisions [of differentiating characteristics]

Dan-ma-lo-chö: A Bodhisattva’s training is being characterized as superior to that of a Hearer or Solitary Victor.

When divided, there are sixteen means of characterization that elevate the sixteen periods of forbearance and knowledge of the Great Vehicle path of seeing above [those of] Hearers and Solitary Victors because these sixteen are characteristics elevating them above the sixteen periods of forbearance and knowledge of Hearers and Solitary Victors:

[the characteristics of the four periods of forbearance and knowledge of the Great Vehicle path of seeing] observing true sufferings are the four consisting of:
1. nature of inconceivability
2. nature of inequality
3. nature of being beyond comprehension by valid cognition as it is
4. nature of being beyond enumeration by number

[the characteristics of the four periods of forbearance and knowledge of the Great Vehicle path of seeing] observing true origins are the four consisting of:
5. nature of containing the abandonments and realizations by the three Superior persons
6. nature of being objects known by the wise
7. nature of being uncommon with Hearers and Solitary Victors
   Dan-ma-lo-chö: Bodhisattvas’ understanding of reality in terms of true origins is not shared with Hearers and Solitary Victors.
8. nature of knowing faster than Hearers and Solitary Victors
   Dan-ma-lo-chö: Amongst all the Hearers who were in Shākyamuni Buddha’s retinue, Shāriputra was foremost in wisdom and Maudgalyāyana in magical powers; these are the two excellent persons often depicted next to Buddha. A Bodhisattva’s wisdom is superior to that of the greatest among Hearers. Buddha said that even if the world were filled with Hearers such as Shāriputra and Maudgalyāyana, or even if the number of Hearers who had reached the path of preparation were equal to the number of reeds in a swamp, if you collected all their wisdom in one place it could not compete with the wisdom of one Bodhisattva training in the
perfection of wisdom for a single day. It would not even be a hun-
dredth of that, not even a thousandth; it would not even be a hun-
dred thousandth; indeed, it could not even be posited as an exam-
ple in relation to it.

In sūtra, Buddha compares the four levels of a Hearer’s path
of preparation, and the paths of seeing and meditation, to six dif-
ferent types of reeds. There are reeds in swamps that can be split
by merely touching them with a knife, and similarly, the heat level
of the path of preparation can easily be overcome through gener-
ating hatred and so forth. The peak level is compared to milkweed,
which is more difficult to cut, because on the peak level roots of
virtue are not easily overcome by hatred, wrong views, and so
forth.

The sugarcane stalk, which is very sweet, is compared with
the forbearance level of the path of preparation, because once it is
attained, the practitioner has the sweet taste of always being born
in a happy transmigration, and not the astringent taste of being
born in a bad transmigration. Bamboo stalks grow very quickly
and thus are mentioned in relation to the supreme mundane quali-
ties level of the path of preparation because the path of seeing is
generated immediately after it.

The path of seeing is compared to rice, because rice was the
first type of grain to grow in the world, and similarly the path of
seeing is the first Superior path. The path of meditation is com-
pared to sesame, which has many different leaves and so forth,
and similarly there are many divisions to the path of meditation—
uninterrupted path, path of release, states subsequent to meditative
equipoise, the nine cycles of the path of meditation, and so forth.

Because Buddha said that even if the whole world were filled
with Hearers equal to Shāriputra and Maudgalyāyana they would
not equal the wisdom of a Bodhisattva, one can understand that a
Bodhisattva’s wisdom is superior. This is indicated at the point in
the sūtra teaching guidance, but I have brought it up here in rela-
tion to this teaching that a Bodhisattva’s wisdom is faster than that
of Hearers and Solitary Victors.

[the characteristics of the four periods of forbearance and knowledge of
the Great Vehicle path of seeing] observing true cessations are the four
consisting of:

9. nature of being ultimately without any diminishment or increase
10. nature of achieving the six perfections
11. nature of correct achievement for eons through the purity of the three
spheres

12. nature of the unobservability of all phenomena in conjunction with method

Dan-ma-lo-chö: This is a seeing of all phenomena as not truly established that is conjoined with great compassion and the mind of enlightenment. Thus there is a nonseparation of wisdom and method.

[the characteristics of the four periods of forbearance and knowledge of the Great Vehicle path of seeing] observing [true] paths are the four consisting of:

13. nature of possessing the supportive lineage of the Bodhisattva path, the entity of the element of attributes

14. nature of [possessing] the causal collections of the full complement of the perfections

15. nature of thorough sustenance by external and internal restrainers (yongs 'dzin)

Dan-ma-lo-chö: The external restrainers are Supreme Emanation Bodies as well as those whose very nature is the mind of enlightenment who teach one the path; internal restrainers are sublime thoughts and sublime trainings (bsam pa phun tshogs dang sbyor ba phun tshogs).

16. nature of nonexperience of the taste of manifest conception of all phenomena [as truly existent].

Dan-ma-lo-chö: The experience of manifest conception of all phenomena is the apprehension of them as truly existent. Because one has abided for a long time without that manifest conception, here its taste is no longer experienced.

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As Dan-ma-lo-chö mentioned earlier (119):

A restrainer holds one back from a source of fright and thus usually refers to teachers; here there are external and internal “holders-back.” External restrainers are, for example, supreme Emanation Bodies or Bodhisattvas on the path of meditation that teach Bodhisattvas on the path of preparation the doctrine. Internal restrainers would be compassion and the wisdom realizing emptiness in the continuum of Bodhisattvas on the path of preparation because these hold them back from the extreme of cyclic existence (srid mtha’) and the extreme of [solitary] peace (zhi mtha’).
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མཚོན་ེད་བཞི་ལོག་ཡོད་དེ།

1. བསམ་གྱིས་མི་ཁྱབ་པའི་བདག་ཉིད་དང་། 21b.6
2. མི་མཉམ་པའི་བདག་ཉིད་དང་།
3. དེ་ཁོ་ནར་ཚད་མས་གཞལ་བ་ལས་འདས་པའི་[བདག་ཉིད་] ལེ་[འདད་]
4. སྣོ། རབ་ལས་འདས་པའི་[སེམས་དཔའི་བཞི་ནི་]
5. ཨོ་བོག་པའི་[བདག་ཉིད་] ལེ་[འདད་]
6. བོའི་[བདག་ཉིད་] ལེ་[འདད་]
7. བོའི་[བདག་ཉིད་] ལེ་[འདད་]
8. བོའི་[བདག་ཉིད་] ལེ་[འདད་]
9. བོའི་[བདག་ཉིད་] ལེ་[འདད་]
10. བོའི་[བདག་ཉིད་] ལེ་[འདད་]
11. བོའི་[བདག་ཉིད་] ལེ་[འདད་]
12. བོའི་[བདག་ཉིད་] ལེ་[འདད་]

དེ་དང་བཞི་ཡིན་ལ། ལམ་ལ་དམིགས་པའི་[སེམས་དཔའི་བཞི་ནི་]
(c) Eleven functional characteristics

To indicate [the eleven] functional characteristics [Maitreya’s Ornament for the Clear Realizations, IV.27-28] says:

{IV.27}
Help, happiness, protection,
Refuge of humans,
Place of rest, defender,
Island, “leader,”

{IV.28}
Spontaneity, nonmanifestation
Of the fruit by way of the three vehicles,
And lastly the function of support—
These are functional characteristics.
With regard to differentiating characteristics there are two: definition and divisions.

**Definition [of a training endowed with the special function of a Bodhisattva’s training, achieving others’ welfare]**

A Bodhisattva’s pristine wisdom endowed with the special function of help, happiness, protection, and so forth is the definition of a training endowed with the special function of a Bodhisattva’s training, achieving others’ welfare.

Illustrations are, for instance, the sixteen essential characteristics [given below, 323 and 324], for instance. Here the function of bringing about others’ welfare is the mode of characterization.

**Divisions [of functional characteristics]**

When divided, there are eleven because there are the eleven consisting of three functions of a Bodhisattva’s training in a knower of bases, seven functions of a Bodhisattva’s training in a knower of paths, and one function of a Bodhisattva’s training in an exalted-knower-of-all-aspects:
Dan-ma-lo-chö: Sometimes Bodhisattvas train in a knower of bases and thus have a training in a knower of bases. This training has certain qualities among which here the concern is with functional qualities.

The first, the three [functions of a Bodhisattva’s training in a knower of bases] exist because through a Bodhisattva’s training in a knower of bases there are the three consisting of:

1. help: setting all sentient beings in the bliss of liberation
2. happiness: [setting all sentient beings in] the happiness of this life without suffering, mental discomfort, and so forth
3. protection: [of all sentient beings] from all the sufferings of cyclic existence.

The middle ones, the seven [functions of a Bodhisattva’s training in a knower of paths,] exist because [through a Bodhisattva’s training in a knower of paths] there are the seven consisting of:

4. function of refuge: setting [all sentient beings] in nirvāṇa
5. function of place of rest: overcoming the causes of suffering [in all sentient beings]
6. function of defender: realizing cyclic existence and nirvāṇa as ultimately of the same taste.
7. function of acting as an island: realizing others’ welfare
   Dan-ma-lo-chö: This means realizing what one needs to do in order to help others as, for example, setting forth three final vehicles, whereas there is actually only one final vehicle. This is done because some people would become discouraged if they were told it was necessary to amass the collections of merit for three countless eons; thus, it is helpful for them to hear of two “final vehicles” for which such lengthy amassing is not required. The function of acting as a helper is said to be an island because, for example, in the past when people had to spend several months crossing the ocean they would feel great relief when they came across an island.
8. function of acting as a leader: achieving the two aims
   Dan-ma-lo-chö: The two aims are the achievement of high status within cyclic existence and the definite goodness of liberation
from cyclic existence for sentient beings, thus relieving them of the two extremes of cyclic existence and solitary peace.

9. function of spontaneously achieving the welfare of sentient beings

Dan-ma-lo-chö: This is done not through effort and exertion, but spontaneously.

10. [function of] not causing manifestation of the fruits of the three vehicles at the wrong time.

The one function of a training in an exalted-knower-of-all-aspects exists because it is:

11. the function of acting as the support of the world: teaching all doctrines exactly as they are.

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a The 2011 TBRC bla brang and the 1995 Mundgod revision of Ngawang Gelek bla brang (22b.3) read ba; the 2005 Mundgod (46.13) reads pa.
(d) Sixteen essential characteristics

To indicate [the sixteen] essential characteristics [Maitreya’s Ornament for the Clear Realizations, IV.29-31] says:\(^{60}\)

{IV.29}
Isolation from afflictions, signs, marks,  
Discordant classes and antidotes; 
The difficult, definiteness, 
Intents, nonobservability, 

{IV.30}
And stopping conceptions;  
That which is “observing,”  
Disagreeing, unimpeded, 
Baseless, without going, without production, 

{IV.31}
Not observing thusness—  
Since the natures of sixteen essences 
Characterize what are as if the characterized, 
They are asserted as a fourth characteristic.
Chapter IV: Complete Trainings in All Aspects

[Ornament IV.29-31, 8a.1-8a.2]

[With regard to essential characteristics there are two: definition and divisions.]

[Definition of an essence of a training]
The definition is that given above (301) for the entity of a training.\(^a\)

Divisions [of essential characteristics]
When divided, there are sixteen because there are the sixteen consisting of
the four essentials of a training in a knower of bases, the five essentials of
a training in a knower of paths, seven essentials of a training in an exalted-
knower-of-all-aspects.

\(^a\) The earlier definition is:

A Bodhisattva’s pristine wisdom that is conjoined with a complete
type of special method and wisdom—great compassion, wisdom re-
alizing emptiness, and so forth is the definition of a knower that is the
entity of a training.
The first, the four [essentials of a training in a knower of bases], exist because there are the four consisting of:

1. essential of isolation from the afflictions
2. essential of the nonexistence of assumptions of bad physical states that are signs of those [afflictions]
3. essential of the nonexistence of improper [mental application], the [causal] mark of those [afflictions]
4. essential of isolation from conceptions of [truly existent] adopting and discarding.

The five [essentials of a training] in a knower of paths exist because there are the five consisting of:

5. training in the difficult to achieve
6. training in definiteness of full purification one-pointedly
7. training in achieving the three great intents [great mind, great abandonment, and great realization (see above, 142ff.)]
8. training in not observing the three spheres of meditation as ultimately existent
9. training in stopping the conception of truly existent things.

The seven essentials of a training of an exalted-knower-of-all-aspects exist because there are the seven consisting of:

10. essential of observing bases and paths
11. essential of nonagreement with everything worldly
12. essential of unimpededness
13. essential of the nonexistence of a basis [of mistake]
14. essential of nongoing
15. essential of nonproduction
16. essential of nonobservation of suchness [as ultimately existent].

[23a.2]
3. [ོ་ོ་]ཉོན་མོངས་དེའི་མཚན་མ་ɰལ་བཞིན་མིན་པ་མེད་པའི་[བོ་]
4. བོད་ཀྱི་ཤཱ་་ེས་པོ་བཞིན་པའི་[བོ་]
5. [23a.3]བོད་པོ་དེ་དང་།[23a.3]
6. འབོད་ཞེས་ཀྱི་[བོ་]
7. འབོད་ཞེས་ཀྱི་[བོ་]
8. འབོད་ཅིག་ཐམས་ཅད་[23a.4]
9. འབོད་ཞེས་ཀྱི་[བོ་]
10. འབོད་ཞེས་ཀྱི་[བོ་]
11. འབོད་ཅིག་ཐམས་ཅད་[23a.5]
12. འབོད་ཅིག་ཐམས་ཅད་[བོ་]
13. འབོད་ཅིག་ཐམས་ཅད་[བོ་]
14. འབོད་ཅིག་ཐམས་ཅད་[བོ་]
15. འབོད་ཅིག་ཐམས་ཅད་[བོ་]
16. འབོད་ཅིག་ཐམས་ཅད་[བོ་]
36th Topic

6. Concordances with a Portion of Liberation (ཐར་པ་ཆ་མȬན་Ȫོན་པར།)

To indicate concordances with a portion of liberation [Maitreya’s Ornament for the Clear Realizations, IV.32-34] says:61

{IV.32}
Skill in thoroughly achieving
Signless intense giving and so forth
Is asserted—concerning this realization of all aspects—
As concordant with a portion of liberation.

{IV.33}
Faith observing Buddhas and so forth,
Effort having giving and so forth as its objects of activity,
Mindfulness of the excellent attitude,
Nonconceptual meditative stabilization,

{IV.34}
Wisdom knowing phenomena
In all aspects—comprising five aspects.
It is asserted that complete enlightenment
Is realized easily by the sharp but with difficulty by the dull.
With regard to concordances with a portion of liberation there are five: definition, etymologies, divisions, boundaries, and their signs.

A clear realization of the doctrine in the continuum of a Bodhisattva skilled in achieving an exalted-knower-of-all-aspects in one’s own continuum is the definition of a Great Vehicle concordance with a portion of liberation.

Great Vehicle clear realization of doctrine, Great Vehicle concordance with a portion of liberation, Great Vehicle path of accumulation, and so forth are equivalent.

“Liberation” (thar pa) is so called because of having abandoned the afflictions. “Portion of liberation” (thar pa'i cha) is so called because of being one faction of it. A “concordance with a portion of liberation” is so called because of being that which aids liberation.

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a These two stanzas are, according to Jam-yang-shay-pa’s textbook on the perfection of wisdom, to be included in this topic, and not in the next section and thus have been added here in brackets.
Divisions [of concordances with a portion of liberation]

When divided by way of time, there are three—lesser, medium, and greater; and when divided by way of entity, there are three—[consciousness of] hearing, thinking, and meditating that are them [that is, are concordances with a portion of liberation and thus are paths of accumulation].

Boundaries [of concordances with a portion of liberation]

[Concordances with a portion of liberation] exist only on the Great Vehicle path of accumulation because they must exist upon having generated the altruistic mind-generation in [the mental] continuum and prior to having attained the five faculties [faith, effort, mindfulness, meditative stabilization, and wisdom].

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*a Ngag-wang-pal-dan’s Annotations for (Jam-yang-shay-pa’s) “Great Exposition of Tenets”*: Freeing the Knots of the Difficult Points, Precious Jewel of Clear Thought lists both the assertions of both the lower and upper manifest knowledges (chos mngon pa, abhidharma) on when the five faculties and the five powers are attained, the latter being the one utilized here:

Knowledge—in the continuum of a Foe Destroyer—of extinguishment [of obstructions] and knowledge of non-production [of obstructions in the future] is enlightenment. Because of being causes concordant with attaining that enlightenment, thirty-seven practices are called harmonies with enlightenment...The thirty-seven [and the paths with which they are associated] are:

1. Mindful establishment on the body
2. Mindful establishment on feeling
3. Mindful establishment on mind
4. Mindful establishment on phenomena

II. Four thorough abandonings (attained from the heat level of the path of preparation)
5. Generating virtuous qualities not yet generated
6. Increasing virtuous qualities already generated
7. Not generating non-virtuous qualities not yet generated
8. Thoroughly abandoning non-virtuous qualities already generated

III. Four legs of manifestation (attained from the peak level of the path of preparation)
9. Aspiration
10. Effort
11. Thought
12. Analytical meditative stabilization

IV. Five faculties (attained from the forbearance level of the path of preparation)
13. Faith
14. Effort
15. Mindfulness
16. Meditative stabilization
17. Wisdom

V. Five powers (attained from supreme mundane qualities level of the path of preparation)
18. Faith
19. Effort
20. Mindfulness
21. Meditative stabilization
22. Wisdom

VI. Seven branches of enlightenment (attained from the path of meditation)
23. Correct mindfulness
24. Correct discrimination of phenomena
25. Correct effort
26. Correct joy
27. Correct pliancy
28. Correct meditative stabilization
29. Correct equanimity

VII. Eightfold path (attained from the path of seeing)
30. Correct view
31. Correct realization
32. Correct speech
33. Correct aims of actions
34. Correct livelihood
Signs [of concordances with a portion of liberation]

The signs [of having attained a concordance with a portion of liberation] are that when hearing about the faults of cyclic existence and the benefits of liberation, one’s hairs rise, tears well from the eyes, and so forth. And in particular there are the three characteristics—(1) non-depression and non-oppression of mind, (2) not being afraid or overpowered [thinking that one could not become free from cyclic existence], and (3) non-fear with respect to the profound [emptiness] and non-regretful.

35. Correct exertion
36. Correct mindfulness
37. Correct meditative stabilization…

In Maitreya’s Differentiation of the Middle and the Extremes and in the higher systems of tenets:

• The first three groups are associated with the three paths of accumulation—small, medium, and great.
• The five faculties are associated with the heat and peak levels of the path of preparation.
• The five powers are associated with the forbearance and supreme mundane qualities levels of the path of preparation.
• The seven branches of enlightenment are associated with the path of seeing.
• The eightfold path is associated with the path of meditation.

Dan-ma-lo-chö: Among the latter three, the first means that one does not become depressed or discouraged about attaining liberation oneself, this being from the viewpoint of having thought about the faults of cyclic existence and the benefits of liberation.
37th Topic

7. Concordances with a Portion of Definite Discrimination (ངེས་འངེད་ཆ་མེན་Ȫོན་པར་)

To indicate concordances with a portion of definite discrimination [Maitreya’s Ornament for the Clear Realizations, IV.35-37] says:62

{IV.35}
The objects of observation of the heats
Are praised as being all sentient beings.
They are described as ten aspects
With respect to them—a mind of equality and so forth.

{IV.36}
Those—who by way of oneself turning away
From sins and abiding in giving and so forth
And express praises and [display] agreement
Set others in those—move

{IV.37}
To the peak. Likewise, forbearance is for those
Having the life support of oneself and others to know the truths.
Supreme mundane qualities is likewise
To be known by way of the maturation and so forth of sentient beings.

*a The first two stanzas that are indicated in this abbreviated citation are, according to Jam-yang-shay-pa’s textbook on the perfection of wisdom, included not in this topic but in the previous section and thus are neither translated here nor given just below.
Chapter IV: Complete Trainings in All Aspects

Definition [of a Great Vehicle concordance with a portion of definite discrimination]

A Bodhisattva’s clear realization of the meaning that is qualified with method is the definition of a Great Vehicle concordance with a portion of definite discrimination.

Etymology

A “concordance with a portion of definite discrimination” is so called because of aiding one portion, or one faction, of the path of seeing that definitely discriminates the seeds that are to be abandoned by the path of seeing.

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a That is, with great compassion and the altruistic mind of enlightenment.
Divisions [of concordances with a portion of definite discrimination]

When divided, there are twelve because the four—the heat, peak, forbearance, and supreme mundane qualities—Great Vehicle concordances with a portion of definite discrimination—each have three, small, medium, and great.

Boundaries [of concordances with a portion of definite discrimination]

[Concordances with a portion of definite discrimination] exist from attainment of special insight realizing emptiness until attainment of the path of seeing.
38th Topic

8. Irreversible Community Members

To indicate irreversible community members [Maitreya’s Ornament for the Clear Realizations, IV.38] says:63

{IV.38}
Those Bodhisattvas dwelling on the paths
Ranging from the limbs of definite discrimination
To the paths of seeing and meditation
Are here the irreversible group.

With regard to irreversible community members there are three: definition, divisions, and boundaries.

Definition [of an irreversible community member]

A Bodhisattva who has attained any of the signs such as the disappearance of discriminations of forms and so forth [as truly existent] is the definition of an irreversible community member.
Dan-ma-lo-chö: “And so forth” includes twenty items. “Irreversi-
ble” means that one will not turn away from the unsurpassed en-
lightenment.

**Divisions [of irreversible community members]**

When divided, there are three:

1. Bodhisattvas of sharp faculties who attain signs [of irreversibility] from the path of preparation
2. Bodhisattvas of medium faculties who attain signs [of irreversibility] from the path of seeing
3. Bodhisattvas of dull faculties who attain signs [of irreversibility] from the path of meditation.

**Boundaries [of irreversible community members]**

[Irreversible community members] exist from the heat path of preparation until the end of the continuum [as a sentient being, just prior to Bud-
dhahood].

Dan-ma-lo-chö: The training in the equality of mundane existence and peace is the viewing of cyclic existence and nirvāṇa as equal in the sense that just as there is no manifest apprehension of true existence during meditative equipoise, so is there none outside of meditative equipoise.

To indicate trainings in the equality of mundane existence and peace [Maitreya’s Ornament for the Clear Realizations, IV.60] says:64

\[ \text{IV.60} \]

Because phenomena are like dreams, mundane existence and peace are not conceptualized. The answers to objections—that there would be no karma and so forth—are exhausted as explained.

With regard to trainings in the equality of mundane existence and peace there are three: definition, divisions, and boundaries.

\[ \text{Ornament IV.60, 9a.4} \]

With regard to trainings in the equality of mundane existence and peace there are three: definition, divisions, and boundaries.
Definition [of a training in the equality of mundane existence and peace]

A pristine wisdom of a pure ground Bodhisattva that overcomes the chance for manifest generation of the apprehension of true existence even in states subsequent to meditative equipoise\(^a\) is the definition of a training of the equality of mundane existence and peace.

Divisions [of trainings in the equality of mundane existence and peace]

When divided, there are the three pristine wisdoms of the three pure grounds [eighth, ninth, and tenth grounds].

Boundaries [of trainings in the equality of mundane existence and peace]

[Trainings in the equality of mundane existence and peace] exist from the eighth ground until the end of the continuum [as a sentient being, just prior to Buddhahood].

\(^a\) Literally, subsequent attainment.
40th Topic

10. Trainings in a Pure Land (ཞིང་དག་ɚོར་བ་)

Dan-ma-lo-chö: One needs a place where in the future one will become a fully enlightened Buddha; thus, one must newly create, or achieve, the pure land in which one oneself will become a Buddha, this being done through one’s own collections of merit and wisdom. In order to achieve such a special land, one must accumulate these collections, chiefly the collection of merit, while on the levels of learning. To do this one engages in prayer-wishes, in keeping ethics, giving gifts, and so forth.

To indicate trainings in a pure land [Maitreya’s Ornament for the Clear Realizations, IV.61] says:65

{IV.61}
They purify Buddha lands
By achieving the purification of the impurities
Of the world of the environment
Like of the world of the sentient being.

With regard to trainings in a pure land there are three: definition, divisions, and boundaries.
Definition [of a training in a pure land]

A pristine wisdom of a pure ground Bodhisattva that is a powerful virtuous root, being the prayer-wishes and so forth that establish the special land where one will be fully enlightened is the definition of a training in a pure land.

Divisions [of trainings in a pure land]

When divided, there are two, consisting of:
1. training in the pure environment of a Buddha land
2. training in the pure animate beings in [that Buddha land].

Boundaries [of trainings in a pure land]

[Trainings in a pure land] exist in the three pure grounds [eighth, ninth, and tenth].
41th Topic

11. Trainings in Skill in Means (ན་རྒྱལ་མཁའི་དབང་།)

To indicate trainings in skill in means [Maitreya’s Ornament for the Clear Realizations, IV.62-63] says:66

{IV.62}
This training having objects
Has ten aspects of skill in means:
Passed beyond the enemies,
Nonabiding, according with the power,

{IV.63}
Unshared character,
Unattached, unobservable,
Having extinguished signs, and wish-paths,
[Showing] the signs of it, and immeasurable.

With regard to trainings in skill in means there are three: definition, divisions, and boundaries.

\*Co ne (9a.6), snar thang (10a.7), Peking (9a.8), Āryavimuktisena’s commentary (161b.5), and Haribhadra’s Clear Meaning (120a.5) read gnas, as does Ngag-wang-pal-dan’s Meaning of the Words (see the backnote); dpe bsdur ma (20.19) and sde dge (9a.5) read shes.
Definition [of a training in skill in means]

A pristine wisdom of a pure ground Bodhisattva for which exalted activities are spontaneously established by way of the quiescence of coarse striving and exertion is the definition of a training in skill in means.

Dan-ma-lo-chö: “Skill in means” means being skilled in accomplishing the purposes of others. How does one do this? Coarse striving and exertion as well as coarse conceptuality have been pacified and hence do not occur, and so without having to rely on great difficulty, exalted activities occur spontaneously. Bodhisattvas on the eighth ground and above have such pristine wisdom.

Divisions [of trainings in skill in means]

When divided, there are ten because there are the ten consisting of:

1. training in skill in means that has passed beyond interrupting phenomena
2. training in non-abiding skill in means
   Dan-ma-lo-chö: This training does not abide in the extreme of cyclic existence or the extreme of solitary peace.
3. training in skill in means, this being pristine wisdom impelled by the power of prayer-wishes
4. training in uncommon skill in means [unshared with Hearers and Solitary Victors]
5. training in nonattached skill in means
6. training in unobservable skill in means [in the sense that one does not conceive of true existence]
7. training in signless skill in means [in the sense that one does not conceive of true existence in terms of causes]
8. training in wishless skill in means [in the sense that one does not conceive of true existence in terms of effects]
9. training in skill in means having the signs of irreversibility [with respect to attaining complete enlightenment]
10. training in immeasurable skill in means [in terms of its entity and its fruits].

Boundaries [of trainings in skill in means]

[Trainings in skill in means] exist from the eighth ground until the end of the continuum [as a sentient being, just prior to Buddhahood].

The eleven phenomena characterizing a complete training in all aspects have been explained.
མེ་མེད་པའི་བཟོ་བཟོ་གཞི་ཆོས་པའི་བཟོ་བཟོ་གཞི་ཆོས་པའི་བཟོ་བཟོ་གཞི་
Chapter V. Explaining the eight phenomena characterizing peak trainings

To indicate the eight phenomena characterizing peak trainings [Maitreyā’s Ornament for the Clear Realizations, I.14-16a] says:°

{I.14}
Signs of it, increases,
Firmness, thorough stability of mind,
Four aspects of antidotes
To the four aspects of conceptions

{I.15}
Individually for the paths called
“Seeing” and “meditation,”
Uninterrupted meditative stabilization,
And wrong achievings [characterize]

{I.16}
Peak clear realizations.

There are eight phenomena characterizing peak trainings because there are the eight consisting of:

1. heat peak trainings (droḍ rtse sbyor, ūṣamūrdhaprayogah)
2. peak peak trainings (rtse mo’i rtse sbyor, mūrdhamūrdhaprayogah)
3. forbearance peak trainings (bzod pa`i rtse sbyor, ksäntimūrdhaprayogah)
4. supreme mundane qualities peak trainings (chos mchog gi rtse sbyor, agradharmatāmūrdhaprayogah)
5. path-of-seeing peak trainings (mthong lam rtse sbyor, darśanamārgamūrdhaprayogah)
6. path-of-meditation peak trainings (sgom lam rtse sbyor, bhāvanāmārgamūrdhaprayogah)
7. uninterrupted peak trainings (bar cad med ba`i rtse sbyor, anantarāmūrdhaprayogah)
8. wrong achievings to be avoided (bsal bya log sgrub, apaneyavipatīṭaḥ).
42nd Topic

1. Heat Peak Trainings (ོད་རེ་ཤུང་)

To indicate heat peak trainings [Maitreya’s Ornament for the Clear Realizations, V.1] says:68

[V.1]
Even in dreams viewing all phenomena
As like dreams and so forth
Are asserted as the twelve aspects
Of signs of training having gone to the peak.

Dan-ma-lo-chö: Even in dreams one views all phenomena as like dreams. About dreams in general, one does not have dreams during thick sleep, but in thin [or light] sleep. What is a dream consciousness? It is a consciousness to which various objects appear at a time of light sleep. There are many different types. Some people are able to understand what will happen in the future on the basis of their dreams; this occurs due to their own former actions (karma). There are also people who can, through analyzing their dreams, tell where they or others have been born in the past or will be born in the future and so forth.

What does it mean here to view phenomena as like dreams? We are not usually attached to the truth of dreams. Similarly, if we think about it, we can understand that all phenomena have the discrepancy of not existing the way they appear. The measure of their subsistence and that of their appearance disagree. Except for someone who is very accustomed to this practice, it is not possible to view all objects as like dream objects.
If one knows a certain mantra recitation very well while awake, it is possible to recite it during dream time, but if one does not know it well when awake it is very, very difficult to think about it while dreaming. Similarly, there is a difference in clarity between meeting people in dream and meeting them outside of it. In dreams one has a hazy sense of perhaps having met or not met with them. It lacks the clarity of actually meeting and speaking directly to them. This is because the coarse operative consciousnesses have been withdrawn inside. Sometimes, however, due to one’s winds and karma, one sees things even more clearly in dream than otherwise.

The definition of sleep is a mental factor that has the function of powerlessly withdrawing the operative consciousnesses inside (’jug shes rang dbang med par nang du sdud pa’i byed las can gyi sems byung). This means that it is not one’s own choice to withdraw the sense consciousnesses; rather, the withdrawal comes about due to the factor of sleep. In meditation one withdraws the senses purposely, under one's own power. For beginners, the factor of obscuration is predominant in dream-time. We can know from our own experience that we do not dream during thick sleep but do dream in light sleep. For example, we do not have many dreams when we have been working very hard or sleep only for a short period of time, or when night is very short. If we are not extremely tired and do not go to sleep late, we will dream.

There are differences between neutral, virtuous, and nonvirtuous sleep; and this arises due to your thought as you go to sleep. A person making serious effort at meditation can practice dream yoga. If as you fall asleep, not within thoughts of desire or hatred, and not taking to mind an object that will generate afflicting emotions, but within reflecting on light or on a deity in whom you have faith, then it is possible for sleep itself to become virtuous. Sleep can change into virtue or nonvirtue; it is one of the four mental factors that is posited as “changeable”—the four being contrition, sleep, analysis, and investigation.

The appearance of various objects to a sleep consciousness is called a dream. Dreams can be changed easily because they are produced by the power of karma and winds. Therefore, if you wish to have a certain type of dream it is possible to bring it about. Usually we cannot identify what we have dreamed, but if you pay attention it is possible to do so.

When you become used to viewing all phenomena as like the
illusions of a magician and become very steady at this, such awareness occurs not only when during coarse waking discrimination, but also when asleep, at which time coarse discrimination has disappeared.

With regard to heat peak trainings there are three: [definition, divisions, and boundaries].

**Definition [of a heat peak training]**

A Bodhisattva’s concordance with a portion of definite discrimination that is posited from the factor of having attained any of the twelve signs of it such as even in dreams viewing all phenomena as like dreams, and so forth is the definition of a heat peak training.

**Divisions [of heat peak trainings]**

When divided, there are three: small, medium, and great heat [peak trainings].

**Boundaries [of heat peak trainings]**

[Heat peak trainings] exist in the heat [level of the path of preparation, that is, after the great path of accumulation and before the peak path of preparation].
43rd Topic

2. Peak Peak Trainings (ེ་མོའི་ེ་ɚོར་)

To indicate peak peak trainings [Maitreya’s Ornament for the Clear Realizations, V.2] says:69

{V.2}
Using as an example virtues in many aspects
Such as worshipping Buddhas
Equal to the number of beings of Jambudvīpa,
[Sūtra speaks of] the entities of sixteen increases.

With regard to heat peak trainings there are three: [definition, divisions, and boundaries].

Definition [of a peak peak training]

A second Great Vehicle concordance with a portion of definite discrimination that abides in a type containing all sixteen increases of merit is the definition of a peak peak training.

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a While all other editions—sde dge (9a.7), co ne (9b.1), snar thang (10b.1), Pe-king (11a.2), dpe bsdur ma (21.5), and Āryavimuktisena's commentary (164b.3)—read 'dzam bu'i gling, only Haribhadra’s Clear Meaning (121a.1) reads 'dzam bu gling.
This [peak peak training] and Great Vehicle peak path of preparation are equivalent.

**Divisions [of peak peak trainings]**

When divided, there are three: small, medium, and great peak peak trainings.

**Boundaries [of peak peak trainings]**

[Peak peak trainings] exist in the Great Vehicle peak path of preparation.
3. Forbearance Peak Trainings (བཟོད་པའི་ɬེ་ɚོར་ཞེར་)

To indicate forbearance peak trainings [Maitreya’s Ornament for the Clear Realizations, V.3] says:70

[V.3]
[Sūtra] says (1) “The unsurpassed Thorough fulfillment of the three exalted knowers of all And (2) not letting go of the welfare Of sentient beings are firm.”

With regard to forbearance peak trainings there are three: [definition, divisions, and boundaries].

Definition [of a forbearance peak training]

A third concordance with a portion of definite discrimination that has attained firm wisdom—a full similitude of the three exalted knowers—and firm method indivisible with regard to the welfare of others is the definition of a forbearance peak training.
Dan-ma-lo-chö: That this third concordance with definite discrimination is a similitude means that one does not have the three exalted knowers in complete form. However, one does have qualities of mind that are similar to portions of the three exalted knowers; thus, there is a partial concordance. This is because one has attained a stability in which factors contrary to faith, effort, mindfulness, meditative stabilization, and wisdom—the five faculties mentioned earlier—cannot arise. Because factors contrary to these five cannot overpower one, one has a similitude of the three exalted knowers. This is why it is said that a similitude of the three is now complete.

“Divisibility” from the welfare of others would mean that upon an interruption one would be deterred from achieving others’ benefit. For instance, indivisible friends are those who will remain friends and will not turn against each other due to circumstance. Since one cannot now be deterred from bringing about the welfare of others, it is said that one has an indivisibility with regard to their welfare.

At this point one has attained a nonanalytical cessation that is a cessation of rebirth in bad transmigrations.

This [forbearance peak training] and Great Vehicle forbearance path of preparation are equivalent.

It would also have been suitable even if “Bodhisattva’s” a was not affixed in [the definitions of] the former two peak trainings [heat peak training and peak peak training] as was the case here [in this definition], because there are no such paths of preparation in the Lesser Vehicle. Nevertheless, it was affixed for the sake of easily clearing away qualms.

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a Actually it was “Great Vehicle” (theg chen).
Divisions [of forbearance peak trainings]
When divided, there are three: small, medium, and great Great Vehicle forbearance [peak trainings].

Boundaries [of forbearance peak trainings]
The boundaries are like those of the Great Vehicle forbearance path of preparation.
45th Topic

4. Supreme Mundane Qualities Peak Trainings (ཆོས་མཆོག་གི་ེ་ན་ེེ་ེ་ེ་)

Dan-ma-lo-chö: At this point one’s mind has the capacity of generating the path of seeing since all its causes have been assembled, and the path of seeing itself, a clear realization of the truth, is about to be generated. One has a meditative stabilization that, in the manner of a meaning-generality, realizes emptiness in terms of limitless phenomena, free of any falsification, of any apprehension of true establishment. Thus there has been an increase in one’s meditative stabilization, and one’s mind is approaching the entity of a yogic direct perception.

To indicate supreme mundane qualities peak trainings [Maitreya’s Ornament for the Clear Realizations, V.4] says:71

{V.4}
Meditative stabilization is thoroughly proclaimed
By way of manifold merit, using
As examples a four-continent,
A thousand, a million, and a billion.

[Ornament V.4, 9b.1-9b.2]

With regard to supreme mundane qualities peak trainings there are three: [definition, divisions, and boundaries].
Definition [of a supreme mundane qualities peak training]

A fourth concordance with a portion of definite discrimination that has attained thorough stability of mind through limitless meditative stabilizations endowed with the capacity to generate a path of seeing is the definition of a supreme mundane qualities peak training.

Divisions [of supreme mundane qualities peak trainings]

When divided, there are three: small, medium, and great Great Vehicle supreme mundane qualities [peak trainings].

Boundaries [of supreme mundane qualities peak trainings]

The boundaries are like those of the supreme mundane qualities path of preparation.
46th Topic

5. Path-of-Seeing Peak Trainings (མཐོང་ལམ་ེ་ོར་)

To indicate path-of-seeing peak trainings [Maitreya’s Ornament for the Clear Realizations, V.5-22] says:72

[V.5] Individually, those [two] conceptualizations of apprehended objects—
    Engagements and disengagements—
    Themselves ninefold entities, are to be known
    As entities [apprehending their] objects not as they are.

[V.6] By way of the divisions of common beings and superiors,
    Sentient beings (1) as substantially existent and (2) as imputedly existent
    Are asserted as the two conceptualizations of apprehending-subjects.
    Those individually exist as ninefold entities.

[V.7] If the objects apprehended do not exist that way,
    Of what are those asserted as apprehenders?
    Those are marked with the emptiness
    Of an entity of apprehension in that way.

[V.8] It73 is asserted that these conceptualizations having as their basis
    The class of objects of engagement exist in nine aspects [observing]:
    (1) Nature, (2) lineage,
    (3) Thorough achievement of the path,

[V.9] (4) Unmistaken objects of observation of knowledge,
    (5) Discordant class, (6) antidotes,
    (7) Realization by themselves, (8) acting,
    (9) And their actions and the fruits of acting.
These entities of nine conceptualizations
Of these called (1) low realization
Due to falling to mundane existence or [solitary] peace,
(2) Lack of restrainers,

(V.11)
(3) Incompleteness of the aspects of the path,
(4) Proceeding under others’ conditions,
(5) Turning away from the intents,
(6) Trifling, (7) various,

(V.12)
(8) Obscured about abiding and entering,
(9) And going afterward
Have as their basis the class of disengagements,
Arising in the minds of Hearers and so forth.

(V.13)
(1) Assuming and discarding,
(2) Taking to mind, (3) closely
Related with the three realms
(4) Abiding, (5) manifestly adhering,

(V.14)
(6) The actualities of phenomena as imputations,
(7) Attached, (8) the antidotes,
(9) And degenerated from proceeding as wished
Are to be known as the first of apprehensions.

(V.15)
(1) Not going forth in accordance with the intents,
(2) Definitely holding paths to be non-paths,
(3) Production as well as cessation,
(4) Actualities endowed and non-endowed,

(V.16)
(5) Dwelling, (6) destroying the lineage,
(7) No seeking, (8) no cause,
(9) And observing opposition
Are the other conceptualizations of apprehending-subjects.

(V.17)
Teaching [in order to set] others in enlightenment,
Conferring what is a cause of it,
And cause of uninterruptedness
Having the characteristic of much merit.

{V.18}
The pristine wisdoms of extinction of the defilements
And of nonproduction are called enlightenment.
Because extinguishment does not exist and production does not exist,
The two are to be known respectively.

{V.19}
In a nature without cessation
What type of conceptualization
Is extinguished by the path called “seeing”?! 
What aspect of nonproduction is attained?!

{V.20}
Whereas the others on the one hand [assert] phenomena as existent,
I reckon the statement by the Teacher on the other hand
That the obstructions to objects of knowledge
Are extinguished to be amazing.

{V.21}
These have nothing to be removed at all.
There is nothing in the least to be posited.
Reality is to be viewed correctly.
Upon seeing reality, one becomes released.

{V.22}
Those that are contained within
The forbearances of simultaneous period—
That are mutually contained in giving and so forth individually—
Are here the path of seeing.

[Ornament V.5-22, 9b.2-10a.4]
དགུ་ཡི་བདག་ཉིད་འབིན་པའི་བདག་ཉིད་དག་ཤེས་པ་དོན་དེ་བཞིན་མེད།

{V.7} སོ་སོའི་Dzེ་བོ་འཕགས་དེ་བས།

{V.8} ལམ་ོག་འཛིན་པ་དག་ལ་འདོད།

{V.9} གལ་ཏེ་གཞང་དོན་དེ་བཞིན་མེད།

{V.10} དེ་དག་གང་གི་འཛིན་པར་འདེད།

{V.11} དེ་དག་དེ་ནི་འདོར་བ་དང་།

{V.12} ལམ་གྱི་ȷམ་པ་མ་ཚང་དང་།

{V.13} གཞན་གྱི་Ǭེན་གྱིས་འགྲོ་བ་དང་།

{V.14} ཐེས་ལ་འགྲོ་ཞེས་པ་ལ།

{V.15} འཛིན་པ་དང་པོར་ཤེས་པར་ེད།

{V.16}
Chapter V: Peak Trainings

\[ \texttt{a co ne (10a.1), snar thang (11a.2), Peking (11b.5), and Haribhadra's Clear Meaning (123b.2) read 'jig; sde dge (10a.1), dpe bsdur ma (22.11), and Āryavimuktisena's commentary (171b.5) read 'dzin. The corresponding Sanskrit stanza is:} \\
\texttt{sthāne gotrasya nāše ca prārthanāhetvābhidhāvayoḥ} \\
\texttt{pratyarthikopalamḥca vikalpo grāhako 'parah} \ || \ V.16 || \\
\texttt{See Stcherbatsky and Obermiller, Abhisamayālaṃkāra, 28. Since in this stanza nāše means "destroying," 'jig is clearly more appropriate.} \\
\texttt{b sde dge (10a.1), co ne (10a.2), snar thang (11a.2) and Āryavimuktisena's commentary (173a.1) read god; Peking (11b.6), dpe bsdur ma (22.14), and Haribhadra's Clear Meaning (124a.2) read gtong. The corresponding Sanskrit stanza is:} \\
\texttt{bodhau saṃdarśanānīyeśām taddhetoṣa parīndanāḥ} \\
\texttt{tatprāpyanamtro hetuḥ purnabāḥvūlaḥalakṣaṇāḥ} \ || \ V.17 || \\
\texttt{See Stcherbatsky and Obermiller, Abhisamayālaṃkāra, 29. Since in this stanza parīndanāḥ means "conferred," yong su god pa is more appropriate.} \\
\texttt{c co ne (10a.4), snar thang (10a.4), Peking (11b.8), Āryavimuktisena's commentary (173b.7), and Haribhadra's Clear Meaning (125b.1) read la; sde dge (10a.3) and dpe bsdur ma (22.20) read las. The corresponding Sanskrit stanza is:} \\
\texttt{nāpaneyamataḥ kimcitprakṣeptatvāṃ na kim caṇa} \]
With regard to path-of-seeing peak trainings there are three: [definition, divisions, and boundaries].

Definition [of a path-of-seeing peak training]

A Great Vehicle clear realization of the truth that is posited from the factor of acting as the antidote to the apprehension of true existence to be abandoned by the path of seeing is the definition of a path-of-seeing peak training.

Dan-ma-lo-chö: Two types of objects to be abandoned by the path of seeing are enumerated:

1. conception [of the true existence] of objects to be engaged in (jug pa gzung rtog)
2. conception [of the true existence] of objects to be avoided (ldog pa gzung rtog).

There is a conception of true existence that conceives the wisdom realizing emptiness and compassion to be truly existent objects to be engaged in, or generated, for instance. There is also a conception of the true existence of objects to be avoided, for example, to view the paths of Hearers and Solitary Victors as objects to be turned away from by Bodhisattva practitioners.

This [path-of-seeing peak training] and Great Vehicle path of seeing are
equivalent.

Divisions [of path-of-seeing peak trainings]

When divided, there are:

• two—meditative equipoise and states subsequent to meditative equipoise
• or from the viewpoint of objects of abandonment—the four path-of-seeing peak trainings that are antidotes to the four conceptualizations [to be abandoned by the path of seeing]
• or in terms of the pristine wisdom of meditative equipoise—the sixteen periods of forbearance and knowledge.

Boundaries [of path-of-seeing peak trainings]

The boundaries are like those of the Great Vehicle path-of-seeing.
6. Path-of-Meditation Peak Trainings (དབང་ལམ་ཅེ་དོར་)

Dan-ma-lo-chö: The four concentrations and the four formless absorptions plus the absorption of cessation make nine meditative absorptions. What is the meditative absorption of cessation? It is defined as a nonassociated compositional factor in the continuum of a Superior that is distinguished by a cessation of all types of coarse movement of feeling and discrimination, these being the objects negated with respect to a subtle mental consciousness that is the basis of negation (dgag gzhi yid kyi rnam shes phra mo ’i steng du dgag bya tshor ’du rags pa rgyu ba ci rigs bkag pas rab tu phye ba ’i ’phags rgyud kyi ldan min ’du byed de).

The other eight meditative absorptions are consciousnesses: this one, however, is a very subtle nonassociated compositional factor. The meditative absorption of cessation is necessarily attained after the meditative absorption of the peak of cyclic existence, which is the mind-basis-of-all (kun gzhi rnam par shes pa, ālayavijñāna)\(^\text{a}\) for those who assert a mind-basis-of-all and which is a subtle mental consciousness for those who do not assert a mind-basis-of-all. There are no ordinary beings in the meditative absorption of cessation, only Superiors. Among Superiors, there are no Stream-Enterers or Once-Returners because they have not attained a meditative absorption that is an actual concentration. The actualizers of the absorption of cessation are Never-Returners and Adorned Foe Destroyers, that is, Foe Destroyers who have absorptions.

I have mentioned these points as background for the stanzas about to be quoted from Maitreya’s *Ornament for the Clear Realizations*.

To indicate path-of-meditation peak trainings [Maitreya’s *Ornament for the Clear Realizations*, V.24-32] says:\(^\text{82}\)

\{V.24\}

Having gone and come in the nine meditative absorptions

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\(^\text{a}\) The Proponents of Mind-Only Following Scripture; see Hopkins, *Maps of the Profound*, 432ff., and Sopa and Hopkins, *Cutting through Appearances*, 268.
Including cessation in the two aspects,
A consciousness included in the Desire [Realm] not in meditative equipoise
Is taken as the boundary,

{V.25}
Whereupon one enters in absorption in the manner of leapover,
Leaping over one, two, three, four,
Five, six, seven, and eight
Going variously until entering into absorption in cessation.

{V.26}
(1) Brief, (2) extensive, (3) not being
Thoroughly taken care of by a Buddha,
(4-6) The nonexistence of qualities of the three times,
(7-9) The three aspects of paths to goodness—

{V.27}
These apprehended objects are one.
[A path of meditation] has these as objects of activity of aspects
of training.
The second are asserted as being
Minds and mental factors, operative object-possessors.

{V.28}
Conceptualizations of (1) the mind not generated,
(2) The essence of enlightenment not taken to mind,
(3-4) Lesser Vehicles taken to mind
(5) Complete enlightenment not taken to mind,

{V.29}
(6) Meditation, (7) no meditation,
(8) Opposites from those,
(9) And improper meaning
Are to be known as the path of meditation.

{V.30}
(1) Objects of activity imputed as sentient beings,
(2) Imputations of phenomena, (3) the non-empty,
(4) Attachment, (5) a nature of intensive differentiation,
(6) Acting on things, (7) the three vehicles

{V.31}
(8) Impure donation,
(9) Disturbed behavior
Are proclaimed as to be known
As the first apprehensions.

There\(^{86}\) are nine other aspects of the discordant class,
Related with the path of meditation,
Since it overcomes those having as objects
The imputation of sentient beings and the causes of those.
With regard to path-of-meditation trainings there are three: [definition, divisions, and boundaries].

**Definition [of a path-of-meditation peak training]**

A Great Vehicle subsequent clear realization that is posited from the factor of acting as an antidote to the conceptions to be abandoned by the path of meditation and is conjoined with a wisdom that is the best of collective meditative cultivations of the three exalted knowers is the definition of a path-of-meditation peak training.

**Divisions [of path-of-meditation peak trainings]**

When divided, there are nine cycles of uninterrupted paths that are actual antidotes to the nine cycles of conceptions to be abandoned by the path of meditation and nine cycles of paths of release of the path of meditation [from the nine cycles of conceptions to be abandoned by the path of meditation].

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^a The 2005 Mundgod (55.12) misreads ba'i.
Boundaries [of path-of-meditation peak trainings]

[Path-of-meditation peak trainings] exist from the first ground through the tenth ground.

\(^a\) The 2005 Mundgod (55.16) misreads sgor.
48th Topic

7. Uninterrupted Peak Trainings (བར་ཆད་མེད་པའི་ཟུན་ཤིང་)

To indicate uninterrupted peak trainings [Maitreya’s Ornament for the Clear Realizations, V.37-38c] says:

{V.37}
That which is uninterrupted to Buddhahood
Having much more merit than, for example,
The virtues setting the beings of the billion [world-systems]
In the fulfillment of realizations

{V.38}
Of Hearers and Rhinoceros-like Solitary Victors
And in the flawlessness of Bodhisattvas
Is the uninterrupted meditative stabilization.

With regard to uninterrupted peak trainings there are three: definition, divisions, and boundaries.

\[\text{[Ornament V.37-38c, 10b.6-10b.7]}\]

\[\text{[V.37]}\]

\[\text{[V.38]}\]

\[\text{[26b.6]}\]

\[\text{[a]}\]

The final line of this stanza is:

\[\text{[b]}\]
Definition [of an uninterrupted peak training]

A Bodhisattva’s final yoga that is the best of collective meditative cultivations of the three exalted knowers and directly produces, without interruption, the exalted-knower-of-all-aspects that is its effect is the definition of an uninterrupted peak training.

Divisions [of uninterrupted peak trainings]

When divided, there are the four momentary trainings [to be explained in the seventh category, 386ff. including Topics 63-66].

Boundaries [of uninterrupted peak trainings]

The boundaries [of uninterrupted peak trainings] are only the end of the continuum.

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a That is to say, yogic consciousness.
b The 2005 Mundgod (56.4) misreads ba'i.
c Uninterrupted peak trainings exist only within the end of a person’s continuum as a sentient being, just prior to attaining Buddhahood.
49th Topic

8. Wrong Achievings to be Avoided (བསལ་ལོག་Ȅབ་Ȅབ་བོས་པ་)

To indicate wrong achievings to be avoided [Maitreya’s Ornament for the Clear Realizations, V.40-42] says.⁸⁸

[V.40]
1. The logical feasibility of objects of observation,
2. Distinguishing their entities,
3. The pristine wisdom of an exalted-knower-of-all-aspects,
4. The ultimate and the obscurational,

[V.41]
5. Trainings, 6.-8. the three jewels,
9. Skill in means, 10. the realizations of a Subduer [Buddha],
11. Error, 12. paths,
13. Antidotal, 14. and unfavorable classes,

[V.42]
15. Characteristics, 16. meditative cultivation—
These wrong conceptions by proponents
Concerning an exalted-knower-of-all-aspects
Are asserted in sixteen aspects.
With regard to wrong achieveings to be avoided there are three: definition, divisions, and boundaries.

**Definition [of a wrong achieving to be avoided]**

That which is either a seed or a manifest form of apprehending the two truths as unsuitable to be contained in one entity is the definition of a wrong achieving to be avoided.

Dan-ma-lo-chö: The two truths exist with each and every phenomenon. For example, in relation to a pot, the pot itself is an obscurational truth;\(^a\) the absence of its true existence is its ultimate truth. These two are contained within the one base which is the pot. Similarly, there is an ultimate and an obscurational truth with every single phenomenon, and these two truths are one entity. Thus a mind that conceives the two truths as unsuitable to be contained within one phenomenon, as well as the predispositions established by such a mind, are the wrong achieveings to be avoided. “Achieving” in this context means “apprehension;” hence, this is a misapprehension, a wrong conception.

A person with such a misconception mistakenly feels that if an obscurational truth is present, there could not possibly be an ultimate truth there, or if an ultimate truth is present, there could not possibly be a conventional truth. Due to this misconception a person cannot perceive how factors of deceptiveness and nondeceptiveness could both be present in a single phenomenon.

**Divisions [of wrong achieveings to be avoided]**

When divided, there are sixteen because there are the sixteen:\(^b\)

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\(^a\) Or, conventional truth.

\(^b\) The formatting of the list mirrors the grouping in the text; the third, tenth, and
two thoughts
1. thinking that the objects of observation of path-cultivation are unsuitable
2. thinking that the aspects of path-cultivation are unsuitable
3. thinking that the fruits of path-cultivation are unsuitable

two debates concerning the basis [the two truths]
4. repudiating conventionalities by way of the ultimate
5. repudiating the ultimate by way of conventionalities

one consequence
6. consequence that the entities of deeds, giving and so forth, are not feasible

three consequences
7. consequence that the basis of deeds, Buddhas, are not feasible
8. consequence that the doctrine is not feasible
9. consequence that the spiritual community is not feasible

10. consequence that skill in means—a feature of deeds—is not feasible

two consequences
11. consequence that clear realization is not feasible
12. consequence that conceptions that are objects of abandonment by clear realizations are not feasible

one consequence
13. consequence that the entities of the paths are not feasible

one consequence
14. consequence that the divisions of objects of abandonment and antidotes are not feasible

one consequence
15. consequence that specific and general characteristics of objects of meditation are not feasible

16. consequence that meditation is not feasible.

sixteenth divisions have no heading.
3. གཞི་དང་། ལམ་བཞོམས་པའི་འས་ཤྣ་མི་ཞང་རུམ་པ་དང་།

4. གཞིའི་དོན་དམ་གྱི་ོན་ནས་ཀུན་ɲོབ་རིན་པ་དང་།

5. ཕུ་ིར་ཞིས་དོན་དམ་རིན་པའི་

6. ཕུ་ིར་པོའི་ཞི་ིན་ཞེས་སོགས་ེད་པ་སོ་བ

7. ཕུ་ིར་པོ་ིན་ལྷ་སུ་"[27a.6]ེད་པ་ཞ་སོ།

8. ནམ་ཞེས་པར་ས་པ།

9. དེའི་ཐང་ཤི་ིན་པ་མི་འཐད་པར་ཐལ་བ

10. ཕུ་ིར་པོ་ིན་ལྷ་སུ་མི་མས་པ་སོ་བ་མི་འཐད་པར་ཐལ་བ

11. ཅེ་དམ་ཞེས་པར་ས་པ།[27b.1]ེད་པ།

12. དེའི་ཐང་ཤི་ིན་པ་མི་མས་པ་སོ་བ

13. པམ་ཞེར་ཞི་ིན་པ་མི་མས་པ་སོ་བ

14. དེའི་ཐང་ཤི་ིན་པ་མི་མས་པ་སོ་བ

15. དེའི་ཐང་ཤི་ིན་པ་མི་མས་པ་སོ་བ[27b.2]
16. དེ་དག་བཞིན་གྱི་ཀུན་ɲོབ་ཀའི་ལོག་བོ་དང་།

Wrong conceptions apprehending such are actual wrong achievings, whereas the terms flinging such consequences are secondary [wrong achievings].

Further, when wrong achievings are terminologically divided, there are two—conceptual consciousnesses and expressive terms.

A conceptual knower that, using either of the two truths as evidence, repudiates the other is the definition of the first [a wrong achieving that is a conceptual consciousness].

Disputatious speech that, using either of the two truths as evidence, repudiates the other is the definition of the second [a wrong achieving that is an expressive term].

When those [wrong achievings that are expressive terms] are grouped, they are grouped as the two, critical disputes from the approach of conventionalities and critical disputes from the approach of the ultimate.

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a Correcting glan in the 2011 TBRC bla brang and the 1995 Mundgod revision
Boundaries [of wrong achievings to be avoided]

[Wrong achievings to be avoided] exist from before entering the path through the seven impure grounds because, since it is explained that the seeds [of these exist] there, objects to be abandoned by the path of meditation exist [there].

The eight phenomena characterizing peak trainings have been explained.
Chapter VI. Explaining the thirteen phenomena characterizing serial trainings

To indicate [the thirteen phenomena characterizing] serial trainings [Maitreya’s *Ornament for the Clear Realizations*, I.16a-16b] makes a brief indication,99 “The serial having thirteen aspects,” and to make an extensive indication of it by way of the branches it [VI.1] says:100

{VI.1}
Giving through to wisdom,
Recollections of the Buddha and so forth,
And phenomena as the nature of thinglessness
Are asserted as the serial activity.

With regard to serial trainings there are three: definition, divisions, and boundaries.

\[28a.1\]

\[Ornament VI.1, 11a.3\]

\[Ornament I.16a-16b, 2b.3-2b.4\]

\[27b.6\]

\[27b.5\]

\[47.6\]

\[17b.4\]

\[27b.5\]

**Note:**
Correcting *lan* in both the 1995 Mundgod revision of Ngawang Gelek *bla brang* (27b.5) and the 2005 Mundgod (47.6) to *yan* in accordance with the 2011 TBRC *bla brang* (27b.5) and the 1987 Go-mang Lhasa (17b.4).
Definition [of a serial training]
A Bodhisattva’s yoga conjoined with the wisdom of meditation in stages on the aspects of the three exalted knowers is the definition of a serial training.

Divisions [of serial trainings]
When divided, there are thirteen because there are the thirteen:

The six:

50th Topic
1. Perfection of Giving (ཐུན་པའི་ཕར་ཆིན་)

51st Topic
2. Perfection of Ethics (ལུམ་ཁྲིམས་ཀྱི་ཕར་ཆིན་)

52nd Topic
3. Perfection of Patience (བཟོད་པའི་ཕར་ཆིན་)

53rd Topic
4. Perfection of Effort (བོན་འཛིན་ཀྱི་ཕར་ཆིན་)

54th Topic
5. Perfection of Concentration (བསམ་གཏན་ཀྱི་ཕར་ཆིན་)

55th Topic
6. Perfection of Wisdom (ལོག་པོའི་ཕར་ཆིན་)
and the six:

56th Topic
7. Recollection of the Buddha Jewel (སངས་Ȅས་དཀོན་མཆོག་Țེས་ʀ་Ȯན་པ་)

57th Topic
8. Recollection of the Doctrine Jewel (ཆོས་དཀོན་མཆོག་Țེས་ʀ་Ȯན་པ་)

58th Topic
9. Recollection of the Spiritual Community Jewel (དགེའȄན་དཀོན་མཆོག་Țེས་ʀ་Ȯན་པ་)

59th Topic
10. Recollection of ethics (ɰལ་ཁྲིམས་Țེས་ʀ་Ȯན་པ་)
[illustrating reversal from the unfavorable class]a

60th Topic
11. Recollection of generosity (གཏོང་བ་Țེས་ʀ་Ȯན་པ་)
[illustrating engagement in virtue]

61st Topic
12. Recollection of deities [endowed with the eye of pristine wisdom] and gurus (ʈ་Ȅ་མ་Țེས་ʀ་Ȯན་པ་) [as judges of whether virtues or nonvirtues are performed]

a The brackets in this and next three topics are drawn from the Se-ra Jay scholar Long-döl Ngag-wang-lo-sang’s Vocabulary Occurring in the Perfection of Wisdom, 398.4/30b.4ff.
Dan-ma-lo-chö: While the actual form of these occurs on the path of meditation, it is important even now to apply those to one’s own practice. One should reflect on the qualities of a Buddha who has abandoned all defects and has the complete form of all auspicious attributes. A Buddha possesses compassion like that of a mother for her own sweet sole child; a compassion operating for all, without bias. Buddhas bring about the welfare of everyone—those who help them and those who do not. Buddhas tame sentient beings who have come to a point where they are suitable to be tamed. Their bodies are adorned with the thirty-two marks and eighty beauties; their speech is endowed with the sixty branches of perfect vocalization; one statement is capable of answering the questions of a limitless number of beings, for they can physically emanate forms to each one of them.

In terms of the virtuous qualities possessed by the doctrine, true cessations are free from the afflictive obstructions, free from the obstruction of impededness and from obstruction of lowliness. True paths have the quality that their own entities are free from defilement, are capable of illuminating conventional and ultimate phenomena—the diversity and the mode of being—and are antidotes capable of overcoming the unfavorable.

The spiritual community is endowed with the qualities of abiding well, of abiding with knowledge, honesty, and concordantly, and of abiding in a manner suitable to receive the gesture of respect and obeisance. They are a field for the accumulation of merit and are able to ineluctably issue forth the fruits of
oneself paying respect and so forth to them in both superficial and deep ways. For persons seeking liberation they serve as a place of reliance. Their behavior is peaceful and disciplined, and they are beautified by the adornments of the three highest trainings in ethics, meditative stabilization, and wisdom.

What is the value of keeping good ethics? Ultimately, all the ranks of Buddhahood and of liberation depend on wisdom. Wisdom in turn depends on the training in meditative stabilization, which itself depends on training in ethics. Thus, the training in ethics is the basis or foundation for all the trainings. More particularly, in order to attain a rebirth as a god or human, it is necessary to maintain ethics. If one engages in giving but not in ethics, one is very mistaken to think that one will thereby be reborn in a good transmigration. As Chandrakīrti himself said, in dependence on giving one can enjoy good resources even in a bad transmigration. The fact that a person born into a bad transmigration nevertheless has good resources is due to that person’s own former giving. The reason why such a person has not been born in a good transmigration is that he or she has lost ethics, which are like legs bearing one to a good transmigration. For example, there are extremely powerful nāga kings and hungry ghosts with great magical powers. The cause of their present situation is in the past when they engaged in much charity and thereby achieved a great deal of merit, but they did not keep good ethics.

Buddha said that the effect is just like the action; an effect arises that is similar to its cause. All the wealth in the world could not compare with the wealth of a single nāga king; this arises due to the force of having given gifts. Similarly, in our world there are beings who have achieved a human life, but who are extremely poor in terms of food, drink, and so forth. This is because they were formerly able to keep the good ethics of abandoning one or two types of nonvirtue, but did not engage in giving. They were miserly, and, therefore, they are reborn in very poor circumstances. Due to their having kept ethics, however, they were born as humans. Thus, the type of effect depends on its cause of similar type. Chandrakīrti said that there is no greater cause than ethics for attaining the body of a good transmigration. Therefore, during the tenth serial training, reflection on ethics, one should reflect on the benefits of keeping good ethics and the faults of not keeping ethics.

In the reflection on generosity one considers the advantages
of generosity and the disadvantages of miserliness. For example, if one engages in giving, it is like putting goods in the care of a trustworthy person and then reaping the benefit in a future lifetime. Miserliness arises because one is not used to giving and because one does not know its benefits. Similarly, a person who has never put money in a bank will not feel to do so when he becomes wealthy. However it is safe to put money in the bank and there are many advantages in doing so. One who does not know of these advantages will not put his money there. If one does not use one’s resources and engage in giving, then at death they are wasted, for one cannot take them with oneself. However, if one does engage in giving, it is like putting money in the bank because there will be effects in the future. Thus, it is very valuable to engage in giving. It helps one in a deep way.

The twelfth serial training is a reflection on mundane and supramundane gods. Although we cannot see such gods with our eyes, they are mentioned in scripture where it is said that the gods of the Desire, Form, and Formless Realms achieve their resources without depending on exertion, spontaneously. We believe that they have excellent happiness, and when one so believes, one understands their good fortune to have arisen due to virtue. Thus, believing in them is a way of believing in virtue. One can also view one’s own guru or lama as undifferentiable with a supreme deity in this twelfth serial training.

The last serial training is the realization of the naturelessness of all phenomena. Those are the thirteen serial trainings. Although these are listed as practices of Bodhisattvas, they are also practices that people who are not yet Bodhisattvas can adopt.

**Boundaries [of serial trainings]**

[Serial trainings] exist from the path of accumulation to just prior to momentary trainings.
Chapter VII. Explaining the four phenomena characterizing momentary trainings

[Maitreya’s Ornament for the Clear Realizations, I.4bc] having made a brief indication,⁹¹ “single moment manifest complete enlightenment,” says in order to make an extensive indication [VII.1-5]:⁹²

{VII.1}
Because of bringing together all uncontaminated phenomena
Even with every one of giving and so forth,
This realization of a subduer
Is to be known as single moment.

{VII.2}
Just as when a person moves a paddle
On a water wheel from a single point,
All simultaneously are moved,
So is single moment knowledge.

{VII.3}
When the perfection of wisdom having a nature
Of all bright phenomena
Is generated on the occasion having nature of fruition,
It is single moment pristine wisdom.

{VII.4}
Abiding regarding all phenomena—the deeds
Of giving and so forth—as like dreams,
It realizes phenomena
As characterless in a single moment.

{VII.5}
Just as a dream and what sees it
Are not seen in a dualistic manner,
The nondual suchness of phenomena
Is seen in a single moment.

[Ornament I.4c, 2b.4]
With regard to momentary trainings there are four: definition, divisions, meaning of the term, and boundaries.

**Definition [of a momentary training]**

A Bodhisattva’s final yoga that has attained steady familiarization with the aspects of the three exalted knowers is the definition of a momentary training.
The three—momentary training, pristine wisdom at the end of the continuum, and uninterrupted peak training—are equivalent. However, there are many modes of assertion on this, even in the Land of Superiors [India].

Divisions [of momentary trainings]

When divided, there are four that are the same entity but are different isolates because there are the four consisting of:

1. nonfruitional momentary trainings
2. fruitional momentary trainings
3. characterless momentary trainings
4. nondual momentary trainings.
63rd Topic

1. Nonfruitional Momentary Trainings (མི་ད་མ་པ་མ་ཡིན་པའི་ཟག་མེད་ཀྱི་དཔེ་གནས་པའི་སེམས་
visions of meditative light)

To indicate nonfruitional momentary trainings [Maitreya’s Ornament for the Clear Realizations, VII.1] says:93

Because of bringing together all uncontaminated phenomena
Even with every one of giving and so forth,
This realization of a subduer
Is to be known as the single moment.

[Definition of a nonfruitional momentary training]

A Bodhisattva’s final yoga that in one moment is able to actualize the types of qualities ranging from nonfruitional uncontaminated giving through to the eighty beauties is the definition of a nonfruitional momentary training.

Since the spontaneous capacity of meditation has not matured on the seven
impure grounds, these are indicated by way of isolatable factors that are objects of those [seven impure grounds].\(^a\) for this is the thought of all four—Āryavimuktisena, Haribhadra, and the Foremost Father [Tsong-kha-pa] and his spiritual son [Gyal-tshab]:

- Haribhadra’s *Illumination of (Maitreya’s) “Ornament for the Clear Realizations”* says, “This is taught in accordance with a division into four aspects by way of isolates in the perspective of close beings who are trainees,” and
- Tsong-kha-pa’s *Golden Garland* says, “When momentary trainings are divided by way of defining characteristics or isolates,” and
- Gyal-tshab’s *Explanation of (Maitreya’s) “Ornament for the Clear Realizations” and its Commentaries: Ornament for the Essence* also says, “By way of the character of different borders of isolates [that is, the [points from which conceptually isolatable factors are drawn] there are four aspects that are one entity but different isolates.”

\(^a\) Now however, the spontaneous capacity of meditation has matured.

\(^b\) Correcting 'tshams in the 2011 TBRC bla brang and the 1995 Mundgod revision of Ngawang Gelek bla brang (28b.4) and in the 2005 Mundgod (49.1) to *mtshams* in accordance with the 1987 Go-mang Lhasa (17b.5) and in Gyal-tshab’s *Explanation of (Maitreya’s) “Ornament for the Clear Realizations” and its Commentaries: Ornament for the Essence* (48b.3), which reads:

See rgyal tshab dar ma rin chen, *rnam bshad snying po'i rgyan*, in gsung 'bum/rgyal tshab rje (zhol), TBRC W676.2, 48b.3
a Correcting *ba* in the 2011 TBRC *bla brang* and the 1995 Mundgod revision of Ngawang Gelek *bla brang* (28b.5) and in the 2005 Mundgod (49.2) to *pa* in accordance with the 1987 Go-mang Lhasa (17b.5) and Gyal-tshab’s *Explanation* cited in the previous footnote.

b Correcting *rnams* in the 2011 TBRC *bla brang* and the 1995 Mundgod revision of Ngawang Gelek *bla brang* (28b.5) and in the 2005 Mundgod (49.2) to *rnam* in accordance with the 1987 Go-mang Lhasa (17b.5) and Gyal-tshab’s *Explanation* cited in the previous footnote.
64th Topic

2. Fruitional Momentary Trainings (ཤིབ་ཤིར་གཤིག་བའི་སྦྱོར་བཟོ་བཟོ་ལེགས་པ་)

To indicate fruitional momentary trainings [Maitreya’s *Ornament for the Clear Realizations*, VII.3] says:94

[VII.3]
When the perfection of wisdom having a nature
Of all bright phenomena
Is generated on the occasion having nature of fruition,
It is the pristine wisdom in a single moment.

[Ornament VII.3, 11a.5]

[Definition of a fruitional momentary training]

A Bodhisattva’s final yoga that in one moment is able to actualize the types of qualities ranging from fruitional uncontaminated giving through to the eighty beauties is the definition of a fruitional momentary training.

“Fruitional” here is used by way of isolating [that is, focusing] on objects
of the eighth ground and above because Āryavimuktisena’s *Illumination of the Twenty-five Thousand Stanza Perfection of Wisdom Sūtra* speaks of, “All uncontaminated phenomena of that state by way of the nature of fruition,” and Gyal-tshab’s *Explanation* says, “The first of the four moments is achieved through exertion on the seventh ground and below, whereby all nonfruitional uncontaminated phenomena are actualized.” [That Āryavimuktisena and Gyal-tshab say these] entail [that “fruitional” here is used by way of isolating (that is, focusing) on objects of the eighth ground above] because with respect to the “state” of Āryavimuktisena’s *Illumination, Gyal-tshab’s Explanation* describes the seventh ground and below as nonfruitional and because implicitly the fruitional mode of the eighth ground and above also can be understood.
65th Topic

3. Characterless Momentary Trainings (མཚན་ཉིད་མེད་པའི་ǰད་ཅིག་བོད་པ་)

To indicate characterless momentary trainings [Maitreya’s Ornament for the Clear Realizations, VII.4] says:95

{VII.4}
Abiding regarding all phenomena—the deeds
Of giving and so forth—as like dreams,
It realizes phenomena
As characterless in one moment.

[Ornament VII.4, 11a.5-11a.6]

[Definition of a characterless momentary training]

A Bodhisattva’s final yoga posited from the factor of directly realizing in one moment that all phenomena—giving and so forth—are empty of true existence is the definition of a characterless momentary training.
66\textsuperscript{th} Topic

4. Nondual Momentary Trainings (གཉིས་ར་མེད་པའི་ǰད་ཅིག་མའི་ཐོན་པ་)

To indicate nondual momentary trainings [Maitreya’s Ornament for the Clear Realizations, VII.5] says:  

{VII.5} 
Just as a dream and what sees it 
Are not seen in a dualistic manner, 
The nondual suchness of phenomena 
Is seen in a single moment. 

\[\text{Ornament VII.5, 11a.6}\]

[Definition of a nondual momentary training]

A Bodhisattva’s final yoga posited from the factor of being able to directly realize in one moment that all phenomena are not established as different substantial entities of apprehended-object and apprehending-subject is the definition of a nondual momentary training.

\[\text{Ornament VII.5, 11a.6}\]

\[\text{Ornament VII.5, 11a.6}\]

\[\text{Ornament VII.5, 11a.6}\]

\[\text{Ornament VII.5, 11a.6}\]

a The 2005 Mundgod (61.15) reads gzung.
Meaning of the term [“clear realization in a single moment”]

Because of unmistaken, or correct, realization with respect to manifestly regarding giving and so forth in a single moment that is the smallest unit of time in which an activity can be completed, it is called “clear realization in a single moment” (skad cig ma gcig gis mngon par rtogs pa). For during the period of a single moment that is a smallest unit of time: within abhisamaya (clear realization), abhi means “manifestly regarding” (mngon par phyogs pa); sam means “correctly” (yang dag pa), that is, unmistaken due to the removal of defilement; and aya means “realization” (rtogs pa) and “comprehension” (gzhal ba), because Āryavimuktisena’s Illumination of the Twenty-five Thousand Perfection of Wisdom Sūtra says:

What is the meaning of abhisamaya? Abhi (mngon du phyogs pa, abhimukha [“manifestly regarding”]) means “manifestly realizing” (mngon du rtogs pa); or the term sam expresses definiteness (nges pa, niyata); aya is [expressed] for realization (rtogs pa).”

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b The 2005 Mundgod (62.5-62.6) misreads sa ma.
c Āryavimuktisena’s commentary in the sde dge (191b.5) reads differently from Jam-yang-shay-pa’s citation, although the meaning is similar:
Boundaries [of momentary trainings]

With regard to the boundaries of all four momentary trainings, [the four momentary trainings] exist only at the end of the continuum [as a sentient being, just prior to Buddhahood].

Manifest complete enlightenment in a single moment has been explained well.

Jam-yang-shay-pa:

\[a\] The 2005 Mundgod (62.9) misreads sa ma.
Chapter VIII. Explaining the four phenomena characterizing bodies of attributes

To indicate bodies of attributes, the fruits, [Maitreya’s Ornament for the Clear Realizations, VIII.1-40] says:97

{VIII.1}
The nature body of a Subduer
Has attained uncontaminated attributes
Has purity in all respects,
And a nature possessing the characteristic [of emptiness].

{VIII.2}
1) The harmonies98 with enlightenment, 2) the immeasurables, 3) The liberations, 4) the entities
Of the nine serial absorptions 5) The entities of the ten totalities,

{VIII.3}
6) The eight aspects by way of thoroughly dividing
The faculties of outshining, 7) Nonaffliction, 8) exalted knowledge upon wishing, 9) Clairvoyances, 10) individual correct knowledges,

{VIII.4}
11) Four purities in all aspects, 12) Ten powers, 13) ten strengths 14) Four fearlessnesses 15) Three aspects of nonconcealment,

{VIII.5}
16) Three aspects of mindful establishment, 17) A nature of not being endowed with forgetfulness, 18) Thorough conquest of the predispositions, 19) Great compassion for creatures,

{VIII.6}
20) The unshared attributes of only a Subduer
That are described as eighteen, 21) And the exalted-knower-of-all-aspects
Are called the body of attributes.

{VIII.7}
The Hearers’ nonafflictive viewing
Is just the thorough abandonment of a human’s afflictive emotion;
The severance of the continuum of their afflictive emotions
In towns and so forth is the nonafflictiveness of Conquerors.

[VIII.8]
A Buddha’s exalted knowledge upon wishing
Is asserted as (1) spontaneously established,
(2) having abandoned attachment, (3) being unobstructed,
(4) always abiding, and (5) answering all questions.

[VIII.9]
The cause having thoroughly ripened,
They manifest that [body],
The deed for that specific benefit,
To a specific one at a specific [place] at a specific time.

[VIII.10]
Just as even though a monarch of gods sends down rain,
Nothing grows from unfit seeds,
So although Buddhas have arisen,
Those without the lot do not experience the goodness.

[VIII.11]
Because exalted activities thus are vast,
Buddhas are called pervasive.
Because those are not consumed,
They are also called “permanent.”

[VIII.12]
This having an essence
Of thirty-two marks and eighty beauties
Is asserted as a Subduer’s complete enjoyment body
Because of thoroughly enjoying the Great Vehicle.

[VIII.13]
1) Hands and feet marked by wheels, 2) tortoise-feet,
3) Fingers and toes joined by webs [of light],
4) Soft and youthfully tender hands as well as feet,

\[a\] In Nāgārjuna’s *Precious Garland* (178d) this is identified as “feet that are very level.”
5) Seven body areas prominent,\textsuperscript{a}

\{VIII.14\}
6) Long fingers and toes, 7) broad heels, 8) large straight body, 9) Inconspicuous ankles, 10) body hairs standing upwards, 11) Calves like an antelope’s, 12) long and beautiful arms, 13) Secret organ of the genitals retracting inside,\textsuperscript{b}

\{VIII.15\}
14) Gold-colored skin, 15) smooth skin, 16) Body hairs each growing nicely to the right, 17) Face adorned with a hair treasury,\textsuperscript{c} 18) lion-like upper body, 19) Round shoulders, 20) broadness between the shoulder blades,

\{VIII.16\}
21) Unpleasant tastes perceived for this one as supreme of tastes, 22) Body symmetrical like a fig tree, 23) Prominent crown protrusion, 24) long and beautiful tongue, 25) Brahmā melodiousness, 26) cheeks like a lion,

\{VIII.17\}
27) Very white teeth 28) equal in size, 29) well arranged, 30) And fully forty in number, 31) Dark blue sapphire eyes, and 32) eyelashes like those of a supreme cow—

These are the thirty-two marks.

\{VIII.18\}
These\textsuperscript{103} marks are thoroughly achieved
Through intensively completing
The particular causes achieving
The marks for this [complete enjoyment body]—

\{VIII.19\}

\textsuperscript{a} Nāgārjuna’s Precious Garland (180def):
Your hands, feet, shoulder blades, 
And the nape of your neck will broaden, 
So your body will be large and those seven areas broad.

\textsuperscript{b} As Gyal-tshab’s commentary on Nāgārjuna’s Precious Garland (185.5) explains, like an elephant or a horse.

\textsuperscript{c} A spiraling hair between the eyebrows (Nāgārjuna’s Precious Garland, stanza 187d).
Escorting gurus and so forth,
Firmness of vows that have been assumed,
Reliantly cultivating gathering [of students]
Giving fine articles, freeing those bound

[VIII.20]
To be killed, spreading to others
Virtues taken up and so forth—
Those having the character of causes achieving them
In accordance with how they occur in the sūtras.

[VIII.21]
A Subduer has\textsuperscript{104} 1) nails copper-colored,
2) Oily-toned, and 3) prominent,
4) Fingers round, 5) broad, and 6) tapering,
7) Veins not manifest and 8) without knots,

[VIII.22]
9) Ankles not protruding, 10) legs even,
11) Proceeding in the manner of a lion, 12) of an elephant,
13) Of a swan, 14) and of a supreme bull,
15) Proceeding turning to the right, 16) beautifully, 17) and
straight,

[VIII.23]
18) Body elegant, 19) as if wiped, 20) well-proportioned,
21) Clean, 22) smooth, 23) and pure,
24) Signs fully complete,
25) Limbs of the body broad and excellent,

[VIII.24]
26) Steps equal, 27) two eyes pure,
28) Just having youthful flesh,
29) Body not slouching but 30) expansive,
31) Body very taut,

[VIII.25]
32) Limbs very distinct,
33) Unobstructed clear vision,
34) Waist round, 35) appropriately sized, 36) not stretched out,
37) But flat, 38) navel deep and

[VIII.26]
39) Curling to the right,
40) Beautiful when viewed in all ways,
41) All behavior clean,
42) Body without moles and black spots,

[VIII.27]
43) Hands smooth like cotton,
44) Lines on the hands lustrous, 45) deep, and 46) long,
47) Mouth not too wide,
48) Lips red like the bimba [fruit],

[VIII.28]
49) Tongue flexible, 50) slender,
51) And red, 52) sound of a dragon,
53) Speech supple and smooth, 54) eye-teeth round,
55) Sharp, 56) white, 57) even,

[VIII.29]
58) And tapered, 59) nose prominent,
60) And supremely pure,
61) Eyes wide, 62) eyelashes thick,
63) [Eyes] like lotus petals,

[VIII.30]
64) Eyebrows long, 65) soft,
66) Glossy, 67) with even hairs,
68) Arms long and broad, 69) ears equal
70) And devoid of impairment,

[VIII.31]
71) Forehead beautifully defined,
72) Large, 73) head broad,
74) Head hair black like a bee,
75) Thick, 76) smooth, 77) not tangled,

[VIII.32]
78) Not bristly, 79) and with fragrance
Captivating the minds of beings,
80) Adorned with glorious curls,
Lucky [signs], curling swastikas—

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a Momordica Monadelpha.
b That is, thunderous.
c dpal gyi be’u, śrīvatsa. This term is often translated as “endless knot,” but the connotation of “knot” is not present in either the Sanskrit or the Tibetan though present in the Chinese.
Those are asserted as a Buddha’s excellent beauties.\textsuperscript{a}

\{VIII.33\}
Those\textsuperscript{105} bodies simultaneously bringing about
Various benefits for transmigrating beings
As long as mundane existence lasts
Are the Subduer’s emanation bodies of uninterrupted continuum.

\{VIII.34\}
Likewise,\textsuperscript{106} activities as long as cyclic existence lasts
Are asserted to be of uninterrupted continuum.
1) The activity of the pacification of transmigrations,
2) Setting them in the four aspects of gathering [students],

\{VIII.35\}
3) The realizations of the thoroughly afflicted
And adoptions of the thoroughly pure,
4) Properly [achieving] the welfare of sentient beings,
5) The six perfections,

\{VIII.36\}
6) The Buddha path, 7) emptiness
Of inherent existence, 8) extinguishment of dualistic [appearance]
9) Terminological, 10) unobservable,
11) Thorough ripening of embodied beings,

\{VIII.37\}
12) The paths of Bodhisattvas,
13) Reversing manifest conception,
14) Having attained enlightenment, 15) the pure land
Of buddhafication, 16) definite,

\{VIII.38\}
17) Immeasurable benefits for sentient beings,
18) The qualities of relying on Buddhas and so forth
19) The branches of enlightenment,
20) Nonwasted, 21) seeing the truths,

\{VIII.39\}
22) Abandonment of the errors,
23) The mode of baselessness of those,
25) Purification, the causal collections,

\textsuperscript{a} This stanza has an extra line.
26) Thoroughly not knowing the compounded

And uncompounded as different,
And 27) setting them in the nonabiding nirvāṇa
Are asserted as the twenty-seven aspects
Of the activities of the body of attributes.

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\[ Ornament VIII.1-40, 11a.7-13a.4 \]

\[ VIII.1 \]

\[ VIII.2 \]

\[ VIII.3 \]

\[ VIII.4 \]

\[ VIII.5 \]

\[ VIII.6 \]

\[ VIII.7 \]

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\[ Correcting the second line of VIII.7 nyan thos nyon mongs yongs spong nyi to mi yi nyon mongs spong nyid in the sde dge (11b.4) and dpe bsdur ma (26.13) in accordance with all other editions—cone (10b.4), snar thang (11b.3), Peking \]
(13a.4), Āryavimuktisena’s commentary (196b.4), and Haribhadra’s Clear Meaning (133b.1) and in consideration of nykleśa in the Sanskrit:

\[
\text{srāvakasyāraṇādaśternykleśaparihārtā |}
\text{tatkleśarotaucchitayai grāmādiṣu jānāraṇā |}
\]

See Stcherbatsky and Obermiller, Abhisamayālaṁkāra, 34.
a Ngag-wang-pal-dan’s Meaning of the Words (90a.5) reads gnas as does Āryaviniktisena’s commentary (196b.7), but the others—co ne (11b.4), snar thang (12b.3), dpe bsdu ma (26.15), Peking (13b.6), Haribhadra’s Clear Meaning (133b.4)—read nas. The corresponding Sanskrit stanza is:

\[
anābhogamanābhanābhagamavāghāthāṃ sadā sthitam |
\text{sarvapraśnāpanudbhauddham pranidhijñānamisyate |} 
\text{VIII.8 | |}
\]

The term pranidhijñānam could go either way, smon nas mkhyen pa or smon gnas mkhyen pa.
Chapter VIII: Bodies of Attributes

See Stcherbatsky and Obermiller, *Abhisamayālaṃkāra*, 36. Considering the meaning of the corresponding Sanskrit term *pramāṇa* (“in size”), *tshad* is the correct Tibetan reading. Āryavimuktisena’s commentary (200b.1) reads *tshems*.

a Correcting *tshed* in the *sde dge* (12a.3), *co ne* (13a.3), and *dpe bsdur ma* (27.13) to *tshad* in accordance with *snar thang* (13a.1), Peking (14a.5), and Haribhadra’s *Clear Meaning* (134b.6). The corresponding Sanskrit stanza is:

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tulyāḥ pramāṇe ‘viralāḥ ca dantā
anvānasamkhyaḍaśikāḥ catasrah
nileksano govṛṣapaksmanetro |
dvātrimśad etāni hi laksanaṁi ||VIII.17||
```

b *sde dge* (12a.4), *co ne* (13a.4), and *dpe bsdur ma* (27.15) read *gis*, while *snar thang* (13a.2), Peking (14a.6), Āryavimuktisena’s commentary (201b.2), and Haribhadra’s *Clear Meaning* (135b.3) read *gi*; also, Ngag-wang-pal-dan’s *Meaning of the Words* (92b.2) in commentary reads *gang and gang gi*. The corresponding Sanskrit stanza is:
Four Phenomena Characterizing the Body of Attributes

yasyayasyātra yo heturlaksāṃasyaprasādhakah |
tasyatasya prapūryayaṃ samudāgamalaksanah [VIII.18]

See Stcherbatsky and Obermiller, Abhisamayālaṃkāra, 36.

a Correcting bim+pa in sde dge (12b.3), snar thang (13a.7), and dpe bsdur ma
(28.13) to bim+ba in accordance with co ne (12b.3); Peking (14b.5), Āryavimuktisena’s commentary (205a.6), and Haribhadra’s Clear Meaning (136a.3) similarly misread bim pa. The corresponding Sanskrit stanza is:

\[
\text{karau tālamṛdā snigdhagambhāyatakhatā} || V\text{III.27} ||
\]

The Sanskrit term bimba agrees with the transliteration in the co ne edition.

\[
\text{snar thang (13b.2), Peking (15a.2), Āryavimuktisena’s commentary (138a.3), and Haribhadra’s Clear Meaning (205b.3) read gis. The corresponding Sanskrit stanza is:}
\]

\[
\text{karoti yena citrāṇī hitāni jagataḥ samāṃ} || V\text{III.33} ||
\]

Considering the Sanskrit term yena which is an instrumental, gis seems the preferable Tibetan reading.
[Definition of a fruit body of attributes]

A final quality attained through the force of having accumulated the two collections of merit and wisdom is the definition of a fruit body of attributes.

\[\text{[Definition of a fruit body of attributes]}\]

\[
\begin{align*}
\text{aprameye ca sattv\text{"a}rthe buddhasev\text{"a}ike gune |} \\
\text{bodher a\text{"a}gesv an\text{"a}\text{"a}e ca karman\text{"a}m satyadar\text{"a}ane || VIII.38 ||}
\end{align*}
\]

Considering Sanskrit term \text{sev\text{"a}} means “relying on,” both are suitable.
[Divisions of bodies of attributes]

When [bodies of attributes] are divided, there are four because there are the four:

1. nature bodies (ngo bo nyid sku, svabhāvikakāya)
2. pristine wisdom bodies of attributes (ye shes chos sku, jñānadhar-makāya)
3. complete enjoyment bodies (longs sku, sāṃbhogakāya)
   
   Dan-ma-lo-chö: Is a complete enjoyment body a body of attributes (chos sku, dharmakāya)? In general, all Buddha bodies are bodies of attributes; thus, here within this fourfold division all four—nature bodies, pristine wisdom bodies of attributes, complete enjoyment bodies, and emanation bodies—are bodies of attributes.a
4. emanation bodies (sprul sku, nirmāṇakāya).

For [Maitreya’s Ornament for the Clear Realizations, I.17, says]:

{I.17}
Nature, complete enjoyment,
And likewise the others, emanation
And body of attributes as well as activities
Are expressed as the four aspects.

“Body of attributes” also indicates pristine wisdom body of attributes.

a When bodies of attributes are divided into the three—bodies of attributes, complete enjoyment bodies, and emanation bodies—then complete enjoyment bodies and emanation bodies and not instances of the subdivision bodies of attributes, but they are instances of the basis of division, the general bodies of attributes.
Four Phenomena Characterizing the Body of Attributes

[29b.6]

[Ornament I.17, 2b.4]
67th Topic

1. Nature Bodies (ངོ་བོ་ཉིད་)

To indicate nature bodies [Maitreya’s Ornament for the Clear Realizations, VIII.1] says:108

{VIII.1}
The nature body of a Subduer
Has attained uncontaminated attributes
Has purity in all respects,
And a nature possessing the characteristic [of emptiness].

With regard to that there are three: definition, divisions, and boundaries.

Definition [of a nature body]

The final element\(^a\) that is endowed with the two, natural purity and purity from adventitious defilements is the definition of a nature body.

\(^a\) dhyings, dhātu.
Dan-ma-lo-chö: “Element,” or “reality,” here means the uncompounded body.

**Divisions [of nature bodies]**

When divided, there are two, a nature body that is a factor of natural purity and a nature body that is a factor of purity from the adventitious, which are [both] nature bodies.

**Boundaries [of nature bodies]**

[Nature bodies] exist only on the Buddha ground.
68th Topic

2. Pristine Wisdom Bodies of Attributes (ཡེ་ཤེས་ཆོས་DZ་)

To indicate the pristine wisdom bodies of attributes [Maitreya’s *Ornament for the Clear Realizations*, VIII.2-6] says:109

{VIII.2}
1) The harmonies with enlightenment, 2) the immeasurables,  
3) The liberations, 4) the entities  
Of the nine serial absorptions  
5) The entities of the ten totalities,  

{VIII.3}
6) The eight aspects by way of thoroughly dividing  
The faculties of outshining,  
7) Nonaffliction, 8) exalted knowledge upon wishing,  
9) Clairvoyances, 10) individual correct knowledges,  

{VIII.4}
11) Four purities in all aspects,  
12) Ten powers, 13) ten strengths  
14) Four fearlessnesses  
15) Three aspects of nonconcealment,  

{VIII.5}
16) Three aspects of mindful establishment,  
17) A nature of not being endowed with forgetfulness,  
18) Thorough conquest of the predispositions,  
19) Great compassion for creatures,  

{VIII.6}
20) The unshared attributes of only a Subduer  
That are described as eighteen,  
21) And the exalted-knower-of-all-aspects  
Are called the body of attributes.
With regard to that there are three: definition, divisions, and boundaries.

**Definition [of a pristine wisdom body of attributes]**

A pristine wisdom whose perception is consummate relative to the mode and the diversity is the definition of a pristine wisdom body of attributes.

Dan-ma-lo-chö: A pristine wisdom body of attributes perceives everything, not just the mode or just the diversity, but everything. There is not anything relative to which it is not fully developed. That is the meaning of the term “relative to” (*lto* *nas*) here.
Divisions [of pristine wisdom bodies of attributes]

When divided, there are the twenty-one sets of uncontaminated pristine wisdoms of the Buddha ground because there are these ranging through:

1. the Buddha ground’s thirty-seven harmonies with enlightenment
2. the Buddha ground’s four immeasurables
3. the Buddha ground’s eight liberations
4. the Buddha ground’s nine [serial] absorptions
5. the Buddha ground’s ten totalities
6. the Buddha ground’s eight magnificences
7. the Buddha ground’s unafflicted meditative stabilizations
8. the Buddha ground’s exalted knowers of states of prayer-wishes
9. the Buddha ground’s six clairvoyances
10. the Buddha ground’s four individual correct knowledges
11. the Buddha ground’s four purities of body and so forth
12. the Buddha ground’s ten powers
13. the Buddha ground’s ten strengths
14. the Buddha ground’s four fearlessnesses
15. the Buddha ground’s three nonconcealments
16. the Buddha ground’s three mindful establishments
17. the Buddha ground’s nature of not having forgetfulness of sentient beings’ welfare
18. the Buddha ground’s thorough conquest of the predispositions of the three doors
19. the Buddha ground’s great compassion for all creatures
20. the Buddha ground’s eighteen unshared Buddha qualities
21. the Buddha ground’s three exalted knowers.
4. [སངས་Ȅས་ཀྱི།]དེའི་སོ་ལྟ་བཅོམ་ད་ག་ཅིང་ཝེ་ཝེ་ཅིང་བཞི་བའི་ལ་

5. [སངས་Ȅས་ཀྱི།]དེའི་བོད་པ་ད་ག་ཅིང་ཝེ་ཝེ་ཅིང་བཞི་བའི་ལ་

6. [སངས་Ȅས་ཀྱི།]དེའི་བོད་པ་ད་ག་ཅིང་ཝེ་ཝེ་ཅིང་བཞི་བའི་ལ་

7. [སངས་Ȅས་ཀྱི།]དེའི་ཝེ་ཝེ་ཅིང་བཞི་བའི་ལ་
[30b.1]དེའི་ཝེ་ཝེ་ཅིང་བཞི་བའི་ལ་

8. [སངས་Ȅས་ཀྱི།]དེའི་བོད་པ་ད་ག་ཅིང་ཝེ་ཝེ་ཅིང་བཞི་བའི་ལ་

9. [སངས་Ȅས་ཀྱི།]དེའི་བོད་པ་ད་ག་ཅིང་ཝེ་ཝེ་ཅིང་བཞི་བའི་ལ་

10. [སངས་Ȅས་ཀྱི།]དེའི་བོད་པ་ད་ག་ཅིང་ཝེ་ཝེ་ཅིང་བཞི་བའི་ལ་

11. [སངས་Ȅས་ཀྱི།]དེའི་བོད་པ་ད་ག་ཅིང་ཝེ་ཝེ་ཅིང་བཞི་བའི་ལ་
[30b.2]དེའི་བོད་པ་ད་ག་ཅིང་ཝེ་ཝེ་ཅིང་བཞི་བའི་ལ་

12. [སངས་Ȅས་ཀྱི།]དེའི་བོད་པ་ད་ག་ཅིང་ཝེ་ཝེ་ཅིང་བཞི་བའི་ལ་

13. [སངས་Ȅས་ཀྱི།]དེའི་བོད་པ་ད་ག་ཅིང་ཝེ་ཝེ་ཅིང་བཞི་བའི་ལ་

14. [སངས་Ȅས་ཀྱི།]དེའི་བོད་པ་ད་ག་ཅིང་ཝེ་ཝེ་ཅིང་བཞི་བའི་ལ་

15. [སངས་Ȅས་ཀྱི།]དེའི་བོད་པ་ད་ག་ཅིང་ཝེ་ཝེ་ཅིང་བཞི་བའི་ལ་
Dan-ma-lo-chö: All these are of the Buddha ground only. These are the twenty-one uncontaminated pristine wisdoms on the Buddha ground.

**Boundaries [of pristine wisdom bodies of attributes]**

[Pristine wisdom bodies of attributes] exist only on the Buddha ground.
3. Complete Enjoyment Bodies (ལོངས་DZ)

To indicate complete enjoyment bodies\(^a\) [Maitreya’s *Ornament for the Clear Realizations*, VIII.12] says:\(^{110}\)

> **{VIII.12}**
> This having an essence
> Of thirty-two marks and eighty beauties
> Is asserted as a Subduer’s complete enjoyment body
> Because of thoroughly enjoying the Great Vehicle.

With regard to that there are three: definition, divisions, and boundaries.

**Definition [of a complete enjoyment body]**

**An exalted body that is posited from the factor of five certainties** is the definition of a complete enjoyment body.

Dan-ma-lo-chö: The five certainties are:

1. time (*dus nges pa*)

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\(^a\) For Jam-yang-shay-pa’s lengthier description of complete enjoyment bodies see Hopkins, *Maps of the Profound*, 997-1000.
2. place (gnas nges pa)  
3. body (sku nges pa)  
4. doctrine (chos nges pa)  
5. retinue ('khor nges pa).

The time is said to be certain because a complete enjoyment body lasts as long as cyclic existence is not emptied of sentient beings. A complete enjoyment body always stays only in the Heavily Adorned Highest Pure land ('og min stug bkod pa, akaniṣṭa); therefore, the place is certain. Certainty of body refers to the fact that a complete enjoyment body only displays the thirty-two marks and eighty beauties of a Buddha and does not itself display any other type of body. Certainty of doctrine is that a complete enjoyment body only teaches Great Vehicle doctrine, never Lesser Vehicle doctrine. Its retinue is certain because a complete enjoyment body is surrounded only by Bodhisattva Superiors, not by Bodhisattva common beings, Hearers, or Solitary Victors.

**Divisions [of complete enjoyment bodies]**

When divided terminologically, there are two, greater and lesser complete enjoyment bodies. The greater is equivalent with a complete enjoyment body of a Highest Pure Land, and the lesser is equivalent with an emanation body of a Highest Pure Land.

Dan-ma-lo-chö: Since this emanation body abides in a Highest Pure Land, it is *called* a complete enjoyment body, but it actually is not a complete enjoyment body. Thus, it is not that the complete enjoyment body in that Highest Pure Land is itself displaying another complete enjoyment body.

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[a] The existence of a lesser complete enjoyment body is perhaps the reason why the definition of a complete enjoyment body includes the qualification “posited from the factor of.”
Boundaries [of complete enjoyment bodies]

[Complete enjoyment bodies] exist only on the Buddha ground and in a Highest Pure Land as a place.

ཐམས་ཅད་ལ་ཕྱིར་བུ་མཐོང་ལ་བུས་ཀྱི་ས་དང་གནས་འོག་མིན་ཁོ་ནར་ཡོད་པའོ།
4. Emanation Bodies (ུ་ཐུ་ན་)

To indicate emanation bodies [Maitreya’s Ornament for the Clear Realizations, VIII.33] says:¹¹¹

{VIII.33}
Those bodies simultaneously bringing about
Various benefits for transmigrating beings
As long as mundane existence lasts
Are the Subduer’s emanation bodies of uninterrupted continuum.

With regard to that there are two: definition and divisions.

**Definition [of an emanation body]**

A final form body that is posited from the factor of not possessing the five certainties⁷ is the definition of an emanation body.

Dan-ma-lo-chö: It is called a final form body because a tenth ground Bodhisattva can emanate bodies that are similar to this and might be mistaken for them, but such are not emanation bodies.

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¹¹¹ For the five certainties see above, 418.
Emanation Bodies

The two—this [emanation body] and body emanated by a complete enjoyment body—are equivalent.

Dan-ma-lo-chö: A complete enjoyment body is the emanator of emanation bodies.

Divisions [of emanation bodies]

When divided, there are three, consisting of artisan emanation bodies, incarnation emanation bodies, and supreme emanation bodies.

Dan-ma-lo-chö: An emanation body of a Buddha that is displaying skill in the arts is an artisan emanation body. For example, the king of artisans (bzo ba'i rgyal po) named Bi-sho-kor-ma (‘bi sho skor ma) was particularly skilled in painting images, making religious statues, and so forth; it was he who made the statue of Jowo Rin-po-che in Lhasa.

Incarnation Emanation Bodies are those that take rebirth in various forms for the sake of taming sentient beings. For instance, before the Buddha came to this continent he took rebirth in the Joyous Pure Land (dga’ ldan, tusi) as Dam-pa-tog-kar (dam pa tog dkar). Buddhas also take rebirth in the form of, or having the appearance of, animals such as deer, and these are also incarnation [or birth] Emanation Bodies. Any form except that of an artisan or supreme emanation body would fall into this category.

A supreme emanation body is one that tames trainees by way of showing the twelve deeds.a Among the many activities, the supreme is that of speech, and thus because this type of emanation

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a The twelve deeds are: descent from the Joyous Pure Land, conception, birth, mastery of the arts, sporting with the retinue, renunciation, asceticism, meditation
body turns the wheel of doctrine for each and every trainee who has the lot to receive it, it is called supreme.

under the tree of enlightenment, conquest of the array of demons, becoming a Buddha, turning the wheel of doctrine, and nirvāṇa (passing away).
Buddha Activities (སངས་Ȅས་ཀྱི་འིན་ལས་)

Dan-ma-lo-chö: The final subject, Buddha activities, is, in a sense, a seventy-first topic, but since it is just subsidiary or an elaboration, it is not counted.

To indicate Buddha activities [Maitreya’s Ornament for the Clear Realizations, VIII.34-40] says:¹¹²

{VIII.34}
Likewise, activities as long as cyclic existence lasts
Are asserted to be of uninterrupted continuum.
1. The activity of the pacification of transmigrations,
2. Setting them in the four aspects of gathering [students],

{VIII.35}
3. The realizations of the thoroughly afflicted
And adoptions of the thoroughly pure,
4. Properly [achieving] the welfare of sentient beings,
5. The six perfections,

{VIII.36}
6. The Buddha path, 7. emptiness
Of inherent existence, 8. extinguishment of dualistic [appearance]
9. Terminological, 10. unobservable,
11. Thorough ripening of embodied beings,

{VIII.37}
12. The paths of Bodhisattvas,
13. Reversing manifest conception,
14. Attaining enlightenment, 15. the pure land
Of buddhafication, 16. definite,

{VIII.38}
17. Immeasurable benefits for sentient beings,
18. The qualities of relying on Buddhas and so forth
19. The branches of enlightenment,
20. Nonwasted, 21. seeing the truths,

{VIII.39}
22. Abandonment of the errors,
23. The mode of baselessness of those,
25. Purification, the causal collections,
26. Thoroughly not knowing the compounded

And uncompounded as different,
And 27. setting them in the nonabiding nirvāṇa
Are asserted as the twenty-seven aspects
Of the activities of the body of attributes.

With regard to Buddha activities there are five: definition, divisions, boundaries, operation, and duration.
Definition [of Buddha activities]

A very bright quality arisen from the proprietary condition that is an exalted-knower-of-all-aspects as its own cause is the definition of a Buddha activity.

Divisions [of Buddha activities]

When divided, there are twenty-seven because there are twenty-seven ranging from setting transmigrators in peaceful activities through to setting them in nirvāṇa.

Boundaries [of Buddha activities]

[Buddha activities] exist from before entering the path through the Buddha ground.

Dan-ma-lo-chö: How can Buddha activities exist before entering the path? Generating virtue in our own continuums is a case of a Buddha activity since whether we generate virtue on the basis of something we are told or read in a book, we can trace its derivation back to a Buddha. Also, all oral transmissions derive from a Buddha in an uninterrupted manner. Thus, even though we have not actually met with a Buddha, when we generate virtue in our continuums, its cause meets back to a Buddha.
Operation [of Buddha activities]

With respect to how Buddha activities operate on trainees’ continuums, this occurs in limitless ways because activities of exalted body, speech, and mind in accordance with [trainees’] individual lots are vast like the sky, unbroken in continuum like a river, not delaying like the waves of an ocean, and spontaneously happening without striving like a wish-granting tree and a wish-granting jewel.

Duration [of Buddha activities]

With respect to their duration, Buddha activities are of unbroken continuum because they continuously enter trainees’ continuums in various forms until cyclic existence is emptied, because the root text [Maitreya’s Ornament for the Clear Realizations, VIII.34ab] says:

{VIII.34a}

Likewise, activities as long as cyclic existence lasts
Are asserted to be of uninterrupted continuum.
[Ornament VIII.34ab, 12b.7]

དེ་བཞིན་འཁོར་བ་ི་རིད་འདིའི།
ལས་ནི་ȅན་མི་འཆད་པར་འདོད།
Let it be said:

Amazing is this sport in Indra’s Palace of Threefold Play of the three exalted knowers
On Meru’s peak with the high tiers of the four bodies
[In the ocean] thoroughly filled from the four directions by the four trainings
Endowed with waves of eloquence, source of jewels that is the Mothers of the Conquerors!

Dan-ma-lo-chö: These are Jam-yang-shay-ba’s concluding stanzas, set forth in poetry using metaphors. The Mothers of the Conquerors, the three Perfection of Wisdom Sūtras (the vast having the length of 100,000 stanzas, the medium having the length of 25,000 stanzas, and the brief having the length of 8,000 stanzas), are metaphorically compared to an ocean that is a source of jewels. Just as an ocean has waves, arising always and never delayed, so the three Perfection of Wisdom Sūtras possess unmistaken, eloquent explanations. Just as an ocean has contributory rivers filling it, so in dependence upon the four trainings—complete training in all aspects, peak training, serial training, and momentary training—acting as causes, there is the sport of the faculties of the perfections and so forth. Mt. Meru has four sets of high tiers that are metaphors for the four Buddha bodies—nature bodies, wisdom bodies of attributes, complete enjoyment bodies, and emanation bodies—Mt. Meru itself being a metaphor for the body of attributes. At the peak of Mt. Meru is the sovereign of gods, Shakra [Indra] who is a metaphor for the Superior Buddha who is sovereign of the faculties of the perfections and so forth.
May that supreme Brahmā, though continually seated on the
hundred petaled lotus
Of meditative equipoise, sustain transmigrators by bestowing the
twelve eyes
Of the turning of the gold wheel of doctrine from the four faces
Of the nature, attribute, complete enjoyment, and emanation
bodies!

Dan-ma-lo-chö: That Brahmā is seated on a lotus with hundreds
of petals is a metaphor for Buddha’s continuously abiding in med-
itative equipoise on the mode of being. The four faces of Brahmā
are metaphors for the four Buddha bodies—nature, pristine wis-
dom, complete enjoyment, and emanation. The gold wheel in
Brahmā’s hand is a metaphor for Buddha’s turning of the wheel
of doctrine. That each of Brahmā’s four faces has three eyes, mak-
ing twelve, stands for the twelve branches of Buddha’s high
speech. Just as in dependence on an eye one can see forms, so in
dependence on hearing, thinking, and meditation on the meaning
of the twelve branches of Buddha’s high speech one can see, or
attain, high status within cyclic existence and definite goodness,
the latter being liberation from cyclic existence and omniscience;
this is why the twelve eyes are used as a physical metaphor for the
twelve branches of scripture. The Supramundane Victor Buddha
who bestows on transmigrators the eye of wisdom seeing what in
practice is to be adopted and what is to be discarded is indicated
by the metaphor of Brahmā.

May the sovereign of gods, the perfection of wisdom, endowed
with a thousand eyes
Who, on the elephant of special pure attitude, makes all the dem-
igod wombs
Of wrong achievement fall at once with Sho-thung’s hundred
nodes
Of refutations and proofs prevail at all times!
Dan-ma-lo-chö: The guardian of the earth, an elephant, is a metaphor for the special pure thought or attitude of the altruistic intention to become enlightened. Just as the god Shakra sits on a huge white elephant, so the perfection of wisdom arises in dependence upon the altruistic intention to become enlightened. Not long after the beginning of the eon there lived an ascetic seer (drang srong, ṛṣi) called Sho-thunga all of whose bones were diamond. The vajra in Shakra’s hand, as well as some of the implements of other gods, were made from his diamond bones; the hundred nodes of Shakra’s vajra are a metaphor for the many presentations of refutations of other systems and proofs of our own system. The demi-gods cannot bear the prosperity of the gods and oppose them, and Indra’s vajra with a hundred nodes destroys all the cities of demi-gods; thus when pregnant demi-god women take Shakra’s vajra to mind, all them simultaneously abort, this being a metaphor for how opposing views are dropped. The sovereign of gods Shakra, or Indra, with a thousand eyes is a metaphor for the perfection of wisdom. May such a perfection of wisdom prevail at all times.

May this Sacred Word of Guru Ajita,
Eloquence brilliantly illuminating all eight categories and seventy topics
Crafted for the sake of furthering the Subduer’s teaching in the ten directions,
Blaze forth illumination of the excellent path of transmigrators!

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\( a \) zho thung: literally, yogurt drinker; the term refers to a sucking child since “yogurt” here means “milk.” In general in Tibetan, yogurt is drunk, not eaten.

May this uttered here—by the learned one [Jam-yang-shay-pa] Fearless Vajra (rdo rje),a [Who has seen] Mañjughosha’s (’jam dbyangs) ever broadening, smiling (bzhad pa) face—
And compiled in Tra-shi-khyil in Dar-gyay-lingb of explanation and achievement
Endowed with hundreds of joys be virtuous!
Om svasti!

May this fertile rain of the ambrosia of the gift of doctrine fall
From the doctrinal college where good fortune spirals to the rightc
So that the groups of farmers of fortunate lot may enjoy
The harvest of help and happiness on the earth of the Subduer’s teachings.
Sarvamaṅgalaṃ!

a His full name is Jam-yang-shay-pay-dor-jay (jam dbyangs bzhad pa’i rdo rje). He has added extra syllables to extend the meaning: ‘jam dbyangs zhal bzhad pa rab rgyas ’jigs med rdo rje. In his biography it is said that in meditation he saw the smiling face of Mañjushrī that, unlike ordinary smiles, did not diminish in intensity.
b The full name is dga’ ldan bshad sgrub dar rgyas gling.
c “Good fortune spiraling to the right” is the meaning of “Tra-shi-khyil” (bkra shis ’khyil), the monastery that Jam-yang-shay-pa founded in Am-do province.
ཕན་བདེའི་ལོ་ཏོག་ལོངས་ར་Ʉོད་པའི་ིར། །
བཀྲ་ཤིས་གཡས་ར་འཁྱིལ་བའི་ཆོས་ʋ་ལས། །
ཆོས་ɚིན་བȭད་ɬིའི་ǿ་ཆར་འདི་ཕབ་པོ། །
སོམ͟ྒལཾ། །
Kön-chog-jig-may-wang-po’s
Thorough Expression of the Natures of the One Hundred Seventy-Three Aspects of the Three Exalted Knowers:
White Lotus Vine of Eloquence

This is in several ways a more extensive treatment of the 31st Topic, Aspects, in Jam-yang-shay-pa’s Seventy Topics; the two are profitably read together.

\[\text{a mkhyen gsum gyi rnam pa brgya dang don gsum gyi rang bzhin yang dag par brjod pa legs bshad padma dkar po'i khri shing; The Collected Works of dKon-mchog-'jigs-med-dbang-po, vol. 6, 625-644; the part translated here is 630.2-644.4.}\]
III. Ascertaining the nature of aspects

This section has two parts: the general meaning and the meaning of the branches.

A. General meaning of the nature of aspects

This section has three parts: nature of an aspect, how aspects are meditated, and dispelling objections about the modes of meditation.

1. Nature of an aspect

As Dharmamitra’s *Clearly Worded Commentary on Maitreya’s “Ornament for the Clear Realizations”* says, “An aspect is an instance; it indicates instances of phenomena that exist on the Buddha ground and so forth.” Accordingly, [aspects are] particulars of thoroughly afflicted and pure phenomena from forms through exalted-knowers-of-all-aspects.

Therefore, although whatever is an established base [that is, an existent] is necessarily an aspect, aspect here on this occasion is not the mere generality of aspect, per se, but is to be taken the aspects of the three exalted knowers that are objects of meditation by complete trainings in all aspects.

These are of two types, particulars that exist with the objects of realization—the four truths—and particulars that exist with the realizers—the three exalted knowers. The former are aspects that are objective achievings (*las sgrub*), and the latter are aspects that are agentive achievings (*byed sgrub*). Those two are respectively designated with the conventions “objective aspects” (*don rnam*) and “mental aspects” (*shes rnam*).

Although in general whatever is an aspect is necessarily an objective aspect, in relation to a particular awareness it is not necessarily so, because a knower of bases itself is posited as an aspect of a knower of bases that realizes the impermanence of true sufferings, whereas the impermanence of true sufferings must be posited as its objective aspect.

Furthermore, there are many types of aspects here on this occasion: the 173 objective aspects—the impermanence of true sufferings and so forth; the 173 mental aspects—the knowers of bases that realize the impermanence of true sufferings and so forth; and the 173 mental aspects of a Bodhisattva’s trainings that realize the 173 modes of apprehension [that is to say, the objects] of the three exalted knowers.
2. **How aspects are meditated**

There are two modes of meditation:

1. meditation in which [an aspect] is taken as the object of the mode of apprehension as in “meditating on impermanence and emptiness”
2. meditation in which an awareness is generated in the entity of that [aspect] as in “meditating on [that is, meditatively cultivating] compassion, love, and so forth”

3. **Dispelling objections about the modes of meditation**

   *Some say:* It is impossible for meditation on the uncommon aspects of an exalted-knower-of-all-aspects to occur on the path of accumulation, for the meaning of meditation must be taken as generating the meditating awareness into the entity of the object meditated.

   *Answer:* Though this is so for some types of objects of meditation, it is not so for all. This is because there are four modes of a Bodhisattva’s meditation:

1. meditation in which an imitation is taken to mind. Here one is not capable of generating [the mind] into the character of the object meditated exactly as it is but generates merely a similitude of it in the mental continuum, as is the case with meditating on [that is, meditatively cultivating] the five faculties on the path of accumulation, for example.
2. meditation in which [the mind] is generated into the entity [of the object meditated] exactly as it is. The character of the awareness that is the object meditated in generated in the continuum just as it is, as is the case with meditating [that is, meditatively cultivating] the mindful establishments on the path of accumulation, for example.
3. meditation in which the character [of an aspect] is analyzed. The characters of higher qualities that are objects of [later] attainment are individually taken to mind [identifying them as] “It is such-and-such” and are analyzed with wisdom, as is the case with taking to mind the character of concordance with a portion of definite discrimination [that is, the path of preparation, while one is] on the path of accumulation.
4. meditation on [or cultivation of] an aspect of a wish. This is a taking to mind by way of a wish thinking, “May such and such states that are objects of attainment be attained!”
Therefore, modes of meditation on the 110 aspects of an exalted-knower-of-all-aspects do occur even on the path of accumulation, for:

- although the thirty-seven and thirty-four common aspects are not generated in exact accordance with their character on the seventh ground and below, mere similitudes of those types of realizations are generated; consequently, there is meditation on them in which an imitation is taken to mind, and
- since not even similitudes of the thirty-nine uncommon aspects are generated [on the seventh ground and below], they are meditated in the manner of analyzing their character and in the manner of wishing. On the eighth ground and above, similitudes of the powers and so forth are attained, whereby [on those grounds] they are meditated in the manner of taking an imitation to mind.

Hence, there is no fault of being unable to meditate on an omniscient knower of all aspects on the path of accumulation.

On the levels of engagement through imitation [that is, on the paths of accumulation and preparation,] a knower of bases and a knower of paths are mediated either through taking an imitation to mind or through analyzing their character; once a ground is attained, they are meditated by way of generating their entities just as they are.

If this essential is understood well, it will prevent propounding that on the paths of learning there are no awarenesses meditating on an omniscient knower of all aspects.

B. Meaning of the branches

This section has two parts: an extensive explanation and a summary.

1. Extensive explanation of the branches

This section has three parts: the twenty-seven aspects of a knower of bases, the thirty-six aspects of a knower of paths, and the one hundred ten aspects of an exalted-knower-of-all-aspects.

a. Twenty-seven aspects of a knower of bases

This section has two parts: the actual divisions and eliminating qualms about the aspects of true paths.
(1) Actual divisions [of aspects of knowers of bases]

Here, from among the objective aspects and the mental aspects the objective aspects are twenty-seven. In accordance with the statement [in Maitreya’s Ornament for the Clear Realizations, IV.2c] “four [each] for the individual truths,” the twelve aspects of the first three truths are:

four aspects of true sufferings
1. impermanence
2. misery
3. emptiness
4. selflessness

four aspects of true origins
5. cause
6. origin
7. strong production
8. condition

four aspects of true cessations
9. cessation
10. pacification
11. auspiciousness
12. definite emergence

aspects of true paths

About the aspects of true paths, in accordance with the statement [in Maitreya’s Ornament for the Clear Realizations, IV.2d], “And fifteen for paths,” there are:

13.-16. four uncontaminated paths of seeing that are antidotes to the affective obstructions: these are four knowers of bases that are uncontaminated paths of seeing directly realizing the following four subtle selflessnesses of persons:

- realizing the emptiness of substantial existence—in the sense of self-sufficiency—of the agent of adopting and discarding
- realizing the selflessness of the person who is the knower
- realizing the selflessness of the person who is the ascender from lower to higher realizations
• realizing the selflessness of the person who is the tamer of the afflicive emotions

These respectively are posited as the four—path, suitability, achievement, and deliverance.

17.-21. five contaminated paths of meditation that are antidotes to the [coarse] obstructions to omniscience: these are five knowers of bases that are contaminated paths of meditation realizing in the manner of meaning-generalities the illusory-like emptiness of duality of apprehended-object and apprehending-subject as follows:

• realizing that forms and so forth appear, like dreams, as external objects even though they are not established as external objects
• realizing that forms and so forth appear, like echoes, as external objects even though they have no externally existent production
• realizing that forms and so forth appear, like optical illusions, as external objects even though have no externally existent cessation
• realizing that forms and so forth appear, like mirages, as external objects even though they from the start are quiescent of externality
• realizing that forms and so forth appear, like a magician’s illusions, as external objects even though they are naturally passed beyond the sorrow of externality

22.-27. six uncontaminated paths of seeing that are antidotes to the [coarse] obstructions to omniscience; these are six knowers of bases that are uncontaminated paths of seeing directly realizing six emptinesses of external objects:

• realizing that thoroughly afflicted phenomena such as desire are empty of being external objects
• realizing that thoroughly pure phenomena such as faith are empty of being external objects
• realizing the nature of the mind is unpolluted by the stains of external existent obstructions
• realizing that forms and so forth are without the proliferations of externally existent divisions
• realizing that realizations already attained are not conceived objects of conceptual consciousnesses fancying them to be external objects
• realizing that realizations already attained do not have an externally existent degeneration.

The mental aspects are the twenty-seven knowers of bases that take those as their objects of apprehension.
(2) *Eliminating qualms about the aspects of true paths*

1. **Question:** What is the reason for positing the first four from among the fifteen aspects of true paths as antidotes to the afflictive obstructions and the remaining eleven as antidotes to the obstructions to omniscience?

   **Answer:** The four [realizations that] the agent [of adopting and discarding] does not [substantially] exist and so forth have the aspect of the selflessness of persons, and they are [the usual four attributes of true paths—]path, knowledge, achievement, and deliverance. The apprehension of a self of persons is the cause of the afflictive obstructions, and the paths realizing the sixteen attributes of the four truths—impermanence and so forth—serve as antidotes to the afflictive obstructions. Therefore, the first [four] are antidotes to the afflictive obstructions. With respect to the remaining eleven, these aspects of the paths must indicate antidotes to obstructions; since antidotes to the afflictive obstructions have already been indicated, they are posited as antidotes to the obstructions to omniscience through the reasoning of not being suitable to be anything else.

2. With regard to [the meaning of] contaminated and uncontaminated here, an exalted wisdom subsequent to meditative equipoise is a conceptual cognition that has the aspect of an affirming negative—[a composite of] emptiness of true existence and illusion-like [appearance of true existence]; therefore, it is posited as contaminated. However, an exalted wisdom of non-conceptual meditative equipoise has the aspect of a non-affirming negative; therefore, it is posited as uncontaminated.

3. There is a reason for positing the paths of seeing and meditation, which are the antidotes to the coarse obstructions to omniscience, as uncontaminated and contaminated [respectively], for:
   - since the path of seeing is mainly generated without interruption as meditative equipoise and is of short duration, it is uncontaminated, and
   - since the path of meditation is generated with meditative equipoise and states subsequent to meditative equipoise in alternation and is of long duration, it is posited as contaminated.

4. [The reason for] positing two antidotes for the obstructions to omniscience and one for the afflictive obstructions is that since the obstructions to omniscience are more difficult to abandon, there are two, contaminated and uncontaminated, whereas since the afflictive obstructions are easier to abandon, there is only one—uncontaminated.
b. Thirty-six aspects of a knower of paths

This section has two parts: the actual divisions and elimination of a qualm with respect to true origins.

(1) Actual divisions [of aspects of a knower of paths]

There are eight objective aspects of the first of the four truths, true origins [when laid out in terms of two causes—true origins and true paths—and two effects—true sufferings and true cessations]:

Aspects of true origins

aspects of cause
1. aspiration: attachment to future objects
2. desire: attachment to present mental and physical aggregates
3. attachment: liking rebirth

aspects of origin
4., 5., 6. desire, hatred, and ignorance that are apprehensions of a self of persons

aspect of strong production
7. afflictions that are apprehensions of the person as pure, happy, permanent, and having self in sense of substantial existence, that is, self-sufficiency

aspect of condition
8. afflictions that are apprehension of persons as under their own power, that is to say, substantially existent in the sense of self-sufficient.

The eight Bodhisattva paths of seeing that realize the nonexistence of the conceived objects of those are posited as the antidotal mental aspects of knowers of paths.

Aspects of true paths: seven exalted wisdoms of Bodhisattvas directly realizing emptiness

aspects of path
9. the true path opening the opportunity for liberation to limitless sentient beings
10. the way that this is an aspect of path is that it is a true path of a Bodhisattva opening the opportunity for liberation not related with the two extremes of mundane existence and peace
aspects of reasonableness
11. the true path directly realizing all phenomena as non-different in their emptiness of true existence
12. the way that this is an aspect of reasonableness is that it is a true path directly realizing freedom from [conceptual and dualistic] proliferations without holding Hearer and Solitary Victor paths to be supreme

aspects of achievement
13. the true path directly realizing all phenomena as not truly exist
14. the way that this is an aspect of achievement is that it is a true path directly realizing that all phenomena are ultimately incomprehensible by valid cognition

aspect of deliverance
15. the exalted wisdom directly realizing that all phenomena are ultimately desireless.

In sūtra, paths are explained by way of a thesis and proof, and for the first three of the aspects of true paths a thesis and a reason are set forth. However, for deliverance no more than a thesis is given, this being in relation to the thought of close trainees; it is not that there is no reason.

Aspects of true sufferings
16. impermanence
17. misery
18. emptiness
19. selflessness
20. absence of ultimate existence
The first four are specific characteristics of true sufferings, whereas the last is a general characteristic [shared with other phenomena].

Aspects of true cessations
In general, the sixteen emptinesses are:

1. emptiness of the internal—the absence of true existence of the five sense powers, eyes and so forth
2. emptiness of the external—the absence of true existence of external forms, sounds, and so forth
3. emptiness of the internal and the external—the absence of true existence of the containers that are the bases of the sense powers [such as the gross orbs of the eyes and so forth]
4. emptiness of emptiness—the absence of true existence of emptiness
5. emptiness of the great—the absence of true existence of the ten directions
6. emptiness of the ultimate—the absence of true existence of nirvāṇa
7. emptiness of the compounded—the absence of true existence of the compounded
8. emptiness of the uncompounded—the absence of true existence of the uncompounded
9. emptiness of what has passed beyond the extremes—the absence of true existence of voidness of the extremes of permanence and annihilation
10. emptiness of what is beginningless and endless—the absence of true establishment of a beginning and end to cyclic existence
11. emptiness of nondiscarding—the absence of true existence of adopting and discarding
12. emptiness of an [inherent] nature—the absence of true existence of an [inherent] nature
13. emptiness of all phenomena—the absence of true existence of all phenomena, compounded and uncompounded
14. emptiness of definitions—the absence of true existence of that-suitable-[to-be-called]-a-form
15. emptiness of the unobservable—the absence of true existence of the three times
16. emptiness of the inherent existence of non-things—the absence of true existence of the inherent existence of non-things.

There is a reason for calling the containers that are the bases of the sense powers both internal and external because since they are included within the mental continuum, they are posited as internal and since they are not included within the sense powers, they are posited as external. There is a reason for calling the ten directions “great” because the ten directions pervade all the world of the environment and beings. There is a reason for calling the three times “the unobservable” because a time when the three

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a That-suitable-[to-be-called]-a-form (gzugs su rung ba) is the definition of form.
times collect together is unobservable. The others are easy to understand.

With respect to the sixteen emptinesses indicated here [in Maitreya’s Ornament for the Clear Realizations]:

21. the noumenon in terms of the true cessation that is to have abandoned the apprehension of true existence which is artificial (that is to say, is abandoned by the path of seeing) and is the apprehension of internal phenomena—the five sense powers, eyes and so forth—as truly established is posited as the emptiness of the internal on this occasion

22. the noumenon in terms of the true cessation that is to have abandoned the apprehension of true existence which is artificial (that is to say, is abandoned by the path of seeing) and is the apprehension of external phenomena—external forms, sounds, and so forth—as truly established is posited as the emptiness of the external on this occasion

23. the noumenon in terms of the true cessation that is to have abandoned the apprehension of true existence which is artificial (that is to say, is abandoned by the path of seeing) and is the apprehension of the internal and the external—the containers that are the bases of the sense powers [such as the gross orbs of the eyes and so forth]—as truly established is posited as the emptiness of the internal and the external on this occasion

24. the noumenon in terms of the true cessation that is to have abandoned the apprehension of true existence which is artificial (that is to say, is abandoned by the path of seeing) and is the apprehension of emptiness—the absence of true existence—as truly established is posited as the emptiness of emptiness on this occasion

25. the noumenon in terms of the true cessation that is to have abandoned the apprehension of true existence which is artificial (that is to say, is abandoned by the path of seeing) and is the apprehension of the great—the ten directions—as truly established is posited as the emptiness of the great on this occasion

26. the noumenon in terms of the true cessation that is to have abandoned the apprehension of true existence which is artificial (that is to say, is abandoned by the path of seeing) and is the apprehension of the ultimate—nirvāṇa—as truly established is posited as the emptiness of the ultimate on this occasion

Kön-chog-jig-may-wang-po lists the first two and calls on the reader to apply the format to the rest of the list, which I have extended here. He includes the term “artificial” in the second but not in the first, so I have added it in brackets in the first.

Kön-chog-jig-may-wang-po omits the illustrations in his reformulation.
27. the noumenon in terms of the true cessation that is to have abandoned
the apprehension of true existence which is artificial (that is to say, is
abandoned by the path of seeing) and is the apprehension of the com-
pounded as truly established is posited as the emptiness of the com-
pounded on this occasion

28. the noumenon in terms of the true cessation that is to have abandoned
the apprehension of true existence which is artificial (that is to say, is
abandoned by the path of seeing) and is the apprehension of the un-
compounded as truly established is posited as the emptiness of the un-
compounded on this occasion

29. the noumenon in terms of the true cessation that is to have abandoned
the apprehension of true existence which is artificial (that is to say, is
abandoned by the path of seeing) and is the apprehension of what has
passed beyond the extremes—voidness of the extremes of permanence
and annihilation—as truly established is posited as the emptiness of
what has passed beyond the extremes on this occasion

30. the noumenon in terms of the true cessation that is to have abandoned
the apprehension of true existence which is artificial (that is to say, is
abandoned by the path of seeing) and is the apprehension of what is
beginningless and endless—the absence of true establishment of a be-
ginning and end to cyclic existence—as truly established is posited as
the emptiness of what is beginningless and endless on this occasion

31. the noumenon in terms of the true cessation that is to have abandoned
the apprehension of true existence which is artificial (that is to say, is
abandoned by the path of seeing) and is the apprehension of nondis-
carding—the absence of true existence of adopting and discarding—
as truly established is posited as the emptiness of nondiscarding on
this occasion

32. the noumenon in terms of the true cessation that is to have abandoned
the apprehension of true existence which is artificial (that is to say, is
abandoned by the path of seeing) and is the apprehension of an [inher-
ent] nature as truly established is posited as the emptiness of an [in-
herent] nature on this occasion

33. the noumenon in terms of the true cessation that is to have abandoned
the apprehension of true existence which is artificial (that is to say, is
abandoned by the path of seeing) and is the apprehension of all phe-
nomena—compounded and uncompounded—as truly established is
posited as the emptiness of all phenomena on this occasion

34. the noumenon in terms of the true cessation that is to have abandoned
the apprehension of true existence which is artificial (that is to say, is
abandoned by the path of seeing) and is the apprehension of definitions—[such as] that-suitable-[to-be-called]-a-form—as truly established is posited as the emptiness of definitions on this occasion

35. the noumenon in terms of the true cessation that is to have abandoned the apprehension of true existence which is artificial (that is to say, is abandoned by the path of seeing) and is the apprehension of the unobservable—the three times—as truly established is posited as the emptiness of the unobservable on this occasion

36. the noumenon in terms of the true cessation that is to have abandoned the apprehension of true existence which is artificial (that is to say, is abandoned by the path of seeing) and is the apprehension of the inherent existence of non-things as truly established is posited as the emptiness of the inherent existence of non-things on this occasion

Whatever is any of the sixteen emptinesses indicated here on this occasion [in Maitreya’s Ornament for the Clear Realizations] is necessarily an emptiness of the internal because whatever is such a basis of emptiness is necessarily an internal phenomenon, a true cessation.

Thus, the eight pristine wisdoms of Bodhisattvas that directly realize the conceived objects of the eight aspects of true origins as nonexistent and the twenty-eight pristine wisdoms of Bodhisattva Superiors that take the twenty-eight aspects of the latter three truths as objects of apprehension are the thirty-six aspects of knowers of paths.

(2) Elimination of a qualm with respect to true origins

Someone says: The description of a hatred that is an apprehension of a self of persons on the occasion of the aspects of true origins is not logically feasible because apprehensions of a self of persons must be neutral, and hatreds must be nonvirtuous.

Response: In the oral transmissions of the glorious auspicious Gomang [College of the Dre-pung Monastic University] it is asserted that whatever is an apprehension of self is necessarily neutral and that hatreds that are apprehensions of self do not occur, this being in dependence upon the passage in Vasubandhu’s Treasury of Manifest Knowledge:

If it is asserted that all [consciousnesses] in the upper [realms of form and formlessness] are neutral, then the view of the transitory collection [as real I and mine], apprehension of extremes, as well as ignorance [must also be neutral since these occur in the upper realms].
[However] the omniscient lama [Jam-yang-shay-pa] says in the two, his *Great Exposition of the Concentrations and Formless Absorptions* and in *Beginnings of a Text on Dependent-Arising*, that apprehensions of self of persons that are associated with hatred do exist. Since this accords greatly with [Gyal-tshab’s] *Explanation* on this point [in Maitreya’s *Ornament for the Clear Realizations*], I think that this latter [position] is better. The intelligent, having forsaken bias, should analyze this in detail.

c. One hundred ten aspects of an exalted-knower-of-all-aspects

This section has two parts: the actual divisions and elimination of qualms.

(1) Actual divisions [of aspects of an exalted-knower-of-all-aspects]

The explanation [of the actual divisions of an exalted-knower-of-all-aspects] in accordance with the statement [in Maitreya’s *Ornament for the Clear Realizations*, IV.4-5].

\{(IV.4)\}
By dividing these ranging
From the establishments by way of mindfulness
Through the finality of Buddha aspects
In accordance with true paths

\{(IV.5)\}
Into the three exalted knowers of all,
These are asserted respectively

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a bsam gzugs chen mo / bsam gzugs kyi snyoms 'jug rnams kyi rnam par bzhag pa'i bstan bcos thub bstan mdzes rgyan lung dang rigs pa'i rgya mtsho skal bzang dga' byed.
b rten 'brel rtsom 'phro.
c Vol. ka, sde dge 3786, sde dge ed., 7a.1-7a.2:
Regarding Learners, Bodhisattvas, and Buddhas
As thirty-seven, thirty-four, and thirty-nine.

has two parts: common aspects and uncommon aspects.

Common aspects [of an exalted-knower-of-all-aspects]

An exalted-knower-of-all-aspects with respect to which a fully qualified form of the category in which it is included exists in the continuum of a lower Superior is the definition of a common aspect of an exalted-knower-of-all-aspects. When common aspects of an exalted-knower-of-all-aspects are divided, there are two—common aspects that are concordant with those Hearers and Solitary Victors have and common aspects that are concordant with those Bodhisattvas have.

Common aspects [of an exalted-knower-of-all-aspects] that are concordant with those that Hearers and Solitary Victors have

There are thirty-seven aspects\(^a\) of a final knower of bases in seven groups because there are seven groups. The first group exists because the four establishments through mindfulness:

1. mindful establishment on the body
2. mindful establishment on feelings
3. mindful establishment on the mind
4. mindful establishment on [other] phenomena

are it. The second group exists because the four thorough abandonings:

5. abandoning non-virtues already generated
6. not generating non-virtues not yet generated
7. increasing virtues already generated
8. generating virtues not yet generated

are it. The third group exists because the four legs of manifestation:

9. aspiration
10. contemplation\(^b\)
11. effort
12. analysis

\(^a\) These are the thirty-seven harmonies with enlightenment.

\(^b\) sems.
are it. The fourth group exists because the five faculties:

13. faith
14. effort
15. mindfulness
16. meditative stabilization
17. wisdom

are it. The fifth group exists because the five powers:

18. faith
19. effort
20. mindfulness
21. meditative stabilization
22. wisdom

are it. The sixth group exists because the seven correct branches of enlightenment:

23. mindfulness
24. wisdom
25. effort
26. joy\textsuperscript{a}
27. pliancy
28. meditative stabilization
29. equanimity

are it. The seventh group exists because the eight-fold path of Superiors:

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

is it.

\textit{Common Aspects [of an exalted-knower-of-all-aspects] that are concordant with those Bodhisattvas have}

\textsuperscript{a} Missing in text.
There are thirty-four aspects in common with Bodhisattvas:

three doors of liberation
38. emptiness door of liberation: the aspect that is realization of the two, emptiness and selflessness, attributes of true sufferings
39. signlessness door of liberation: the aspect that is realization of the eight attributes of true cessations and paths
40. wishlessness door of liberation: the aspect that is realization of the remaining six attributes of true sufferings and origins

eight meditative liberations
41. liberation of the embodied looking at a form
42. liberation of the formless looking at a form
43. liberation of a beautiful form
44. liberation of infinite space\(^a\)
45. liberation of infinite consciousness
46. liberation of nothingness
47. liberation of the peak of cyclic existence
48. liberation of the equipoise of cessation

nine serial absorptions
49.-56. eight concentrations and absorptions\(^b\)
57. absorption of cessation
58.-61. four uninterrupted paths that are doctrinal forbearances having the four truths as objects
62.-71. ten perfections, giving and so forth\(^c\)

Uncommon aspects of an exalted-knower-of-all-aspects

From among the 110 there are thirty-nine uncommon aspects of an exalted-knower-of-all-aspects:

ten powers
72. power of exalted knowledge of sources and non-sources
73. power of exalted knowledge of the fruition of actions
74. power of exalted knowledge of the varieties of interests
75. power of exalted knowledge of the varieties of worldly dispositions

\(^a\) This and the next three are listed merely as “the liberations of the four formlessnesses.”

\(^b\) That is, the four concentrations and the four formless absorptions.

\(^c\) The ten perfections are giving, ethics, patience, effort, concentration, wisdom, method, prayer-wishes, power, and pristine wisdom.
76. power of exalted knowledge of the grades of superior and inferior faculties
77. power of exalted knowledge of [the paths] going everywhere
78. power of exalted knowledge of thoroughly afflicted phenomena and very pure phenomena
79. power of exalted knowledge mindful of former states
80. power of exalted knowledge of transmigration and birth
81. power [of exalted knowledge] of the extinction of contamination

*four fearlessnesses*
82. fearlessness with respect to asserting that oneself has perfect abandonment
83. fearlessness with respect to asserting that oneself has perfect realization
84. fearlessness with respect to asserting oneself as an independent teacher of desire and so forth as interruptive phenomena
85. fearlessness with respect to asserting knowers of bases, knowers of paths, and so forth as paths of definite emergence

*four correct knowledges*
86. correct knowledge of individual doctrines that knows the various forms of names
87. correct knowledge of individual meanings that knows all general and specific characteristics
88. correct knowledge of individual communication that knows all types of languages
89. correct knowledge of individual prowess that knows the divisions of entities and aspects

*eighteen unshared attributes of a Buddha*

*six unshared behaviors*
90. not having error physically
91. not having senselessness verbally
92. not having decrease in mindfulness
93. not having non-equipoise of mind
94. not having discrimination of different minds
95. not having the indifference of a non-individually analytical mind

*six unshared realizations*
96. aspiration
97. effort
98. mindfulness
99. meditative stabilization
100. wisdom
101. not having degeneration from release

three unshared activities
102. exalted activities of body: taming trainees through the four modes of behavior
103. exalted activities of speech: speaking religiously and meaningfully
104. exalted activities of mind: love, compassion, and so forth

Preceded by exalted wisdom and followed by exalted wisdom, the three aspects are unshared with other exalted activities.

three unshared exalted wisdoms
105.-107. the three unimpeded exalted knowers of past, future, and present phenomena

[three mental aspects]
108. mental aspect of suchness: a Buddha’s pristine wisdom knowing the mode
109. self-arisen mental aspect: the pristine wisdom that has gained dominion with respect to turning all wheels of doctrine
110. mental aspect of Buddhahood: exalted knower directly realizing the entirety of the modes and varieties.

Hence, there are one hundred seventy-three aspects of the three exalted knowers.

(2) Elimination of a qualm

Someone objects: It is not logically feasible to assert as the meaning of common and uncommon

the existence and nonexistence—among lower Superiors—of a fully qualified form of the category in which [an aspect] itself is included

because (1) the four individual correct knowledges exist among lower Superiors, (2) but they are not common aspects. The first [part of the reason, which is that the four individual correct knowledges exist among lower Superiors] because Maitreya’s Ornament for the Great Vehicle Sūtras says: a

The ground of good awareness of individual

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a Maitreya, theg pa chen po ’i mdo sde rgyan zhes bya ba ’i tshig le’u byas pa, in bstan ’gyur (sde dge), TBRC W23703.123, 37b.
Correct knowledge is [the ground of] good intelligence.

*Answer:* There is no fallacy, for [the assertion that the four individual correct knowledges exist among lower Superiors] is in consideration of attainment of a mere similitude of the four individual correct knowledges on the occasion of the ninth ground.

…

This *Thorough Expression of the Natures of the One Hundred Seventy-three Aspects of the Three Exalted Knowers: White Lotus Vine of Eloquence* was put together by the proponent of reasoning, the monk Kön-chog-jig-may-wang-po in the Great Dharma College Tra-shi-khyil.\(^a\)

\(^a\) *bkra shis ’khyil.*
Appendix 1: Meditation on the Sixteen Attributes of the Four Noble Truths

The four noble truths are objects of extensive meditation, with each truth having four attributes, making a total of sixteen attributes.\(^a\)

\textit{Chart 7: Four truths and sixteen attributes}

1. True sufferings
   i. \textit{Impermanence}. The meditation centers on the thought:

   The contaminated mental and physical aggregates are impermanent because of being produced occasionally (not existing forever).

   The impermanence of true sufferings is their momentary disintegration, which is a fault arising from the afflictions and actions contaminated with the afflictions. However, the impermanence of a Buddha’s omniscient consciousness is an advantage of this consciousness and arises from the force of the completion of the accumulations of wisdom and merit. Unlike a Buddha’s omniscient consciousness which, though impermanent, continuously remains of the same type, true sufferings change in the process of disintegration, gradually leading one to lower rebirths. Meditation on the impermanence of true sufferings overcomes viewing them as permanent.

   ii. \textit{Misery}. The meditation centers on the thought:

   The contaminated mental and physical aggregates are miserable because of being under the outside influence of contaminated actions and afflictions.

   True sufferings are miserable because they are not independent phenomena but under the outside influence of former afflictions and actions contaminated with the afflictions. The experience of ordinary beings confirms

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\(^a\) This Appendix is adapted from Hopkins, \textit{Meditation on Emptiness}, 285ff., which is drawn from Gung-thang Kūn-chok-ten-pay-drö-ma’y’s \textit{Presentation of the Four Truths, Port of Those Wishing Liberation: Festival for the Wise} (bden bzhī’i rnam gzhag thar ’dod ’jug ngogs mkhas pa’i dga’ stion), Collected Works, vol. 2 (New Delhi: Ngawang Gelek Demo, 1972), 877-914.
the misery of birth, aging, sickness, and death whereas realization of the suffering of being under an outside influence requires long analysis. Meditation on the misery of true sufferings counters viewing them as pure and pleasurable.

iii. *Emptiness.* The meditation centers on the thought:

The contaminated mental and physical aggregates are empty because of being devoid of a supervisory self that is a different entity from them.

True sufferings are empty of being a permanent, single, independent self. The permanent is the non-disintegrating; the single is the partless; and the independent is what does not depend on others for its existence. That true sufferings are empty of being a permanent, single, independent self or of being objects of use of such a self is their emptiness. Meditation on the emptiness of true sufferings overcomes viewing them as a self.

iv. *Selflessness.* The meditation centers on the thought:

The contaminated mental and physical aggregates are selfless because of not existing as an independent self, but being under the influence of many other impermanent factors.

True sufferings are empty of being a self-sufficient person. A self-sufficient person would be a controller of the mental and physical aggregates, like a master over his servants. That true sufferings are empty of being such a self-sufficient person or objects of its use is their selflessness. Meditation on this counters the view of true sufferings as a self-sufficient person or as the objects of use of such a person.

2. True origins

i. *Cause.* The meditation centers on the thought:

Contaminated actions and attachment are causes because of being the roots of suffering.

Meditation on these as causes counters the notion that suffering is causeless, as is asserted by the Hedonists (*tshu rol mdzes pa, carvāka*).

ii. *Origin.* The meditation centers on the thought:

Contaminated actions and attachment are origins because they again and again produce suffering in all its forms.

Meditation on these as origins counters the notion that suffering is caused
by just one cause, such as permanent time as is asserted by the Dīpakas.

iii. Strong production. The meditation centers on the thought:

    Contaminated actions and attachment are strong producers because they produce suffering with great force.

Meditation on true origins as strong producers counters the notion that the nature of things is permanent but their states changeable, as is asserted by the Vaidakas and the Sāṃkhyaśas.

iv. Condition. The meditation centers on the thought:

    Contaminated actions and attachment are conditions because attachment to cyclic existence acts as a cooperative condition for suffering.

Meditation on true origins as conditions counters the notion that suffering is created under the supervision of a deity, as is asserted by the Naiyāyikas and Vaishēṣhikas.

3. True cessations

i. Cessation. The meditation centers on the thought:

    A separation which is a total extinguishment of a suffering by its antidote is a cessation because of being a state of having abandoned that suffering.

Meditation on true cessations as cessations counters the view that there is no liberation from cyclic existence, as is asserted by the Hedonists.

ii. Pacification. The meditation centers on the thought:

    A separation which is a total extinguishment of a suffering by its antidote is a pacification because of being a state of having abandoned an affliction.

Meditation on true cessations as pacifications counters notions conceiving contaminated states to be liberation as is the case with the Jaina assertion of a place of liberation on top of the worlds that is like an upside-down white umbrella.

iii. Auspicious highness. The meditation centers on the thought:

    A separation which is a total extinguishment of a suffering by its antidote is auspiciously high because of being a liberation other
than which there is no superior source of help and happiness.

Meditation on true cessations as auspiciously high counters the notion that there is a liberation superior to the cessation of suffering, as is the case with the Sāṃkhya assertion of the liberated self as high liberation.

iv. **Definite emergence.** The meditation centers on the thought:

A separation which is a total extinguishment of a suffering by its antidote is a definite emergence because of being a liberation from that suffering such that it will never return.

Meditation on true cessations as definite emergences from suffering counters the notion that liberation, once attained, is reversible.

4. True paths

i. **Path.** The meditation centers on the thought:

The wisdom directly cognizing selflessness is a path because it causes one to proceed to liberation.

Meditation on this as a path counters the notion that there are no paths of liberation from cyclic existence.

ii. **Reasonableness.** The meditation centers on the thought:

The wisdom directly cognizing selflessness is reasonable because of being the antidote to ignorance.

Meditation on the wisdom realizing selflessness as suitable counters the notion that it is not a path of liberation.

iii. **Achieving.** The meditation centers on the thought:

The wisdom directly realizing selflessness is an achieving because it realizes the nature of the mind unmistakably.

Meditation on this wisdom as an achieving counters the notion that such paths as worldly concentrations, receiving initiation in a maṇḍala of Īshvara, or undergoing the asceticism of the five fires (one each on the four sides and the sun above as in Jainism) are paths of liberation.

iv. **Deliverance.** The meditation centers on the thought:

The wisdom directly realizing selflessness is a deliverer because it unquestionably causes one to pass to a state of irreversible liberation, extinguishing sufferings and afflictions completely.
Meditation on wisdom as a deliverer counters the notion that there is no total eradicator of suffering.
Appendix 2:  
The Sixteen Periods of the Path of Seeing

According to all but the Consequence School, the path of seeing is the occasion when direct realization of the four noble truths first occurs. The moments, or periods, of forbearance are so called because one has developed forbearance, that is to say, facility or non-fear, with respect to the object of meditation; they are also called uninterrupted paths because they lead without interruption into a path of release, or doctrinal knowledge, in the same meditative sitting. The paths of release are the moments of knowledge that certain afflictive emotions have been abandoned forever.

The four noble truths are the objects contemplated on the path of seeing; for each noble truth there is a doctrinal forbearance and a doctrinal knowledge in relation to the Desire Realm, and there is also a subsequent forbearance and a subsequent knowledge in relation to the higher realms, the Form Realm and the Formless Realms which are here included in one category. According to the Great Exposition School when meditators complete the paths of the first truth in relation to the Desire Realm, they then pass on to the paths of the first truth in relation to the form and Formless Realms. The sixteenth moment is the time of entering the path of meditation. The other schools say that the eight forbearances can occur simultaneously and that the eight knowledges can occur simultaneously, and some hold that they necessarily occur simultaneously. (See chart, next page.)
Chart 8: Sixteen periods of forbearance and knowledge
(read from bottom to top)
Abbreviations


“1987 Go-mang Lhasa (first printing)” = don bdun cu’i mtha’ spyod mi pham bla ma’i zhal lung gsal ba’i legs bshad blo gsal mgul rgyan. 1a-20a. Named “1987” because of being acquired in Lha-sa, Tibet, at Go-mang College in 1987; published at Go-mang College, date unknown. (Complete edition, available at UMA Institute for Tibetan Studies, uma-tibet.org.)

“1987 Go-mang Lhasa (second printing)” = don bdun cu’i mtha’ spyod mi pham bla ma’i zhal lung gsal ba’i legs bshad blo gsal mgul rgyan. 3a-20a. Named “1987” because of being acquired in Lha-sa, Tibet, at Go-mang College in 1987; published at Go-mang College, date unknown. (Incomplete edition, available at UMA Institute for Tibetan Studies, uma-tibet.org.)


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“Āryavimuktisena’s commentary” = Āryavimuktisena’s Commentary on the “Twenty-Five Thousand Stanza Perfection of Wisdom Sūtra.”’ ’shes rab kyi pha rol tu phyin pa stong phrag ngyi shu lnga pa’i man ngag gi bstan bcos mngon par rtogs pa’i rgyan gyi ’grel pa. In bstan ’gyur (sde dge). TBRC W23703.80, which is a PDF of: Delhi, India: Karmapa chodhey, Gyalwae sungrab partun khang, 1982-1985.

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


“TBRC” = Tibetan Buddhist Resource Center (http://www.tbrc.org).
“the sde dge Ornament” = 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 (abhisaṃyālanākāra/ abhisamayālaṃkāra-nāma-prajñāpāramitopadesaśāstraṇākāra). In bstan ’gyur (sde dge). TBRC W23703.80:3-28, which is a PDF of: Delhi: Karmapae Choedhe y, Gyalwae sungrab partun khang, 1982-1985. See Bibliography for the other editions consulted.
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Peking 734, vol. 21; TBRC W22084

Five Hundred Stanza Perfection of Wisdom Sūtra
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'phags pa shes rab kyi pha rol tu phyin pa 'inga brgya pa
Peking 0738, vol. 21.

One Hundred Fifty Modes of the Perfection of Wisdom
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Peking 121, vol. 5

One Hundred Thousand Stanza Perfection of Wisdom Sūtra
"śatasāhasrikāprajñāpāramitā"
shes rab kyi pha rol tu phyin pa stong phrag brgya pa
Peking 730, vols.12-18; Tohoku 8, vols. ka-a ('bum); TBRC W22084

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Peking 741, vol. 21; sde dge 23, Dharma vol. 12

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thub pa'i dgon gnyan
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pañcaviṃśatisāhasrikāprajñāpāramitopadeśaśāstrābhisamayālāṃkāravṛtti

*bhags pa shes rab kyi pha rol tu phyin pa stong phrag ngyi shu lnga pa'i man ngag gi bstan bcos mgon par rtags pa'i rgyan gyi 'grel pa; abbr. nyi khris san ng ba
Peking 5185, vol. 88


Atisha (*dīpaṃkaraśrīhūna, mar me mdzad ye shes, 982-1054*)

**Lamp Summary of (Maitreya’s) “Perfection of Wisdom”**

prajñāpāramitāpīṇḍārthapradīpa

shes rab kyi pha rol tu phyin pa'i don bsdus gsrung ma
Peking 5201, vol. 92; sde dge 3804, vol. tha

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bodhipathapradīpa

byang chub lam gyi gsrung ma
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English translation with Atisha’s autocommentary: Richard Sherbourne, S.J. *A Lamp for the


Bhadanta Vimuktasena (btsun pa grol sde)

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āryapañcāvīśasāhasrāprajñāpāramitopadesāsāsthrābhhisamayālāmkrārikāvārttika

nyi khrid nam ’grel / ’phags pa shes rab kyi pha rol tu phyin pa stong phrag nyi shu lnga pa’i man ngag gi bstan bcos mngon par rtogs pa’i rgyan gyi tshig le’ur byas pa’i nam par ’grel pa

Peking 5186, vol. 88

Buddhashrījñāna

Commentary on (Maitreya’s) “Treatise of Quintessential Instructions on the Supramundane Victorious Mother Perfection of Wisdom: Ornament for the Clear Realizations”: Wisdom Lamp Garland

abhisamayālāmkrārpāramitopadesāsāsthrāvṛtāprajñāpradīpāvali

bcom ldan ’das ma shes rab kyi pha rol tu phyin pa’i man ngag gi bstan bcos mngon par rtogs pa’i rgyan gyi ’grel pa shes rab sgron ma’i phreg ba

Peking 5198, vol. 91; sde dge 3800, vol. ta

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sahegayāthāpañjikā

bs dus pa tshig su bcad pa’i dka’ ’grel

Peking 5196, vol. 91; sde dge 3798, vol. n y a

Chandrakīrti (zia ba grags pa, seventh century)

Autocommentary on the "Supplement to (Nāgārjuna’s) ‘Treatise on the Middle’"

madhyamakāvatārabhāṣyā

dbu ma la ’jug pa’i bshad pa / dbu ma la ’jug pa’i rang ’grel


Supplement to (Nāgārjuna’s) “Treatise on the Middle”

a Gareth Sparham raises a qualm:

It is not certain these two texts are by the same person. In the colophon to the first it is by kha che’i rigs kyi paṇḍita chen po buddha śrī jñāna; for the second in the colophon it is by slob dpon buddha śrī jñāna. Dhar- mimitra refers explicitly to the author of the latter as Bud- dhajñānaśrī. Bu-tön (lung gi snye ma p. 4) seems to take the works to be by two different authors buddhajñānaśrī and sangs rgyas ye shes zhab s (Buddhajñānapāda). Tsong-kha-pa cites the former work as shes rab sgron me/ma and bud dha shrí; he cites the latter work as sald pa’i dka’i ’grel and sang ye.
madhyamakāvatāra
dbu ma la ’jug pa
Peking 5261, Peking 5262, vol. 98; sde dge 3861, sde dge 3862, vol. ‘a
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pramāṇavārttikakārikā
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mun sel
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rnam bshad snying po rgyan/ shes rab kyi pha rol tu phyin pa’i man ngag gi bstan bcos mngon 
par rtogs pa’i rgyan gyi ’grel pa don gsal ba’i man bshad snying po’i rgyan
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spuṭhārtha / abhisamayālāṃkāra-vṛtti
‘grel pa don gsal / shes rab kyi pha rol tu phyin pa’i man ngag gi bstan bcos mngon par rtogs
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_Commentary on the Difficult Points of the “Verse Summary of the Precious Qualities of the Supramundane Victorious [Mother]” / Commentary that Makes the Difficult Points of the “Verse Summary of the Precious Qualities of the Supramundane Victorious [Mother]” Easy to Understand_
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Peking 5190; sde dge 3792

_[Commentary on the] “Twenty-Five Thousand Stanza Perfection of Wisdom Sūtra”_
pañcaviṃśatisāhasrikā-prajñāpāramitā
shes rab kyi pha rol tu phyin pa stong phrag ngyi shu lnga pa
Peking 5188; sde dge 3790

Explaination of the “Eight Thousand Stanza Perfection of Wisdom Sūtra”: Illumination of (Maitreya’s) “Ornament for the Clear Realizations”
āṣṭasāhasrikā-prajñāpāramitāvyākhyānābhisamayālambhālakā
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Eloquent Presentation of the Eight Categories and Seventy Topics: Sacred Word of Guru Ajita
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Great Exposition of Tenets / Explanation of "Tenets": Sun of the Land of Samantabhadra Brilliantly Illuminating All of Our Own and Others’ Tenets and the Meaning of the Profound [Empi-ness], Ocean of Scripture and Reasoning Fulfilling All Hopes of All Beings
grub mtha’ chen mo / grub mtha’i rnam bshad rang gzan grub mtha’ kun dang zab don mchog tu gsal ba kun bzang zhi g ni y ni ma lung rigs rgya mtsho skye dgu’i re ba kun skong


Great Exposition of the Middle / Decisive Analysis of (Chandrakīrti’s) “Supplement to (Nāgārjuna’s) ‘Treatise on the Middle’” /: Treasury of Scripture and Reasoning, Thoroughly Illuminating the Profound Meaning [of Emptiness], Entrance for the Fortunate: dbu ma chen mo / dbu ma ’jug pa’i mtha’ dpyod lung rigs gter mdzod zab don kun gsal skal bzang ’jug ngogs

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*Extensive Explanation of (Dharmakīrti’s) “Commentary on (Dignāga’s) ‘Compilation of Prime Cognition’”: Ocean of Reasoning*

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

*Condensed Presentation of the Eight Categories and Seventy Topics*

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

grub pa’i mtha’i ram 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 brtag 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 brgya dang don gsum gyi rang bzhin yang dag par brjod pa legs bshad padma dkar po’i khrì shing

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Kumārashrīvbhadra

Summary of (Maitreya’s) “Perfection of Wisdom” prajñāpāramitāpiṇḍārtha shes rab kyi pha rol tu phyin pa’i don bsdu ba Peking 5195, vol. 91; sde dge 3797, vol. nya

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pacca vimsatīsāhasrikābhyadhāsanāsamānahāsāsālaṅkhaghusanābhyadhāsanāmānārthasāsana
yum shes rab kyi pha rol tu phyin pa brgyas par bstan pa 'bum dang 'bring du bstan pa nyi khri
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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


Medium-Length Exposition of the Stages of the Path to Enlightenment to be Practiced by Beings of the Three Capacities / Medium-Length Exposition of the Stages of the Path to Enlightenment to be Practiced by Beings of the Three Capacities together with an Outline / Short Exposition of the Stages of the Path to Enlightenment

skyes bu gsum gyi nyams su blang ba’i byang chub lam gyi rim pa / skyes bu gsum gyi nyams su blang ba’i byang chub lam gyi rim pa bring po sa bcad kha skong dang beas pa / lam rim ’bring / lam rim chung ngu

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Ngag-wang-pal-dan’s Commentary on the Citations from Maitreya’s *Ornament for the Clear Realizations*

1 Expression of worship:

Homage to the Mother of Buddhas as well as of the groups of Hearsers and Bodhisattvas
Which through knowledge of all leads Hearsers seeking pacification to thorough peace
And which through knowledge of paths causes those helping transmigrants to achieve the welfare of the world,
And through possession of which the Subduers set forth these varieties endowed with all aspects.

Ngag-wang-pal-dan’s *Meaning of the Words* (2b.3) fleshes the meaning of this stanza out as:

**Homage to the Mother**, the three exalted knowers, of Buddhas as well as of the groups of Hearsers, Solitary Victors, and Bodhisattvas (1) which through knowledge of all, that is, knowers of bases, realizing the selflessness of persons leads to peace Hearsers and Solitary Victors—seeking the liberation thoroughly pacifying coarse sufferings and their sources; (2) which through knowers of path realizing the three paths as without true existence causes the Bodhisattvas achieving temporary and final help for transmigrants to achieve the welfare of worldly beings of the three lineages; (3) and through thoroughly possessing the exalted-knower-of-all-aspects realizing all aspects as without truly existent production the Subduer Monarchs, Buddhas, Supramundane Victors set forth these varieties of means of expression endowed with all aspects of objects of expression.

Maitreya’s *Ornament*: 
Ngag-wang-pal-dan’s Meaning of the Words:

See also Gareth Sparham, Abhisamayālaṃkāra with [Āryavimuktisena’s]
2 Promise of composition, I.1-2:

\[\text{I.1}\]
The path of an exalted-knower-of-all-aspects
Explained by the Teacher in these [sūtras]
Is not experienced by others.
In order that those with intelligence will see the meanings

\[\text{I.2}\]
Of the sūtras having an essence of ten practices
Upon having set them in mindfulness,
The easy realization of them
Is the purpose of the composition.

Ngag-wang-pal-dan’s *Meaning of the Words* (3a.1) draws the significance of these two stanzas out as:

“The objects of expression,

- the exalted-knower-of-all-aspects, which is a path only of Buddhas, as well as the remaining seven clear realizations illustrated by it, which are explained by the Teacher Buddha in these Mother sūtras
- and this exalted-knower-of-all-aspects which is not experienced successively in the beginning, middle, and end by any others than Bodhisattvas with the three wisdoms arisen from hearing and so forth, that is to say, is not experienced by Outsiders and Hearers and Solitary Victors

will be seen, that is, actualized, through the stages of the ten grounds attained only by the intelligent, Bodhisattvas, having become familiar from having set without forgetfulness the entirety of the meanings of the Mother sūtras having a nature of the practices—the ten perfections that are performance of achieving—in a mindful consciousness arisen from predispositions established by hearing and thinking on them.” This indicates the essential purpose [of Maitreya’s composing the *Ornament for the Clear Realizations*]. “Easy realization of the meanings of the three Mothers in dependence upon the *Ornament* for the sake of that essential purpose” is the purpose of composing the treatise.

Maitreya’s *Ornament*:
Ngag-wang-pal-dan’s Meaning of the Words:

See also Sparham, Abhisamayālaṃkāra with [Āryavimuktisena’s] Vṛtti and [Haribhadra’s] Aloka, vol. 1, 3.

3 The eight categories, I.3-4:
The perfection of wisdom will be thoroughly explained by way of eight categories. Exalted-knowers-of-all-aspects, knower of paths, Then knower of all,

Completely realizing all aspects, Passed to the peak, serial, Momentary thoroughly complete enlightenment, And body of attributes—those are the eight aspects.

Ngag-wang-pal-dan’s *Meaning of the Words* (3b.5) fleshes the first two lines out as:

**The perfection of wisdom**, which in the expression of worship is praised and made obeisance as the subject matter, will be thoroughly, that is, entirely, explained by this treatise in the manner of a division of the means of expression into eight chapters and the subject matter into eight categories.

Maitreyā’s *Ornament*:

Ngag-wang-pal-dan’s *Meaning of the Words*:

Jam-yang-shay-pa holds that perfections of wisdom (*sher phyin*) and perfections (*phar phyin*) exist on paths of learning by taking *pāramitā* (*pha rol tu phyin pa*) not just as “having gone beyond” (*phyin zin pa/ ’dir phyin pa*) but also as “means to having gone beyond” (*pha rol tu phyin byed/ ’dis phyin pa*). The latter are common, or ordinary, perfections of wisdom (*sher phyin phal pa*) but are still perfections of wisdom just as an ordinary human (*mi phal pa*) is still a human. Ngag-wang-pal-dan proceeds here to give a somewhat different nuanced opinion:

According to Gyal-tshab’s *Explanation Illuminating the Meaning*
of the Commentaries on (Maitreya’s) “Treatise of Quintessential Instructions on the Perfection of Wisdom, Ornament for the Clear Realizations”: Ornament for the Essence, since the fruit perfection of wisdom [on the Buddha ground] is a fully qualified perfection of wisdom and the textual and path perfections of wisdom are imputed perfections of wisdom, it is to be asserted that perfections of wisdom (sher phyin) and perfections (phar phyin) do not exist on paths of learning [that is, on any path prior to the path of no-more-learning, Buddhahood]. According to Tsong-kha-pa’s Golden Garland, it is explained that although perfections of wisdom do not exist on the paths of accumulation and of preparation, nevertheless the paths of seeing, meditation, and no-more-learning directly realizing emptiness are fully qualified perfections of wisdom. It is also explained in Tsong-kha-pa’s Explanation of (Chandrakirti’s) “Supplement to (Nagarjuna’s) ‘Treatise on the Middle’” that if the term phin pa (ita) [in pha rol tu phin pa (pāramitā)] is taken as “gone beyond” (phin zin pa), perfections (phar phyin) do not exist on paths of learning, whereas if it is taken as “means of having gone beyond” (phin byed), perfections (phar phyin) do exist on paths of learning.

Jam-yang-shay-pa also makes a very broad usage of the term “path per-
fection of wisdom” in the Seventy Topics when he treats it as a synonymous equivalent of “Bodhisattva path” (62):

Sattva’s yoga (sems dpa’i rnal byor), path perfection of wisdom (lam sher phyin, mārgamūḍaprajñāpāramitā), Bodhisattva path (byang sans kyi lam, bodhisattvatmārgah), Great Vehicle achieving (theg chen sgrub pa, mahāyānapratipattiḥ), and achieving through armor (go sgrub, sāṃhārapratipattiḥ) are synonymous equivalents.

This means that since path perfections of wisdom are fully qualified perfections of wisdom, fully qualified perfections of wisdom exist on the paths of accumulation and preparation, even if they are common or ordinary—an extraordinary position indeed. In any case, all agree that textual perfections of wisdom are imputed perfections of wisdom. (Perhaps one could say that the common perfections of wisdom on the paths of accumulation and preparation are imputed perfections of wisdom.)

Ngag-wang-pal-dan’s Meaning of the Words (3b.5) fleshes the remaining six lines out as:

1. A final exalted knower that directly realizes the ten phenomena—mind-generation and so forth—is an exalted-knower-of-all-aspects.
2. A Great Vehicle Superior’s clear realization that is conjoined with the wisdom directly realizing the three paths as not truly existent is a knower of paths.
3. A Superior’s path dwelling in a Lesser Vehicle type of realization and conjoined with the wisdom directly realizing all bases [that is, phenomena] as without a self of persons is a knower of bases.
4. A Bodhisattva’s yoga conjoined with the wisdom of meditatively cultivating the aspects of the three exalted knowers is a complete training in all aspects.
5. A Bodhisattva’s yoga on the occasion of attaining control with respect to meditatively cultivating the aspects of the
three exalted knowers is a peak training.

6. A Bodhisattva’s yoga on the occasion of serial meditation for the sake of attaining steadiness with respect to the subjective aspects of the three exalted knowers is a serial training.

7. A Bodhisattva’s final yoga arisen through the force of having meditatively cultivated serially the aspects of the three exalted knowers is a momentary training.

8. A final fruit attained through the force of having meditatively cultivated the four trainings is a fruit body of attributes.

Those are the eight aspects.

Furthermore concerning their boundaries, Gyal-tshab’s Explanation Illuminating the Meaning of the Commentaries on (Maitreyā’s) “Treatise of Quintessential Instructions on the Perfection of Wisdom, Ornament for the Clear Realizations”: Ornament for the Essence explains that:

- exalted-knowers-of-all-aspects and bodies of attributes exist only on the Buddha ground;
- knowers of paths exist from the Great Vehicle path of seeing through the Buddha ground;
- knowers of bases exist in all Superiors [that is to say, Hearer, Solitary Victor, Bodhisattva, and Buddha Superiors];
- complete trainings in all aspects exist from the Great Vehicle path of accumulation until the end of the continuum [as a sentient being, just prior to Buddhahood];
- peak trainings exist from the Great Vehicle heat path of preparation until the end of the continuum [as a sentient being, just prior to Buddhahood];
- serial trainings exist from the Great Vehicle path of accumulation to prior to the end of the continuum [as a sentient being, prior to Buddhahood];
- Momentary trainings] exist only at the end of the continuum [as a sentient being, just prior to Buddhahood].

According to Tsong-kha-pa’s Golden Garland, knowers of paths exist from the Great Vehicle path of accumulation until the end of the continuum [as a sentient being, just prior to Buddhahood] and knowers of bases exist from the Hearer path of accumulation
through the Lesser Vehicle path of no-more-learning, but the others are similar.

Maitreya’s *Ornament*: I.3-4, 2a.1-2a.2:

{I.4}

Ngag-wang-pal-dan’s *Meaning of the Words*:

{I.4}
Explaining the thirty phenomena characterizing the three exalted knowers

Chapter I. Explaining the ten phenomena characterizing exalted-knowers-of-all-aspects

I.5-6:

{I.5}
Mind-generations, guidance,
Four limbs of definite discrimination,
The nature of the element of attributes
Which is the basis of achievings,

{I.6}
Objects of observation, intent,
Armor, activities of engaging,
Collections, and issuance
[Characterize] a Subduer’s exalted-knower-of-all-aspects.

Ngag-wang-pal-dan’s *Meaning of the Words*, 4b.4, fleshes these two stanzas out as:

Mind-generations, guidance, limbs of definite discrimination, the naturally abiding lineage which is the support of Great Vehicle achievings, objects of observation of Great Vehicle achievings, objects of intent of Great Vehicle achievings, achievings through armor, achievings through engagement, achievings through the collections, and definitely issuative achievings are the ten phenomena characterizing an exalted-knower-of-all-aspects.

Maitreya’s *Ornament*:

Ngag-wang-pal-dan’s *Meaning of the Words* continues:

The modes of characterization are both:

1. characterization of an effect by a cause (*rgyus ’bras bu mtshan pa*)—“The final exalted knower attained through the power of having practiced the ten phenomena is an exalted-
2. characterization of an object-possessor [that is, a consciousness] by an object (yul gyis yul can mtshon pa)—“The final exalted knower directly realizing all Great Vehicle causes and effects included within the ten phenomena is an exalted-knower-of-all-aspects.”

See also Sparham, *Abhisamayālāmkāra* with [Āryavimuktisena’s] *Vṛtti* and [Haribhadra’s] *Ālokā*, vol. 1, 189ff.

1st Topic

1. Great Vehicle Mind-generations (སེམས་བདེན་)

Definition of mind-generation, I.18ab:

{I.18}

Mind-generation is a wish for thoroughly Complete enlightenment for the sake of others.

Ngag-wang-pal-dan’s *Meaning of the Words* (6b.6) fleshes these two lines out as:

Great Vehicle **mind-generation is a** special mental cognition **wishing for** the object of attainment—**thoroughly complete enlightenment**—for the sake of sentient beings other than oneself.

Maitreya’s *Ornament*:

{I.18}

Ngag-wang-pal-dan’s *Meaning of the Words*: 

knower-of-all-aspects,” and

(སེམས་བདེན་པ་ནི་གཞན་དོན་ཅིར།)
I.18cd:

That and that
Are described briefly and at length similarly to the sūtras.

Ngag-wang-pal-dan’s *Meaning of the Words* (6b.6) fleshes these two lines out as:

The thought of Tsong-kha-pa’s *Golden Garland* is: That enlightenment is the object of attainment and that others’ welfare is the object of intent are described in the *Mother Sūtras* in the twofold manner of brevity and at length, due to which the explanation by the Foremost Holy [Maitreya] of mind-generation as the wish for complete enlightenment for the sake of others is done similarly to the *Mother Sūtras*, that is, concordantly with them, and not at his own whim. In this case, [I] wonder whether [this means these two lines should be taken], so to speak, as:

That [enlightenment is the object of attainment] and that
[others’ welfare is the object of intent]
Are treated briefly and at length similarly to the sūtras.

According to Gyal-tshab’s *Explanation*, [the meaning is:] It is to be known that that enlightenment and that welfare of others are described in the manner of brevity and at length in all three Mothers—Extensive, Medium, and Brief—because similar to the *Medium Mother* the meanings are completely taught also in the other two. In this case, [I] wonder whether [this means these two lines should be taken], so to speak, as:

That [enlightenment] and that [welfare of others] are, similarly
To the *Medium Mother*, described briefly and at length also in the other two.
[It is the case that] the meanings are completely taught in [the *Brief Perfection of Wisdom Sūtra,*] the Eight Thousand Stanza, even though extensive and brief words are not individually present. It needs to be analyzed how, in accordance with this mode of explanation, [these final two lines] serve as a proof of how the definition of mind-generation set out above does not contradict the meaning of the [perfection of wisdom] sūtras [since the purpose of the final two lines should be to point out the definition of mind-generation is based on the Perfection of Wisdom Sūtras].

Maitreya’s *Ornament:*

Maitreya’s *Ornament:*

Ngag-wang-pal-dan’s *Meaning of the Words:*

Ngag-wang-pal-dan’s *Meaning of the Words:*

Ngag-wang-pal-dan’s *Meaning of the Words:*
Moreover that is of twenty-two aspects—
By way of earth, gold, moon, fire,
Treasure, jewel-mine, ocean,
Diamond, mountain, medicine, spiritual guide,

Wishing-granting jewel, sun,
Song, monarch, storehouse, highway,
Mount, spring, lute,
River, and cloud.

Ngag-wang-pal-dan’s *Meaning of the Words* (6b.6/14) fleshes these two stanzas out:

1. **Moreover that** mind-generation endowed with aspiration to enlightenment is like earth because of its being the foundation of all the paths and fruits of the Great Vehicle.

2. [Mind-generation] endowed with a continuously abiding
thought [toward complete enlightenment]* is like gold because the thought to [provide] help and happiness does not change.

3. [Mind-generation] endowed with surpassing thought [due to hearing doctrines from many Buddhas through magical creations]* is like a waxing moon because it increases all virtuous attributes.

4. [Mind-generation] endowed with training in the three exalted knowers is like fire because of burning manifest obstructions.

5. [Mind-generation] endowed with [the perfection of]* giving is like a treasure because of satisfying sentient beings.

6. [Mind-generation] endowed with [the perfection of]* ethics is like a jewel-mine because of acting as a foundation of all good qualities.

7. [Mind-generation] endowed with [the perfection of]* patience is like an ocean because descent of the unwanted does not disturb the mind.
8. [Mind-generation] endowed with [the perfection of]* effort is like a diamond because demons cannot split one from the Great Vehicle.

9. [Mind-generation] endowed with [the perfection of]* concentration is like a mighty mountain \textit{(ri rab, meru)} because distraction does not agitate one from meditative stabilization.

10. [Mind-generation] endowed with the perfection of wisdom is like medicine because of pacifying the sickness of the two obstructions.

11. [Mind-generation] endowed with [the perfection of]* method [that is, skill in means] is like a spiritual guide because sentient beings are not forsaken due to the four immeasurables.

12. [Mind-generation] endowed with [the perfection of]* prayer-wishes is like a wish-granting jewel because effects are achieved, in the way that they are wished through the five clairvoyances [seeing what will help].*

13. [Mind-generation] endowed with [the perfection of]* power is like a sun because trainees are ripened through the four ways of gathering [students: giving, speaking pleasantly, purposeful behavior, and concordant behavior, which respectively are (a) to give material things, (b) to converse on the
subjects of high status and definite goodness, (c) to cause others to practice what is beneficial, and (d) for oneself to practice what one teaches others.

14. [Mind-generation] endowed with [the perfection of] pristine wisdom is like a song of Smell-eaters (dri za, gandhārva) [a melodious song]* because doctrines to which trainees aspire are taught by way of the four reasonings [reasoning of dependence (los pa'i rigs pa), reasoning of performance of function (bya ba byed pa'i rigs pa), reasoning of tenable proof ('thad pas sgrub pa'i rigs pa), and reasoning of nature (chos nyid kyi rigs pa)].

15. [Mind-generation] endowed with [the six]* clairvoyances is like a monarch because of accomplishing others’ welfare by the unimpeded force of not losing out at four times through the four reliances. [From Jam-yang-shay-pa’s Great Exposition of Tenets cited in Hopkins, Maps of the Profound, 317:

The four reliances are posited respectively in order not to lose out at four times:

• When understanding [that is, hearing]* all doctrines, one should rely on doctrine, but not on persons [since if one takes as true all that is explained and does not analyze the meaning of words, one will not distinguish between the correct and the quasi].
• When holding all doctrines [without forgetting], one should rely on meaning, but not [be intent only] on persons’ words.
• When closely investigating meaning, one should rely on definitive meaning, but not on interpretable meaning [since if one merely takes conventionalities to mind, one will not gain ascertainment arisen from thinking with regard to the ultimate].
When achieving doctrinal practices [of liberation], one should rely on pristine wisdom, but not on consciousness [since if one is satisfied with mere conceptual consciousnesses arisen from hearing, thinking, and meditation, one will not gain uncontaminated pristine wisdom in which clear perception of the meaning of reality is complete…]

* The brackets throughout the section of the four reliances are drawn from Ngag-wang-pal-dan’s Annotations, dngos, wa-nga, 129.5ff.

16. [Mind-generation] endowed with [the collections of]* merit and wisdom is like a storehouse because the varieties of good qualities, whatever is wanted, arise from the two collections.

17. [Mind-generation] endowed with the thirty-seven harmonies with enlightenment is like a highway because of being the tracks of passage of all Superiors—this is for the harmonies with enlightenment but not for mind-generation [since Lesser Vehicle Superiors do not have altruistic mind-generation].

18. [Mind-generation] endowed with compassion [carrying the burden of others’ welfare]* and special insight [realizing the absence of inherent existence]* is like a mount [such as a horse who knows where to go]* because of easily going to the
nonabiding ground [of the nonabiding nirvāṇa of Buddhahood] without falling to the extreme of mundane existence and [solitary] peace.

19. [Mind-generation] endowed with retentions and confidence*** is like a spring [inexhaustibly issuing upward]* because of being inexhaustible due to holding the doctrines heard and will be heard.

20. [Mind-generation] endowed with the festival of the four summaries of doctrine** is like a lute [pleasing all, which when heard satisfies the mind,] because of proclaiming the pleasant discourse of doctrine to trainees wanting liberation.

21. [Mind-generation] endowed with the path of solely progressing [without interruption in nonconceptual pristine wisdom] is like the continuum of a river because of impartially and of its own accord engaging in others’ welfare with unbroken continuum.

22. [Mind-generation] endowed with a body of attributes is like a cloud because of ripening the harvest of help and happiness of impure trainees through the twelve great deeds of skill in
means.

In that way, mind-generation is indicated to be **twenty-two aspects** of mind-generation by way of those ranging from earth through cloud.

* Gung-thang Lo-drö-gya-tsho’s Annotations to (Haribhadra’s) “Clear Meaning Commentary,” vol. 1, 109.7ff.

** The four summaries of doctrine are: All compounded phenomena are impermanent; all contaminated things are miserable; all phenomena are selfless; nirvāṇa is peace.

*** Tsong-kha-pa’s Golden Garland speaks of “the retentions that hold words and meanings without forgetting” (tshig don mi brjed par ’dzin paʾi gzungs) and “the confidence of unimpededly explaining to others” (gzhan la thogs med du ’chad paʾi spobs pa).

See also Sparham, Abhisamayālamkāra with [Āryavimuktiṣenaʾs] Vyrtti and [Haribhadraʾs] Ālokā, vol. 1, 9ff.

7 In fleshing out I.18ab, Ngag-wang-pal-dan (Meaning of the Words, 6b.6) adds:

About this, there are two, aspirational and practical mind-generations. Concerning the difference between these two, the assertion of Tsong-kha-paʾs greater and lesser Stages of the Path is that they are differentiated by whether the vow to engage in practice has been attained or not, whereas Gyal-tshabʾs assertion is that they are differentiated by whether they are explicitly conjoined or not conjoined with the activities of practice, the [Bodhisattva] deeds. According to the first, the aspirational mind exists only on the small path of accumulation, whereas according to the second it exists through the seventh ground. Furthermore, the thought of [Jam-yang-shay-paʾs] textbooks is not restricted to being one-
pointedly in accordance with the latter because it is explained in his Middle Way textbook [Great Exposition of the Middle] that the practical mind exists among mind-generations devoid of intense [practice of the] deeds.

2nd Topic

2. Guidance (གདམས་ངག་)

I.21-22:

{I.21}
Concerning achieving, the truths,
The three jewels—Buddha and so forth,
Nonattachment, thorough nonwearying,
Thoroughly maintaining the paths,

{I.22}
The five eyes, the six qualities
Of clairvoyance, the path of seeing,
And meditation: guidances
Are to be known as having a nature of ten.

Ngag-wang-pal-dan’s Meaning of the Words, 8b.7, fleshes out these two stanzas—the general divisions of guidances—as:
1. Guidance concerning achieving one’s own entity is the instruction “You should engage in methods for achieving the entirety of the aforementioned wholesome phenomena in the manner of:

(a) not passing beyond obscurational and ultimate truths, that is, a union of the two truths, and

(b) not observing as ultimately existing the four phenomena [the practitioner Bodhisattva, the object practiced which is the Mother perfection of wisdom, the fruit of practice which is enlightenment, and the entity of practice itself]* involved in practicing the Mother

in order to achieve a body of attributes for the sake of others’ welfare—this being not shared with Hearers and Solitary Victor.

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2. Guidance concerning the four truths is:

(a) “Regarding true sufferings, the two—the emptiness of contaminated effects and the perfection of wisdom realizing this—are ultimately undifferentiable.”

(b) “Regarding origins, since emptiness and contaminated

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* Gung-thang Lo-dro-gya-tsho’s Annotations to (Haribhadra’s) “Clear Meaning Commentary,” vol. 1, 120.5.

Maitreya’s Ornament: 
{I.21}

Ngag-wang-pal-dan’s Meaning of the Words:

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causes are not ultimately different, contaminated causes are not truly established as having the attributes of production and cessation and of thorough affliction and thorough purity.”

(c) “Regarding true cessations, emptiness—the voidness of adventitious defilements—is ultimately devoid of the characteristics of compounded phenomena (production and cessation) and the characteristics of objects of abandonment and antidotes (thorough affliction and thorough purity) and distinctions of state such as deterioration, increase, and so forth; and those do not have any attribute of true establishment.”

(d) “Regarding true paths, realize that the perfections and Bodhisattvas mutually; the three meditative stabilizations and the three—emptiness, signlessness, and wishlessness—mutually; and the former pole [the past] and the later pole [the future] mutually are not ultimately associated and not associated!

Gung-thang Lo-drö-gya-tsho’s Annotations to (Haribhadra’s) “Clear Meaning Commentary,” (vol. 1, 126.8) explains the meaning of these three:

The objects of training that are the six perfections and the practitioners that are the Bodhisattvas are not truly associated as object meditated and meditator and are not truly established as not associated as object meditated and meditator. The three meditative stabilizations on emptiness, signlessness, and wishlessness and the three—emptiness, signlessness, and wishlessness—are not truly established as related, or associated, as subject and object and those are not truly established as truly not related, or not associated as subject and object. That the former pole, that is, the past, the later pole, that is, the future, and the present are not ultimately associated or connected the one to the other and that these are not so associated is proven as just not truely
3. Guidance concerning the three jewels is the transmission of the exhortation:

(a) “Regarding the buddha, the final pristine wisdom realizing object observed and observer as just equally empty of true existence is buddha.”

(b) “Regarding the doctrine, all phenomena—comprised by
the bases, the paths, and the aspects which are the objects of the three exalted knowers—are ultimately natureless.”

(c) “Regarding the spiritual community, Bodhisattva Superiors should be engaged as ultimately just unproduced.”

Maitreya’s Ornament:

Ngag-wang-pal-dan’s Meaning of the Words:

4. Guidance concerning the effort of nonattachment, which is an antidote to attachment bad activities, is: “Realize that body, speech, and mind are ultimately without the nature of an object of attachment!”

Maitreya’s Ornament:

Ngag-wang-pal-dan’s Meaning of the Words:

5. Guidance concerning the effort of nonweariness, which is an antidote to the laziness of losing affinity [with high states of
mind, a sense of inadequacy; for instance, to take cognizance of a Buddha or Bodhisattva’s great qualities of mind and to think, “I could not possibly achieve such qualities,”[*] is: “Realize phenomena ranging from forms through complete enlightenment as just without the conceit of being truly established!”


Maitreya’s *Ornament:*

Ngag-wang-pal-dan’s *Meaning of the Words:*

6. Guidance concerning the effort of thoroughly maintaining the paths, which is an antidote to self-disparagement, is: “Train within realizing that phenomena are ultimately just not inherently produced!”

7. Guidance concerning the five eyes is: “You should train within realizing that the objects and subjects of the five eyes:

(a) the fleshly eye, individually ascertaining coarse and subtle forms ranging from a hundred leagues (*yojana*) up to
the billionfold world-system
(b) the divine eye, knowing one’s own and others’ transmigrations and rebirths
(c) the eye of wisdom, directly realizing all phenomena as without true existence
(d) the eye of attributes, realizing the distinctions of Superior persons’ keenness of faculty
(e) the Buddha eye, directly realizing all phenomena—the mode [of being] and the diversity—

are ultimately without difference.

Maitreya’s Ornament:
\{122\}

Ngag-wang-pal-dan’s Meaning of the Words:

8. Guidance concerning the six qualities of clairvoyance is:
   “The six clairvoyances:
   (a) the clairvoyance of magical emanation, displaying vibrations of the ground and so forth
   (b) the clairvoyance of the divine ear, hearing great and small sounds dwelling in worldly realms
(c) the clairvoyance of knowing others’ minds, directly realizing whether others’ minds are desirous or not desirous and so forth
(d) the clairvoyance of memory of former situations, recalling one’s own and others’ earlier succession of lifetimes
(e) the clairvoyance of divine eye, seeing the death, transmigration, and birth of sentient beings and their quality of form [for example, body]
(f) the clairvoyance of extinction of contamination, which is to have abandoned or to abandon the seeds of (1) the afflictive obstructions such as desire and so forth and (2) the obstructions to omniscience

in conventional terms should be generated in [your mental] continuum and should be realized as ultimately just quiescent from the start.

Maitreya’s Ornament:

Ngag-wang-pal-dan’s Meaning of the Words:
9. Guidance concerning the Great Vehicle path of seeing is: “A yogi realizing that all phenomena are without the nature of true establishment should meditatively cultivate—like a magician without adhering to the trueness [of what the magician has emanated]*—the path of seeing, which is the entity of the sixteen periods of forbearance and knowledge, as the antidote to the objects abandoned by the path of seeing.”


10. Guidance concerning the Great Vehicle path of meditation is: “That yogi should meditatively cultivate the path of meditation—observing the noumenon already seen by the path of seeing—as the antidote to the objects abandoned by the path of meditation.”

In that way guidances are to be known as having a nature of ten.
Ngag-wang-pal-dan’s *Meaning of the Words*:

See also Sparham, *Abhisamayālaṃkāra* with [Āryavimuktisena’s] *Vṛtti* and [Haribhadra’s] *Āloka*, vol. 1, 27ff.

3rd Topic

3. Limbs of Definite Discrimination (ཉེས་འེད་ཡན་ལག་)

I.25-26:

1. **observing** not just the four bare truths but the four truths qualified by endless attributes
2. meditating not just on the sixteen [attributes,] impermanence and so forth, but within differentiating the 173 aspects and so forth of the four truths
3. being a powerfully capable **cause** of the Great Vehicle path
of seeing containing the types of realizations of the three vehicles

4. being taken care of by virtuous spiritual friends who thoroughly restrain one from falling into the extremes of cyclic existence and [solitary] peace

the entities of heat and so forth of the path of preparation of Bodhisattvas endowed with an attitude protective of transmigrants—having the four conceptions of apprehended-object and apprehending-subject as objects of abandonment in accordance with the enumeration [of heat and so forth] and [having divisions of] small, medium, and great—surpass the path of preparation of Hearers as well as of the Rhinoceros-like.

Maitreya’s Ornament:

{I.25}

Māṇḍarīṇī räṣṭhorā yapate, maṇḍarīṇī raṣṭhornā hirat tatrāhəṭhok hariṇī dharmako.

{I.26}

Vatānā pacchāvā pacchāvā pacchāvā pacchāvā pacchāvā.

Ngag-wang-pal-dan’s Meaning of the Words:

འདོད་པ་བཞི་དག་པ་བ་ཙམ་མ་ཡིན་པར་ཁྱད་ཆོས་མཐའ་ཡས་པས་ཁྱད་པར་ིས་པའི་བདེན་པ་བཞི་ལ་དམིགས་པ་དང༌།

འདོད་པ་བཞིའི་མི་གས་བཞིའི་བདག་ཉིད་གང་ི་བ་བཞིན་ཡོངས་ར་འཛིན་པའི་དགེ་བའི་བཤེས་གཉེན་གྱིས་ེས་ར་གཞང་བ་དང་བཞིས།

འདོད་པ་བཞིའི་བདག་ཉིད་གང་ི་བ་བཞིན་ཡོངས་ར་འཛིན་པའི་དགེ་བའི་བཤེས་གཉེན་གྱིས་ེས་ར་གཞང་བ་དང་བཞིས།
See also Sparham, *Abhisamayālaṃkāra with [Āryavimuktisena’s] Vṛtti and [Haribhadra’s] Ālokā*, vol. 1, 53.

10 I.27-36; Ngag-wang-pal-dan’s *Meaning of the Words*, 12a.5f., divides these ten stanzas into three parts—(1) explanation of the features of the objects of observation, aspects, and cause; (2) explanation of the features of the conceptions; and (3) explanation of the features of restrainers. He treats the first in four parts corresponding to the four levels of a path of preparation; the first of these is an explanation—with respect to the heat path of preparation—of the features of (1) its objects of observation, (2) its aspect, and (3) the cause.

I.27:

{I.27}
The objects of observation are impermanence and so forth
Based on the truths. The aspect
Is to stop manifest adherence and so forth;
Cause of attaining all three vehicles.

Ngag-wang-pal-dan’s *Meaning of the Words*, 12a.5, fleshes this stanza out as:

*The objects of observation* of small heat are the sixteen attributes of the four truths—impermanence and so forth, and the *aspect* is the pristine wisdom stopping manifest adherence to true existence with respect to impermanence and so forth. All twelve paths of preparation, [that is, the four levels of the path of preparation—heat, peak, forbearance, and supreme mundane qualities—each divided into three,] indicated here have the power of a *cause* capable of *attaining* the path of seeing that contains the types of realizations of all three vehicles.

Maitreya’s *Ornament*:

{I.27}


damg, ba, la, sogs, pa, bden, bai, a, re, for, bce, dam, grol, yis, pa.||
Forms and so forth devoid of coming together and decay, [inexpressible]
As devoid of abiding and as abiding; and the imputed as inexpressible.

Ngag-wang-pal-dan’s *Meaning of the Words* fleshes these two lines out as:

The objects of observation of medium [heat] are forms and so forth ultimately devoid of coming together and decay, that is, production and disintegration; the aspect is the pristine wisdom realizing the ultimate as inexpressible as devoid of abiding and as abiding—that is to say, as inexpressible by names that are momentary or by names that are endowed with continuums.
I.28b:

and the imputed as inexpressible.

Ngag-wang-pal-dan’s *Meaning of the Words* fleshes this half-line line out as:

The objects of observation of great [heat] are all terminologically
imputed phenomena; the aspect is the pristine wisdom realizing
that ultimately virtues and so forth are inexpressible as anything.

Maitreya’s *Ornament*:

Ngag-wang-pal-dan’s *Meaning of the Words*:

See also Sparham, *Abhisamayālāṃkāra* with [Āryavimuktisena’s] *Vṛti* and [Haribhadra’s] *Ālokā*, vol. 1, 68ff.

I.28c-30; the second of the four parts corresponding to the four levels of
a path of preparation is an explanation—with respect to the peak path of
preparation—of the features of its objects of observation and aspect.

I.28c-29a:

Those nonabiding forms and so forth
Are without inherent existence in their entity—

They are mutually one nature.

Ngag-wang-pal-dan’s *Meaning of the Words*, 12b.4ff., fleshes these three
lines out as:

With respect to the objects of observation and the aspect of the
small peak path of preparation, according to the assertion of Ārya-
vimuktisena, from between the two—not positing [the objects of
observation and the aspect with respect to the four] truths and pos-
iting [them with respect to the four] truths—regarding the first
[not positing the objects of observation and the aspect with respect
to the four truths]: the objects of observation are forms and so
forth qualified by an absence of inherent existence in the entity of forms [and so forth] ultimately, and the aspect is the pristine wisdom realizing that ultimately forms and so forth and their noumenon are one nature, that is, are without a different nature.

Maitreya’s Ornament:

Ngag-wang-pal-dan’s Meaning of the Words:

I.29b:

Those do not abide [ultimately] as impermanent and so forth.

Ngag-wang-pal-dan’s Meaning of the Words, 12b.7ff., fleshes this line out as:

Regarding the second, [positing the objects of observation and the aspect with respect to the four truths,] from among the four: the objects of observation of the small peak [path of preparation] in the context of true sufferings are the four—impermanence and so forth [misery, emptiness, and selflessness]—that do not abide ultimately, and the aspect is the pristine wisdom realizing that those four and their noumenon are ultimately without difference.

Maitreya’s Ornament:

Ngag-wang-pal-dan’s Meaning of the Words:
I. 29cd:

They are empty of their nature.
They are mutually one nature.

Ngag-wang-pal-dan’s *Meaning of the Words*, 13a.1ff., fleshes these two lines out as:

The objects of observation of that [small peak path of preparation] in the context of [true] origins are the four—cause and so forth [origin, strong production, and condition]—that do not abide ultimately, and the aspect is the pristine wisdom realizing that those four and their noumenon are ultimately without difference, and the objects of observation of that [small peak path of preparation] in the context of [true] cessations are the four—cessation and so forth [pacification, auspicious highness, and definite emergence]—that do not abide ultimately, and the aspect is the pristine wisdom realizing that those four and their noumenon are ultimately without difference.

Maitreya’s *Ornament*:

Ngag-wang-pal-dan’s *Meaning of the Words*:

I. 30a:

{1.30}
Because phenomena are not apprehended

Ngag-wang-pal-dan’s *Meaning of the Words*, 13a.1ff., fleshes these two lines out as:

The objects of observation of that [small peak path of preparation] in the context of [true] paths are **phenomena** empty of being objects **apprehended** ultimately as signs, and the aspect is the pristine wisdom realizing that ultimately there are no signs at all.

Maitreya’s *Ornament*:

{130}

Ngag-wang-pal-dan’s *Meaning of the Words*:

I.30b:

And those are not seen as signs [of true establishment],

Ngag-wang-pal-dan’s *Meaning of the Words*, 13b.1ff., fleshes this line out as:

The objects of observation of the medium [peak path of preparation] are phenomena empty of being objects apprehended **as signs**, and the aspect is the pristine wisdom realizing that ultimately attainment and clear realization do not exist.

Maitreya’s *Ornament*:

Ngag-wang-pal-dan’s *Meaning of the Words*:
I.30cd:

All thoroughly analyzed by wisdom
Are unobservable.

Ngag-wang-pal-dan’s *Meaning of the Words*, 13b.3ff., fleshes these two lines out as:

The objects of observation of the great [peak path of preparation] are the substrata properly **analyzed by the wisdom** realizing the mode of being, and the aspect is the pristine wisdom realizing that all phenomena are ultimately **unobservable**.

Maitreya’s *Ornament*:

See also Sparham, *Abhisamayālaṃkāra with Āryavimuktisena’s Vṛtti and Haribhadra’s Ālokā*, vol. 1, 68.

I.31-32b; the third of the four parts corresponding to the four levels of a path of preparation is an explanation—with respect to the forbearance path of preparation—of the features of its objects of observation and aspect.

I.31ab:

{1.31}

Forms and so forth are natureless.
The absence of that is the nature.

Ngag-wang-pal-dan’s *Meaning of the Words*, 13b.4ff., fleshes out these two lines as:

The objects of observation of the small forbearance [path of preparation] are **forms and so forth** which are **absent the nature** of true establishment, and the aspect is the pristine wisdom realizing this **absence** of the nature of true establishment as the conventional **nature**.
Maitreya’s Ornament:

{I.31}

Ngag-wang-pal-dan’s Meaning of the Words:

I.31cd:

Those are without production and deliverance;
Are pure; and those are signless.

Ngag-wang-pal-dan’s Meaning of the Words, 13b.6ff., fleshes out these two lines as:

The objects of observation of the medium [forbearance path of preparation] are forms and so forth qualified by an absence of true existence of production and definite emergence, that is, of cyclic existence and nirvāṇa, and the aspect is the pristine wisdom realizing that meditation on cyclic existence and nirvāṇa as without true existence act as the cause of the five purities of body and so forth.

Maitreya’s Ornament:

Ngag-wang-pal-dan’s Meaning of the Words:

I.32ab:
Due to not relying on signs of them
There is no belief and discrimination of them.

Ngag-wang-pal-dan’s *Meaning of the Words*, 14a.1ff., fleshes out these two lines as:

The objects of observation of the great [forbearance path of preparation] are forms and so forth which do not exist as objects apprehended ultimately as signs, and the aspect is the pristine wisdom realizing that those forms and so forth do not ultimately exist as objects to be believed and as objects to be known by the two takings to mind [taking belief to mind (*mos pa yid byed*) and taking suchness to mind (*de kho na nyid byed*)].

* Gung-thang Lo-drö-gya-tsho’s Annotations to (Haribhadra’s) “Clear Meaning Commentary,” vol. 1, 234.18.

Maitreya’s *Ornament*:

Ngag-wang-pal-dan’s *Meaning of the Words*:

See also Sparham, *Abhisamayālaṃkāra with [Āryavimuktisena’s] Vṛtti and [Haribhadra’s] Ālokā*, vol. 1, 69.

13 I.32c-33; the fourth of the four parts corresponding to the four levels of a path of preparation is an explanation—with respect to the supreme-mundane-qualities path of preparation—of the features of its objects of observation and aspect.

I.32c:

Meditative stabilizations, the functioning of those,

Ngag-wang-pal-dan’s *Meaning of the Words*, 14a.3ff., fleshes out this line as:
The objects of observation of the small supreme-mundane-quality [path of preparation] are forms and so forth which are qualified by the ultimate absence of difference between (1) the meditative stabilization of nonproduction and meditative stabilizations of going-as-a-hero and so forth and (2) emptiness, and the aspect is the pristine wisdom realizing that the functioning, that is, the fruit, of those meditative stabilizations operates spontaneously in accordance with the lot of trainees.

Maitreya’s Ornament:

Ngag-wang-pal-dan’s Meaning of the Words:

I.32d:

Prophecy, extinction of conceit.

Ngag-wang-pal-dan’s Meaning of the Words, 14a.5ff., fleshes out this line as:

The objects of observation of the medium [supreme-mundane-qualities path of preparation] are forms and so forth whose nature is such that when realized, one is prophesied, and the aspect is the pristine wisdom realizing that ultimately the three spheres of meditative stabilization [namely, the object, agent, and action of meditative stabilization] are unobservable.

Maitreya’s Ornament:

Ngag-wang-pal-dan’s Meaning of the Words:
The three are mutually one entity;
[Hence] nonconceptualization [as] meditative stabilization.

Ngag-wang-pal-dan’s *Meaning of the Words*, 14a.6ff., fleshes out these two lines as:

The objects of observation of the great [supreme-mundane-qualities path of preparation] are forms and so forth which are qualified by the ultimate mutual absence of difference among the three spheres of meditative stabilization, and the aspect is the pristine wisdom realizing the ultimate nonconceptualization as meditative stabilization.

Maitreyā’s *Ornament*:

Ngag-wang-pal-dan’s *Meaning of the Words*:

I.33cd:

In that way the concordances with a portion of definite discrimination
Are small, medium, and great.

Ngag-wang-pal-dan’s *Meaning of the Words*, 14a.7ff., fleshes out these two lines as:
In that way the four concordances with a portion of definite discrimination each are possessors of divisions of small, medium, and great.

Maitreya’s Ornament:

Ngag-wang-pal-dan’s Meaning of the Words:

See also Sparham, Abhisamayālamkāra with Āryavimuktisena’s Vṛtti and Haribhadra’s Ālokā, vol. 1, 69.

\[1.34\] Due to the substrata and their antidotes Conceptualizations as apprehended objects have two aspects. Due to the distinction of obscuration and the aggregates and so forth Those individually have nine aspects.

\[1.35\] Due to possessing substantial and imputed supports Apprehending-subjects also are asserted in two aspects. From entities such as a self under its own power and so forth And supports such as the aggregates and so forth they are likewise [nine each].
Due to the distinction of observing the substrata—thorough afflictions and their antidotes, pure [phenomena]—conceptualizations as apprehended objects have two aspects, conceptualizations as afflicted apprehended objects and conceptualizations as pure apprehended objects. And due to the distinction of observing obscuration, that is, ignorance, and the pure aggregates and so forth, those two individually have nine aspects each.

Due to possessing objects qualified by existing substantially and qualified by existing imputedly, conceptualizations as apprehending-subjects also are asserted in two aspects. And from the approach of entities such as a self under its own power and so forth and objects such as the aggregates and so forth, those two individually have nine each, like that explained above.

There are nine conceptualizations as afflicted apprehended objects because there are the nine conceptualizations as apprehended objects (1) that conceive sufferings and so forth as truly [established] as mine or objects of use and (2) that are such that when their nature is known purity, nirvāṇa is indirectly generated:*

1. ignorance that is the chief of thorough afflictions
2. view of the transitory conceiving of the contaminated aggregates—forms and so forth—and name-and-form as self and mine
3-4. extreme views conceiving as the two extremes of permanence and annihilation
5. nonfaith that is not knowing what to adopt and what to discard concerning thorough afflictions and pure phenomena
6. laziness of not dwelling on the path of Superiors
7. other awarenesses that erroneously observe phenomena
8-9. desire and hatred observing the factors of self and other [respectively]

* Ngag-wang-pal-dan does not clearly indicate how to frame the list; there are several sets of two that can be split into separate items to make the count of nine. This list is offered as one possibility.

There are nine conceptualizations as pure apprehended objects because there are the nine conceptualizations as apprehended objects that conceive as truly [established] as mine or objects of use:
1. pure aggregates
2. pure sense-fields
3. pure constituents
4. pure dependent-arisings
5. emptinesses
6. perfections
7. paths of seeing
8. paths of meditation
9. paths of no-more-learning.

There are nine conceptualizations apprehending substantial existence because there are the nine conceptualizations apprehending substantial existence that conceive as truly [established] as a partaker* qualified by substantial existence upon observing:

1. [a consciousness] apprehending self as having its own power
2. [a consciousness] apprehending self as unique without equal
3. [a consciousness] apprehending self as the cause opening the door of consciousness
4. [a consciousness] apprehending self as the viewer and so forth
5. the support of the three thorough afflictions [desire, hatred, and ignorance]
6. the support of separation from desire by the worldly path
7. the support of the path of seeing directly realizing the four truths
8. the support of the path of meditation that is the entities of the liberations and serially abiding [absorptions]
9. the support of the path of no-more-learning which has accomplished the aim, or purpose.

There are nine conceptualizations apprehending imputed existence because there are the nine conceptualizations apprehending imputed existence that conceive as truly [established] as a partaker qualified by an imputed existence—an absence of a self of persons—upon observing:

1-5. purities that are entities of the five aggregates, the twelve sense-fields of eye and so forth, the eighteen constituents, the twelve branches of dependent-arisings, and the thirty-seven harmonies with enlightenment
6. the path of seeing that is the entities of the three doors of liberation
7. the path of meditation that is the entities of concentrations and formless absorptions
8. the special path exceeding Hearers and so forth
9. the path of no-more-learning of powers and so forth.

* longs spyod pa po: partaker, enjoyer, user.

Maitreya’s Ornament: I.34-35, 3a.6-3a.7:

Ngag-wang-pal-dan’s Meaning of the Words, 16b.4:
ཞེན་པའི་འིག་Ȧ་དང༌། ྆ག་ཆད་ཀྱི་མཐའ་གཉིས་ར་ཞེན་པའི་མཐར་Ȧ་དང༌། དཀར་པོ་པོ་པའི་ལྷན་དོར་མི་ཤེས་པའི་མ་དད་པ་དང༌། འཕགས་ལམ་ལ་མི་གནས་པའི་ལེ་ལོ་དང༌། ཆོས་ȷམས་ལ་ཅན་ཅི་ལོག་ȣ་དམིགས་པའི་ȣོ་གཞན་དང༌། བདག་གཞན་གྱི་ཆ་ལ་དམིགས་པའི་ཆགས་ȴང་དང༌། གང་གི་རང་བཞིན་ཤེས་ན་ȷམ་པར་དག་པ་ɟང་འདས་བȅད་ནས་Dzེད་པའི་ȵག་བȓལ་ལ་སོགས་པ་ལ་བདག་གི་བའམ་ལོངས་Ʉོད་Ɏར་བདེན་པར་ཞེན་པའི་གɶང་Ȧོག་དགུ་ཡོད་པའི་ɉིར། ལེད་ȷམ་ȷང་གɶང་Ȧོག་དགུ་ཡོད་དེ། ལེད་ȷམ་ȷི་བོ་དང༌། དེའི་Dzེ་མཆེད་དང༌། དེའི་ཁམས་དང༌། དེའི་Ȧེན་འɐེལ་དང༌། Ȫོད་པ་.randn་དང༌། ནང་ྟིན་པའི་Ȧེན་དང༌། བདག་ȷམ་ཤེས་ཀྱི་Ȉོ་འɎེད་པའི་ȅར་འཛིན་པ་དང༌། བདག་Ȧ་བ་པོ་ལ་སོགས་པར་འཛིན་པ་དང༌། སྤྱིན་རྒྱ་གི་Ȧེན་པའི་ལམ་གྱིས་འདོད་ཆགས་དང་ɐལ་བའི་Ȧེན་དང༌། བདེན་བཞི་མངོན་ȭ་Ȧོགས་པའི་མཐོང་ལམ་གྱི་Ȧེན་དང༌། བདེན་བཞི་མངོན་ȭ་Ȧོགས་པའི་Ȉོམ་ལམ་གྱི་Ȧེན་དང༌། བདེན་བཞི་མངོན་ȭ་Ȧོགས་པའི་Ȉོམ་ལམ་གྱི་Ȧེན་ལ་དམིགས་ནས་ɲེས་ཡོད་ཀྱིས་ཁྱད་པར་ȭ་Ɏས་པའི་ལོངས་Ʉོད་པ་པོར་བདེན་པར་ཞེན་པའི་
Mental nondiscouragement and so forth
And teachers of naturelessness and so forth
That have forsaken the discordant classes of those
Are thorough restrainers in all respects.

Ngag-wang-pal-dan’s Meaning of the Words (19a.5) fleshes the meaning of this stanza out as:

The six perfections conjoined with special method and wisdom in the continuum of a Bodhisattva on the path of preparation—the causes of mental nondiscouragement and so forth with respect to the meaning of the profound emptiness—are internal restrainers, and virtuous spiritual friends who gradually teach doctrines such as that phenomena are ultimately natureless, and so forth, appropriate to the lot of trainees are external restrainers because
internal and external restrainers that have forsaken the discordant classes of both of those—(1) being separated from taking to mind an exalted-knower-of-all-aspects, (2) having predominant adherence to true existence and so forth, and (3) devils and sinful friends who cause one to abandon the highway of the Great Vehicle—thoroughly restrain trainees in all respects from falling to the extremes of mundane existence and [solitary] peace.

Maitreya’s Ornament: I.36, 3a.7-3b.1:

Ngag-wang-pal-dan’s Meaning of the Words:

See also Sparham, Abhisamayālaṃkāra with Āryavimuktisena’s Vṛtti and Haribhadra’s Āloka, vol. 1, 78ff.
4th Topic

4. Naturally Abiding Lineage, the Support of Great Vehicle Achievings (ཐེག་ཆེན་ཐེག་པའི་ཐེག་རང་བཞིན་གནས་རིགས་)

I.37-38:

{I.37}
The support of the six qualities of realization,
Antidotes, abandonments,
Finalizations of those,
Wisdom together with empathy,

{I.38}
Uncommonness with learners,
Gradations of others’ welfare,
And operation of wisdom without exertion
Is called lineage.

Ngag-wang-pal-dan’s Meaning of the Words (19b.2) fleshes these two stanzas out as:

The thusness [of a mind] that is together with defilement, which is the support of:

1-6. the six qualities of realization—the four [limbs of] definite discrimination [that is, heat, peak, forbearance, and supreme mundane qualities of the path of preparation], path of seeing, and path of meditation
7. antidotal achievings—uninterrupted paths
8. achievings that are states of abandonments—paths of release
9. thorough finalizations of those conceptions adhering to antidotes as ultimately produced and objects of abandonment as ultimately ceased; that is, achievings that are states of having abandoned obstructions to omniscience
10. achievings that are wisdom together with empathy not abiding in the extremes of cyclic existence and [solitary] peace
11. achievings that are not shared with learners who are Hearers and so forth
12. achievings bringing about gradations of others’ welfare
13. achievings of the operation of wisdom of the mode and the diversity without exertion.

is called the Great Vehicle lineage.

Maitreya’s Ornament:

[1.37]

Ngag-wang-pal-dan’s Meaning of the Words:

See also Sparham, Abhisamayālaṃkāra with [Āryavimuktisena’s] Vṛtti and [Haribhadra’s] Ālokā, vol. 1, 79.
5th Topic

5. Objects of Observation of Great Vehicle Achievings (ཐེག་ཆེན་ཐུབ་པའི་དམིགས་པོ་)

I.40-41:

{I.40}
The objects of observation are all phenomena.
Moreover, they are virtues and so forth,
Worldly realizations,
Those accepted as supramundane,

{I.41}
Contaminated and uncontaminated qualities,
Those compounded and uncompounded,
Qualities shared with learners,
And a Subduer’s unshared.

Ngag-wang-pal-dan’s Meaning of the Words (20b.5) fleshes these two stanzas out as:

The objects of observation of Great Vehicle achievings are all phenomena. Moreover, they are:

1-3. individually the three, virtues, nonvirtues, and the neutral
4. the five aggregates included within the worldly paths in the continuums of worldly, that is, common, beings
5. the four concentrations in the continuums of supramundane Superiors
6. the five appropriated aggregates that are contaminated, that is, are not antidotes to the view of self
7. the four establishments through mindfulness that are uncontaminated, that is, are antidotes to the view of self
8. constituents asserted to be compounded
9. uncompounded thusness
10. the four concentrations that are qualities shared with Hearer learners
11. a Subduer’s unshared ten powers.

Maitreya’s Ornament:
6th Topic

6. Objects of Intent of Great Vehicle Achievings

See also Sparham, *Abhisamayālaṃkāra with [Āryavimuktisena’s] Vṛtti and [Haribhadra’s] Ālokā*, vol. 1, 86ff.

1.42:

{I.42}
The objects of intent of [Bodhisattvas] self-arisen
By way of three greatnesses are to be known as the three—
The mind that [makes a person endowed with it]
The supreme of sentient beings, abandonment, and realization.

Ngag-wang-pal-dan’s *Meaning of the Words* (21a.6), following Gyal-tshab’s *Explanation of (Maitreya’s) “Ornament for the Clear Realizations” and its Commentaries: Ornament for the Essence*, fleshes out this stanza as:

**The objects of intent of Bodhisattvas, who are self-arisen by way of three greatnesses** in that it is in terms of these three that they are impelled into achievings [that is, practices]:

- great mind—great compassion, the quality that makes persons who possess it in their continuum the supreme of sentient beings
- great abandonment—the final state of abandonment [of obstructions]
- great realization—final realization [of selflessness]

are to be known as these three aspects.

*Maitreya’s Ornament:*
[1.42]

Ngag-wang-pal-dan’s *Meaning of the Words:*

Note: The text is in Tibetan script.
See also Sparham, *Abhisamayālāṃkāra* with [Āryavimuktisena’s] *Vṛtti* and [Haribhadra’s] *Ālokā*, vol. 1, 89.

19

7th Topic (སོགས་པར་བུན་)  

7. Achievings through Armor  

I.43:

Achieving through armor is explained exactly  
By including individually in six aspects  
Giving and so forth by way of  
Six groups of six.

Ngag-wang-pal-dan’s *Meaning of the Words*, 21b.4, fleshes out this stanza as:

_Achieving through armor is explained exactly_, that is, in complete enumeration, in the Mother Sūtras by way of six groups of six:

- mode of inclusion—by including individually, that is, in each, in six aspects  
- the objects included—those giving and so forth  
- the includers—giving and so forth.

Maitreya’s *Ornament*:

Ngag-wang-pal-dan’s *Meaning of the Words*:
8th Topic

8. Achievings through Engagement (འསག་ཐབ་)

I.44-45:

{I.44}
Achieving through engagement in the modes
Of the concentrations and formlessness [absorptions], giving and
so forth,
Paths, love and so forth,
That endowed with unapprehendability,

{I.45}
Thorough purity of the three spheres,
Objects of intent, the six clairvoyances,
And an exalted-knower-of-all-aspects
Is to be known as ascending in the Great Vehicle.

Ngag-wang-pal-dan’s Meaning of the Words, 23a.1, fleshes out these two
stanzas as:

Achieving through engagement in the modes of practicing:

1. the worldly paths of the concentrations and formlessness
   absorptions
2. the supramundane paths of the six perfections, giving and so
   forth, that are the means of attaining the fulfillment of realiza-
   tion, one’s own welfare
3. the four paths of seeing, meditation, and no-more-learning,
   and special path* that are the means of attaining the fulfill-
   ment of abandonment [of obstructions]
4. the four immeasurables of love and so forth [that is, compas-
   sion, joy, and equanimity], methods for accomplishing the
   welfare of others
5. paths endowed with unapprehendability, which realize
   emptiness, the means of purifying the welfare of others
6. paths thoroughly purified of the three spheres, realizing the
   actions, agents, and objects of the six perfections as empty of
true existence like illusions
7. paths of dedicating roots of virtue for the sake of the three objects of intent
8. engagement in the six clairvoyances, methods for quickly completing the collections [of merit and wisdom]
9. engagement in an exalted-knower-of-all-aspects, the fruit
—these being included within the support [of a person] of the Great Vehicle—is to be known as ascending higher and higher in the Great Vehicle.

* This is the uninterrupted peak training (bar cad med ba’i rtse bshor, anantaramūrdhapravayogā) that is the cause of an exalted-knower-of-all-aspects.

Maitreya’s Ornament:
{I.44}

Ngag-wang-pal-dan’s Meaning of the Words:

Ngag-wang-pal-dan’s Meaning of the Words:
9th Topic

9. Achievings through Collections (ཚǑགས་ȭབ་)

I.46-47:

{I.46}
Empathy, giving and so forth six,
Calm abiding, special insight,
The path of union [of calm abiding and special insight],
Skill in means,

{I.47}
Pristine wisdom, merit,
Paths, retentions, the ten grounds,
And antidotes are to be known as being
The stages of achieving through collections.

Ngag-wang-pal-dan’s Meaning of the Words, 23a.7, fleshes out these two stanzas as:

The seventeen consisting of:

Seven in terms of attitude and training
1. achieving through the collection of empathy
2-7. achieving through the collection of giving and so forth [ethics, patience, effort, concentration, and wisdom] six

Four in terms of being set or not set in meditative equipoise
8. achieving through the collection of calm abiding
9. achieving through the collection of special insight
10. achieving through the collection of a union of those
11. achieving through the collection of skill in means
Two in terms of view and behavior
12. achieving through the collection of pristine wisdom
13. achieving through the collection of merit
Two in terms of achieving fruits and holding objects of observation
14. achieving through the collection of paths
15. achieving through the collection of retentions
Two in terms of acting as a foundation of good qualities and clearing away faults
16. achieving through the collection of grounds and antidotes

are to be known as being the stages of enumeration of achieving through collections.

Maitreya’s Ornament:
[I.46]

Ngag-wang-pal-dan’s Meaning of the Words:

Ngag-wang-pal-dan’s Meaning of the Words:
10th Topic
10. Definitely Issuative Achievings (སྟེང་འཐོང་ཐབས་)

I.72-73:

{I.72} These having the nature of eight aspects
Of definite issuance having as objects—
Objects of intent, equality,
The welfare of sentient beings, nonstriving,

{I.73} Definite issuance passed beyond extremes,
Definite issuance having the character of attainment,
Exalted-knower-of-all-aspects, and path—
Are to be known as “definitely issuative achievings.”

Ngag-wang-pal-dan’s Meaning of the Words (28b.6) fleshes these two stanzas out as:

These having the nature of an enumeration of eight aspects of means of assured definite issuance of the places of definite emergence or [wisdoms] having eight objects:

1. the three great objects of intent described above [that is, great mind, great abandonment, and great realization]
2. the final pristine wisdom realizing all phenomena as equally empty of true existence
3. limitlessly bringing about the welfare of sentient beings by means of compassion
4. spontaneously achieving all activities for others’ welfare without striving and exertion
5. the nonabiding nirvāṇa passed beyond the extremes of cyclic existence and [solitary] peace
6. attainment of all types of abandonments [of obstructions] and realizations [of selflessness] of the three vehicles
7. the *exalted-knower-of-all-aspects* described above
8. the uninterrupted peak training (*bar cad med ba’i rtse shyor*, *anantaramūrdhaprayogah*) that is the special *path* which is the cause of an exalted-knower-of-all-aspects

are to be known as being *definitely issuative achievings*.

Ngag-wang-pal-dan identifies the first seven “places of definite emergence” (*nges par ’byung sa*) as existing only in a Buddha, and the final one as existing only at the end of the continuum as a sentient being (*rgyun mtha’*). For more on uninterrupted peak trainings see Topic 48.

Maitreya’s *Ornament*:

{I.72}

{I.73}

Ngag-wang-pal-dan’s *Meaning of the Words*:
Chapter II. Explaining the eleven phenomena characterizing knowers of paths

I.7-9; Ngag-wang-pal-dan’s Meaning of the Words, 5a.3; see also Sparham, Abhisamayālaṁkāra with [Āryavimuktisena’s] Vṛtti and [Haribhadra’s] Ālokā, vol. 1, 128ff.

23

11th Topic

1. Limbs of Knowers of Paths (ལམ་ཤེས་ཀྱི་ཡན་ལག་)

II.1ab:

{II.1}
With light making gods lusterless
In order to make them suitable,

Ngag-wang-pal-dan’s Meaning of the Words, 30a.4, fleshes out these two lines on the first of the five limbs as:

In order to make gods of the Desire Realm and Form Realm suitable as supports for generating knowers of paths, the One-Gone-Thus made the light that is a fruition of their contaminated virtues lusterless—that is to say, without splendor—with his light that is a fruition of the two collections [of merit and wisdom]. Illustrated by this, it is implicitly indicated that for those suitable as vessels for generating a knower of paths, one must overcome whatever is the predominant afflicted emotion. Hence, overcoming whatever is the support’s predominant afflicted emotion is the first limb of knowers of paths.

Maitreya’s Ornament:

{II.1}

See also Sparham, Abhisamayālaṁkāra with [Āryavimuktisena’s] Vṛtti and [Haribhadra’s] Ālokā, vol. 1, 191ff.

24
II.1c:

Limited places, pervasion,

Ngag-wang-pal-dan’s Meaning of the Words, 30a.7, fleshes out this line on the second and third of the five limbs as:

Knowers of paths are generated only in Bodhisattvas; they are not generated in Hearers and Solitary Victors. Therefore, the places where the states are generated are limited. Since all creatures will become fully purified, all those having the three lineages are pervaded by meditatively cultivating knowers of paths in the end. These two [limited places and pervasion] are the second and third limbs.

Maitreya’s Ornament:

II.1d:
Nature,

Ngag-wang-pal-dan’s *Meaning of the Words*, 30b.2, fleshes out this word on the fourth of the five limbs as:

The **nature** of a knower of paths is to not abandon afflicitive emotions intentionally for one’s own sake in all respects. This is the fourth limb.

*Maitreya’s Ornament:*

ང་བཞིན་དང་ནི་ལམ་ཤེས་ཀྱི་རང་བཞིན་ནི་རང་དོན་ȭ་ཉོན་མོངས་པ་ȷམ་པ་
ཐམས་ཅད་ȭ་ཆེད་ȭ་གཉེར་ནས་མི་ɂོང་བ་Ȫེ།

II.1d:

and its function.

Ngag-wang-pal-dan’s *Meaning of the Words*, 30b.3, fleshes out these two words on the fifth of the five limbs as:

The **function** of a knower of paths is to not actualize the limit of reality for the time being but through special skill in means to gather into one’s circle sentient beings who have not been gathered, and so forth. This is the fifth limb.

*Maitreya’s Ornament:*

ལམ་ཤེས་ཀྱི་ȭེད་ལས་ནི་བར་ȷབས་ȭ་ཡང་དག་མཐའ་མངོན་
ȭ་མི་ȭེད་པར་ཐབས་ཤེས་ཁྱད་པར་ཅན་གྱིས་སེམས་ཅན་འཁོར་
ȭ་མ་བȵས་པ་ȭད་པ་ལ་སོགས་པ་Ȫེ།

See also Sparham, *Abhisamayālāmākāra with Āryavimuktisena’s Vṛtti and Haribhadra’s Alokā*, vol. 2, 3.
12th Topic

2. Knowers of Paths that Know Hearer Paths (ཉན་ཐོས་ཀྱི་ལམ་ཤེས་པའི་ལམ་ཤེས་)

II.2:

{II.2}
With regard to the mode of knowers of paths,
By way of the nonapprehension [of the true existence]
Of the aspects of the four noble truths
These paths of Hearers are to be known.

Ngag-wang-pal-dan’s Meaning of the Words, 31a.7, fleshes this stanza out as:

With regard to the mode of, that is to say, on the occasion of, full meditative cultivation of knowers of paths, the sixteen aspects of those four noble truths—impermanence and so forth—(1) are to be meditated by way of conjunction with wisdom realizing them without apprehension as truly existing and, as illustrated by that, conjunction with mind-generation during the preparation as well as dedication [of the virtue] at the end and (2) how these paths of Hearers are meditatively cultivation also is to be known.

Maitreya’s Ornament:

{II.2}

Ngag-wang-pal-dan’s Meaning of the Words:
13th Topic

3. Knowers of Paths that Know Solitary Victor

Paths (ཞུལ་བཞི་ལམ་ངོ་བོ་ལམ་ཤེས་པའི་ལམ་ཤེས་)

II.6:

Because the self-arisen realize [enlightenment] by themselves,
They also do not need to be taught by others,
[Whereby] it is said that the wisdom
Of the rhinoceros-like is more profound.

Ngag-wang-pal-dan’s Meaning of the Words, 32a.1, fleshes this stanza out as:

Because in their final life in mundane existence self-arisen Solitary Victors realize their own enlightenment by themselves, they also do not need to be taught by others, their consciousness being more profound [than the wisdom of Hearers]. The word “also” includes that they do not need to teach doctrine to others with their speech, [whereby] not speaking is more profound. Due to being endowed with these two profundities, the wisdom of rhinoceros-like Solitary Victors is said to be more profound.

Maitreya’s Ornament:

Ngag-wang-pal-dan’s Meaning of the Words:
Whatsoever meanings about which
[Their trainees] want to hear
Appear accordingly to them
Even though there are no sounds.

Ngag-wang-pal-dan’s *Meaning of the Words*, 32a.5, fleshes this stanza out as:

How is it suitable to teach doctrine without sounds? The meanings of whatsoever objects of expression about which whatsoever trainees of Solitary Victors want to hear appear in accordance with their interest to them even though there are no sounds expressing those meanings…Tsong-kha-pa’s *Golden Garland* and Gyal-tshab’s *Explanation: Ornament for the Essence* explain, in agreement, that [Solitary Victors] teach doctrine through their body [that is, by way of physical gestures].

Maitreya’s *Ornament*:

Ngag-wang-pal-dan’s *Meaning of the Words*: 
II.8:

{II.8}

It is to be known that the paths of the rhinoceros-like
Are included completely within abandoning conceptualization
Of apprehended-objects [as external objects], not abandoning
[conceptualization
Of] apprehenders [as truly existent], and the support.

Ngag-wang-pal-dan’s *Meaning of the Words*, 32b.5, fleshes this stanza out as:

*It is to be known* by Bodhisattvas that the paths of Solitary Victors, as illustrated by the rhinoceros-like, are included completely within the three features of (1) abandoning conceptualization of apprehended-objects such as forms and so forth as external objects, (2) not abandoning conceptualization of apprehenders, that is, adhering to consciousnesses as truly existent, and (3) the person who is the support that is the achiever [practitioner] or the support that is the noumenon, the object of observation of achieving.
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See also Sparham, *Abhisamayālaṃkāra with [Āryavimuktisena’s] Vṛtti and [Haribhadra’s] Ālokā*, vol. 2, 8ff.

14th Topic

4. Great Vehicle Paths of Seeing, Greatly Beneficial in This and Future Lives (བདེན་དང་བདེན་ལ་བཟོད་པ་དང་། རྒྱུད་ཤེས་པའི་ǰི་དེ་བཞི་ཡིས། རྒྱུད་ཤེས་ཉིད་ལ་མཐོང་བའི་ལམ། རྒྱུད་ལོག་ཡོན་བཅས་པ་འདི་བཤད་དོ།)

II.11:

{II.11}
This path of seeing as well as its benefits
Is described about knowers of paths
From the viewpoint that each of the truths has four aspects
That are moments of forbearance and knowledge.

Ngag-wang-pal-dan’s *Meaning of the Words*, 33b.1, treats this first of six stanzas as a brief indication of Great Vehicle paths of seeing as well as their benefits and fleshes it out as:

This path of seeing as well as its benefits in this and future [lifetimes] is described on the occasion of knowers of paths from the viewpoint of indicating that each of the four truths—the two truths of suffering and origin and the two truths of cessation and path—have four aspects that are four moments of forbearance and knowledge each.

Maitreya’s *Ornament*:

{II.11}

Ngag-wang-pal-dan’s *Meaning of the Words*:
II.12-13a:

(1) Nonassertion of thusness and Buddhas
As enumerations since support and supported
Mutually do not exist in them,

(2) Greatness [of emptiness], (3) nonexistence of valid cognitions,

(4) Measurelessness,

Ngag-wang-pal-dan’s *Meaning of the Words*, 33b.3, treats the remaining five stanzas as an extensive explanation of Great Vehicle paths of seeing as well as their benefits and fleshes the first out as:

*The four moments of doctrinal forbearance and so forth with respect to sufferings*, these being indicated through illustration by four aspects of objects of realization:

1. **Because support and supported mutually do not ultimately exist** in the **thusness** of true sufferings and Buddhas’ perfection of wisdom realizing it, those objects and object-possessors [that is, subjects] **are not asserted as enumerations** of same and different, that is to say, they do not exist as what is to be adopted;

2. the emptiness of true existence of the forms and so forth of true sufferings is **great** because it is the entity of the element of attributes

3. **ultimately the valid cognitions** comprehending those forms and so forth of true sufferings **do not exist**

4. with respect to those forms and so forth of true sufferings, **ultimately a measure** of them as the two, being or not being physical, **does not exist**;
Maitreya’s Ornament:

{II.12}

{II.13}

Ngag-wang-pal-dan’s Meaning of the Words:

II.13a-14a:

(5) absence of extremes,
(6) Definite apprehension of forms and so forth
As buddha by those abiding in that
And (7) as without adopting and discarding, and so forth,

{II.14}

(8) Love and so on,

Ngag-wang-pal-dan’s Meaning of the Words, 33b.7, fleshes these lines out as:

*the four moments of doctrinal forbearance and so forth with re-*
spect to origins [of suffering], these being indicated through illustration by the four aspects of, respectively, (5) objects of realization, (6) benefit, (7) stopping falling to the extreme of mundane existence, and (8) stopping falling to the extreme of the extreme of [solitary] peace:

5. the absence of the extremes of permanence and annihilation and so forth in the forms and so forth of origins [of sufferings] since they do not truly exist

6. yogis abiding in that doctrinal knowledge of origins [of sufferings] definitely apprehend the forms and so forth of origins [of sufferings] as buddha, that is, those two [that is, the forms and so forth of origins of sufferings and yogis abiding in that doctrinal knowledge of origins of sufferings] as the one taste of the emptiness of true existence

7. those abiding in the subsequent forbearance with respect to origins [of sufferings] meditate on all the phenomena of origins as ultimately without adopting and discarding, and so forth

8. [those abiding in the subsequent forbearance with respect to origins of sufferings origins of sufferings] meditatively cultivate the four immeasurables of love and so on conjoined with an awareness realizing the absence of true existence;

Maitreya’s Ornament:

{II.14}

Ngag-wang-pal-dan’s Meaning of the Words:
II.14:

(9) emptinesses,
(10) Attainment of Buddhahood,
(11) Thorough inclusion of all the pure,
(12) Removal of all fright and disease,

Ngag-wang-pal-dan’s *Meaning of the Words*, 34a.4, fleshes these lines out as:

*the four moments of doctrinal forbearance and so forth with respect to cessations [of the origins of suffering], these being indicated through illustration by the four aspects of, respectively, objects of realization, benefit of attaining the fruit, function containing the antidotes, and benefit of removing the damage:

9. the sixteen primordial *emptinesses* of true existence of the entities of forms and so forth
10. attainment of Buddhahood, the fruit of roots of virtue
11. thorough inclusion of all the *types of pure* antidotes in the subsequent forbearance of cessations
12. removal of all external damage such as fright and so forth and internal damage such as disease and so forth;

Maitreya’s *Ornament:*

Ngag-wang-pal-dan’s *Meaning of the Words:*

II.14:
II.15-16:

{II.15}
(13) Pacification of apprehension of nirvāṇa,
(14) Being guarded by Buddhas and so forth,
(15) Oneself abiding in an exalted-knower-of-all-aspects
Such as not killing and so forth

{II.16}
And setting other sentient beings,
And (16) dedicating giving and so forth
To complete enlightenment
Are the moments of knowers of paths.

Ngag-wang-pal-dan’s *Meaning of the Words*, 34a.7, fleshes these lines out as:

*and the four moments of doctrinal forbearance and so forth with respect to the path*, these being indicated through illustration by the four aspects of, respectively, pacification of adherence to objects, benefits of protection by others, setting oneself and others in virtue, and dedicating the virtues of those to complete enlightenment:

13. **pacification of adherence to** forms and so forth and **nirvāṇa**
only by meditating on ultimate naturelessness
14. for those abiding in doctrinal knowledge of the path, *Buddhas* and gods *guard*, protect, and shelter them respectively from the three harms arisen from their own conditions, conditions counted as sentient, and conditions not counted as sentient or from the three nonvirtuous karmas—to be experienced in the present life, upon rebirth, and in some other birth

15. oneself abiding in the causes of an *exalted-knower-of-all-aspects* such as not killing and so forth, and setting other sentient beings in those [causes]

16. dedicating the roots of virtues of *giving and so forth* to thoroughly *complete enlightenment*;

these sixteen are the sixteen *moments* of the path of seeing of *knowers of paths*.

*Maitreya’s Ornament:*

{II.15}  
*དོན་དམ་པར་ངོ་བོ་ཉིད་མེད་པ་Ȉོམ་པ་ཁོ་ནས་གɶགས་སོགས་*  
*ཉིད་དང་ɟ་ངན་ལས་འདས་པ་ལ་བདེན་པ་ཞེན་པ་ཞི་བ་དང༌།*  

{II.16}  
*བདག་ཉིད་གནས་ཏེ་སེམས་ཅན་དག*  
*འགོད་དང་ɚིན་པ་ལ་སོགས་པ།*  

*Ngag-wang-pal-dan’s Meaning of the Words:*

*སོས་སེམས་དང་ít་ȣ་བེར་*  
*དོན་དམ་པར་ངོ་བོ་ཉིད་མེད་པ་Ȉོམ་པ་ཁོ་ནས་གɶགས་*  
*དང་ɟ་ངན་ལས་འདས་པ་ལ་བདེན་པ་ཞེན་པ་ཞི་བ་དང༌།*
5. Functions of a [Great Vehicle] Path of Meditation (སྤྲུལ་ལོག་ལྷོའི་བཟོད་)

II.17:

{II.17}
Thoroughly pacifying, bowing to all,
Overcoming the afflictions,
Not being affected by harmers,
Enlightenment, foundations of worship.

Ngag-wang-pal-dan’s Meaning of the Words, 34b.6, fleshes this stanza out as:

Internally thoroughly pacifying, that is, taming, one’s own mind; and externally due to that cause being without pride bowing ('dud) to all beings; and internally overcoming the afflictions of desire and so forth; and externally due to that cause not being affected by external harmers; and finally attaining unsurpassed enlightenment; and [making] the areas where one resides become foundations of worship by gods and so forth are the six functions, that is to say, fruits, of a Great Vehicle path of meditation.
Maitreya’s Ornament:

{II.17}

ཐོན་མོངས་ལས་Ȅལ་དང་།

Ngag-wang-pal-dan’s Meaning of the Words:


16th Topic

Paths of Meditation of Belief (མོས་པ་Ȉོམ་ལམ་)

II.18-19:

{II.18}
Belief is to be known as having three aspects—
Consisting of one’s own welfare,
The welfare of oneself and others, and others’ welfare.
Also, it is asserted individually as the three aspects

{II.19}
Of the small, medium, and great.
Also, through the divisions of the small of the small and so forth
Those have three aspects, thus it is asserted
That there are twenty-seven aspects.

Ngag-wang-pal-dan’s Meaning of the Words, 35a.3, fleshes these two
A path of meditation of belief believing in the textual, path, and fruit perfections of wisdom as sources of the three welfares is to be known as having three aspects of divisions—consisting of paths of meditation of belief for one’s own welfare, for the welfare of both oneself and others, and for others’ welfare. Also, each of those is divided individually into the three aspects each of the small, medium, and great, whereby it is asserted as nine; also through the divisions of the small of the small and so forth, each of those nine has three aspects each, in which case it is asserted that there are twenty-seven aspects of paths of meditation of belief.

Tsong-kha-pa’s *Golden Garland* says that interest in one’s own welfare exists from the second ground through the seventh ground, interest in the welfare of both exists on the two grounds of the eighth and the ninth; and interest in others’ welfare exists only on the tenth ground, but Gyal-tshab’s *Explanation* explains that all three are posited [starting] from the second ground.

Maitreya’s *Ornament*:

[II.18]

Ngag-wang-pal-dan’s *Meaning of the Words*:

Ngag-wang-pal-dan’s *Meaning of the Words*:
17th Topic

7. Praise, Extolling, and Lauding of the Benefits of That [Path of Meditation of Belief] (དེའི་ཕན་ཡོན་བོད་བཀུར་བོགས་གཞི་)

II.20:

It is asserted that praising, extolling, and lauding is made by way of three groups of nine during the occasions of belief in the perfections of wisdom.

Ngag-wang-pal-dan’s *Meaning of the Words*, 35b.1, fleshes this stanza out as:

**It is asserted that** Buddhas and high Bodhisattvas:

1. **make praises** in a manner ever increasing over the former by way of nine aspects during the nine occasions of taking to mind interest in one’s own welfare—which is to believe in the textual, path, and fruit perfections of wisdom as sources of the three welfares [that is, one’s own welfare, the welfare of both oneself and others, and others’ welfare];
(2) **make extolling by way of nine aspects during the nine occasions of** taking to mind interest in the welfare of both[— which is to believe in the textual, path, and fruit perfections of wisdom as sources of the three welfares]; and

(3) **make lauding by way of nine aspects during the nine occasions of** taking to mind interest in the welfare of others[— which is to believe in the textual, path, and fruit perfections of wisdom as sources of the three welfares;]

thereby ] **praising, extolling, and lauding** respectively the individual three paths of meditation of belief through three groups of nine.

Maitreya’s *Ornament:*

[II.20]

Ngag-wang-pal-dan’s *Meaning of the Words:*

See also Sparham, *Abhisamayālaṃkāra with [Āryavimuktisena’s] Vyātti and [Haribhadra’s] Ālokā,* vol. 2, 26ff.
18th Topic

8. Paths of Meditation of Dedication (བོད་ལམ་བཞིན་བསམ་)

II.21:

The function of special thorough dedications is more supreme. Having the aspect of unapprehendability; The character of non-erroneousness;

Ngag-wang-pal-dan’s Meaning of the Words, 36a.2, fleshes this stanza out as:

Since the function of special thorough dedications, the dedications of a Bodhisattvas on the path of meditation, is to transform one’s own and others’ virtuous roots into a branch of complete enlightenment, they are more supreme than other dedications. When those are divided, there are eleven divisions:

1. dedications of roots of virtue to complete enlightenment in the manner of nonadherence to the substantial entity of the objects of dedication as truly existent are dedications imputed with the name “having the aspect of unapprehendability”

2. dedications of roots of virtue to complete enlightenment in the manner of nonadherence to the mind—that is the agent of dedication—as truly existent are dedications imputed with the name “having a character of non-erroneousness”
II.22:

{II.22}
Voidness; having the sphere of activity
Of mindfulness of the nature
Of the collection of a Buddha’s merit,
Having skill in means; signless; admired by Buddhas;

Ngag-wang-pal-dan’s Meaning of the Words, 36a.5, fleshes this stanza out as:

3. dedications of roots of virtue to complete enlightenment in the manner of nonadherence to the person—who is the dedicant—as truly existent are dedications imputed with the name “devoid of ultimate [existence]”

4. dedications of roots of virtue to complete enlightenment in the manner of nonadherence to one’s own and a Buddha’s virtues—as bad and good—as truly existent are dedications imputed with the name “having the sphere of activity of mindfulness of the nature of the collection of a Buddha’s merit”

5. dedications of roots of virtue to complete enlightenment in the manner of nonadherence to the virtues of the six perfections—as good and bad—as truly existent are dedications imputed with the name “having skill in means”

6. dedications of roots of virtue to complete enlightenment in the manner of nonadherence to all dedications as truly existent in terms of the three spheres [of agent, action, and object] are dedications imputed with the name “signless dedications”

7. dedications of roots of virtue to complete enlightenment in
the manner of nonadherence to all paths of the three vehicles as truly existent in terms of the three spheres [of agent, action, and object] are dedications imputed with the name “admired by Buddhas”

Maitreya’s Ornament:
{II.22}

Ngag-wang-pal-dan’s Meaning of the Words:

II.23:
Not contained within the three realms;
Three aspects of other dedications—
Small, medium, great—
Giving rise to great merit.

Ngag-wang-pal-dan’s *Meaning of the Words*, 36b.3, fleshes this stanza out as:

8. dedications of roots of virtue to complete enlightenment in the manner of nonadherence to the three realms—the Desire Realm and so forth—as truly existent are dedications imputed with the name “not contained within the three realms”

9. dedications of roots of virtue to complete enlightenment in the manner of nonadherence to the virtues—setting the sentient beings of the billion world systems in the ten virtues, four immeasurables, eight concentrations and formless absorptions, and five clairvoyances—as truly existent are small dedications giving rise to great merit

10. dedications of roots of virtue to complete enlightenment in the manner of nonadherence to the virtues—setting the sentient beings of the billion world systems in Stream-Enterer through to Solitary Victor—as truly existent are medium dedications giving rise to great merit

11. dedications of roots of virtue to complete enlightenment in the manner of nonadherence to the virtues—setting the sentient beings of the billion world systems in the causes of unsurpassed enlightenment—as truly existent are great dedications giving rise to great merit.

Ngag-wang-pal-dan identifies the count of eleven as the thought of Āryavimuktisena, which Tsong-kha-pa’s *Golden Garland* says greatly fits with the sūtra. Ngag-wang-pal-dan adds that Haribhadra employs a count of twelve (see Jam-yang-shay-pa’s list of twelve).
19th Topic

9. Paths of Meditation of Admiration (ཤེས་ར་ཡི་རང་ལམ་)

II.24:

{II.24}
Admiration of roots of virtue
With skill in means and nonobservation
Is said here to be meditation

See also Sparham, Abhisamayālaṃkāra with [Āryavimuktisena’s] Vṛtti and [Haribhadra’s] Ālokā, vol. 2, 26ff.
Taking admiration to mind.

Ngag-wang-pal-dan’s *Meaning of the Words*, 37a.5, fleshes this stanza out as:

**Admiration of roots of virtue** with a rejoicing mind that consumes jealousy—conjoined (1) **with skill in means** conventionally realizing roots of virtues as like illusions and (2) with wisdom realizing them as ultimately unobservable—is said in sūtra on this occasion to be meditation taking admiration to mind.

Maitreya’s *Ornament*:

{II.24}

.setVisibility(false)

Ngag-wang-pal-dan’s *Meaning of the Words*:

See also Sparham, *Abhisamayālāmkāra* with [Āryavimuktisena’s] *Vṛtti* and [Haribhadra’s] *Ālokā*, vol. 2, 34ff.

33

20th Topic

10. Paths of Meditation of Achieving (མཁས་དང་མི་དམིགས་པ་)

II.25:

{II.25}

Its nature, supremacy,
Non-composition of all, 
Bestowal of nonobservation
Of phenomena, great purpose.
Ngag-wang-pal-dan’s *Meaning of the Words*, 37b.1) fleshes this stanza out as:

1. The **nature** of the path of meditation of achieving described in the presentation of the body [in Maitreya’s *Ornament for the Clear Realizations*] is direct seeing of the final mode of subsistence of the phenomena of forms and so forth.

2. **Its supremacy** is that without being conjoined with it, Buddha[hood] is not attained by other perfections or contaminated paths of meditation.

3. **Its non-composition of all** is its achieving within realizing the specifics of thoroughly afflicted and completely pure phenomena as without:
   - composition
   - production and disintegration
   - observation as truly existent.

4. **Its bestowal** is the engendering—in the continuum of one on the path of meditation—of the *yoga* not observing as truly existent the *phenomena* that are the qualities of the path endowed with nature and so forth.

5. **Its performing a great purpose** is the attainment of the final fruit, Buddhahood.

Maitreya’s *Ornament*:

{II.25}

Ngag-wang-pal-dan’s *Meaning of the Words*:

Ngag-wang-pal-dan’s *Meaning of the Words*:
21st Topic

11. Paths of Meditation of Complete Purity (ཨོམ་ལམ་)

II.28:

{II.28}

The purity of the fruit is the very purity
Of forms and so forth because
Those two are not different
And are not distinguishable whereby they are called pure.

Ngag-wang-pal-dan’s Meaning of the Words, 38a.6, treats II.28-30 in two parts, the first part, II.28, being a general indication of complete purity, which he fleshes out as:

When the path of release that is the fruit of the mode of virtuous behavior of a Superior person of the three vehicles is pure of [or free from] its corresponding defilements, all the phenomena of forms and so forth that are its objects also are just pure of [or free from] those very defilements because those two purities—devoid of one defilement as an object of negation—are not different entities and are not distinguishable as different types, whereby they are said in sūtra to be one type of purity.

Maitreya’s Ornament:
II.28

Because of withering (1) the afflications, (2) the obstructions to omniscience, and (3) the three paths, there are the purities of (1) Learners, (2) The Rhinoceri, and (3) Victor Children.  Buddhhas are the utmost from all aspects.

The second part is a detailed explanation of complete purity, which itself is in two parts, the first being the actual divisions of the path, which Ngag-wang-pal-dan’s Meaning of the Words, 38b.3, fleshes out as:

Because of withering, that is, abandoning, any of (1) the afflications, (2) those [afflictions] and one class of the obstructions to omniscience, and (3) the seeds of the obstructions of the three paths, those purities are respectively the purities of (1) Learner Hearers, (2) Solitary Victors illustrated by the Rhinoceri, and (3) Victor Children. The purities of Buddhhas are the utmost of purities from all aspects of obstructions.

Maitreya’s Ornament:

II.29
The paths, small of the small and so forth,
Antidotes to the defilements
Regarding the nine levels—the big of the big
And so forth—are the purifiers.

What is the reason why a Buddha’s purity is utmost and others’ purities are not utmost? The nine aspects of antidotal paths, ranging from the small of the small Great Vehicle path of meditation through to the big of the big [indicated] by the term “and so forth,” which respectively are antidotes to the nine aspects of defilements—that exist regarding the three realms and nine levels—ranging from the big of the big objects of abandonment by the path of meditation through to the small of the small [indicated] by the term “and so forth,” are the causes purifying all defilements that are to be abandoned by the path of meditation; hence, there is the distinctive feature that the purity of a Buddha, the fruit, is utmost, whereas others’ purity is not utmost.
Chapter III. Explaining the nine phenomena characterizing knowers of bases

I.10-11:

{I.10}
Not abiding in cyclic existence through knowledge,
Not abiding in peace through compassion,
Distant due to non-skill in method,
Not distant due to skill in method,

{I.11}
Those classed as discordant and as antidote,
Trainings, their equality, and
The paths of seeing of Hearers and so forth—
Knowers of all are asserted thus.
Ngag-wang-pal-dan’s *Meaning of the Words*, 5b.1, fleshes these two stanzas out as:

1. Knowers of paths that do not abide in mundane existence through knowledge
2. knowers of paths that do not abide in [solitary] peace through compassion
3. knowers of bases that are distant due to non-skill in method
4. knowers of bases that are close due to skill in method
5. knowers of bases that are classed as discordant
6. knowers of bases that are classed as an antidote
7. trainings [in knowers of bases]
8. equalities in the mode of apprehension of those trainings
9. paths of seeing

are the nine phenomena characterizing knowers of bases.

Maitreya’s *Ornament*:

1.10

1.11

Ngag-wang-pal-dan’s *Meaning of the Words*:

See also Sparham, *Abhisamayālaṃkāra with [Āryavimuktisena’s] Vṛtti and [Haribhadra’s] Ālokā*, vol. 1, 6.
22nd Topic

1. Knowers of Bases Not Abiding in the Extreme of Mundane Existence due to Knowledge (ཤེས་པས་རིད་ལ་མི་གནས་པའི་གཞི་ཤེས་)

and

23nd Topic

[2. Knowers of Paths Not Abiding in the Extreme of Peace due to Compassion (ȡིང་Țེས་ཞི་ལ་མི་གནས་པའི་ལམ་ཤེས་)]

III.1:

{III.1}
Because of not abiding in the extremes
Of the near side and the far side nor inbetween those
And knowing the times as equal
It is asserted as the perfection of wisdom.

Ngag-wang-pal-dan’s Meaning of the Words, 40a.2, fleshes out this stanza as:

The perfection of wisdom
• possessing the three attributes of:
  (1) not abiding with manifest adherence to the extreme of cyclic existence, which is the near side relative to common beings, due to the wisdom realizing impermanence and so forth
  (2) not abiding with manifest adherence to the extreme of nirvāṇa, which is the far side relative to common beings, due to great compassion carrying others’ welfare as [one’s own] burden
  (3) not abiding with manifest adherence even inbetween those due to the wisdom realizing emptiness, and
• directly realizing the phenomena of the three times as
equally empty of true existence

is asserted as intimate, that is, existing, in the continuums of Bud-

dhas and Bodhisattvas as its support.

Maitreya’s Ornament:

{III.1}

Ngag-wang-pal-dan’s Meaning of the Words:

See also Sparham, Abhisamayālaṃkāra with [Āryavimuktiṣena’s] Vṛtti


24rd Topic

3. Knowers of Bases Distant from the Fruit

Mother (མཚན་ལས་ཞེས་བོད་སེམས་)
That is distant due to not being skilled in method
By way of apprehension in the manner of having signs.

Ngag-wang-pal-dan’s *Meaning of the Words*, 41a.2, fleshes out these two lines as:

*That* perfection of wisdom of those knowers of bases is distant
for Hearers and Solitary Victors who—by way of observing and
adhering to bases [that is, phenomena] in the manner of having
signs of true establishment—are not skilled in methods for gen-
erating the fruit Mother.

Maitreya’s *Ornament*:

\{III.2\}

That perfections of wisdom of those knowers of bases is distant
for Hearers and Solitary Victors who—by way of observing and
adhering to bases [that is, phenomena] in the manner of having
signs of true establishment—are not skilled in methods for gen-
erating the fruit Mother.

Ngag-wang-pal-dan’s *Meaning of the Words*:

*That* perfection of wisdom of those knowers of bases is distant
for Hearers and Solitary Victors who—by way of observing and
adhering to bases [that is, phenomena] in the manner of having
signs of true establishment—are not skilled in methods for gen-
erating the fruit Mother.

See also Sparham, *Abhisamayālaṃkāra* with [Āryavimuktisena’s] *Vṛtti*
and [Haribhadra’s] *Ālokā*, vol. 2, 51ff.

25\textsuperscript{th} Topic

4. Knowers of Bases Close to the Fruit Mother

(འ་ཐོབ་མེད་རིམ་པའེ་གཞི་བཞེང་)

III.2cd:

It is explained that that is thoroughly
Close due to skill in methods.

Ngag-wang-pal-dan’s *Meaning of the Words*, 41a.3, fleshes out these two lines as:

Sūtra explains that that perfection of wisdom is thoroughly
close for Bodhisattvas due to skill in method for generating the
fruit Mother.

Maitreya’s Ornament:

Ngag-wang-pal-dan’s Meaning of the Words:

See also Sparham, *Abhisamayālaṃkāra with [Āryavimuktisena’s] Vṛtti and [Haribhadra’s] Ālokā*, vol. 2, 52.

26th Topic

5. Knowers of Bases Classed as Discordant (མི་མཐོང་གུང་གི་གཞི་ཤེས་)

III.3:

\{III.3\}

Discrimination treating (1) the emptiness of the aggregates
Of forms and so forth and (2) the phenomena contained
In the three times, giving and so forth, and the harmonies
With enlightenment is classed as discordant.

Ngag-wang-pal-dan’s Meaning of the Words, 41a.7, fleshes out this stanza as:

Paths that are bound by discrimination treating as truly [existent]:

- the emptiness that is the emptiness of a self of persons of the aggregates of forms and so forth, which is included within the mode [of being],
- the phenomena contained in the three times, giving and so forth, the harmonies with enlightenment, and so forth, which are included within the diversity,

are classed as discordant deviating paths for those definite in the Bodhisattva lineage.

Maitreya’s Ornament:
Ngag-wang-pal-dan’s Meaning of the Words:

The pristine wisdom in Bodhisattvas’ continuums directly realizing bases and paths as without true existence, which itself abides in nonapprehension as “I,” that is to say, nonconception of the three spheres [of the agent, action, and object] with respect to giving and so forth as truly existent and thereby connects others.
to this [pristine wisdom], is an antidote stopping the extreme of attachment to bases and paths as truly existent.

Maitreya’s Ornament:

{III.4}

Ngag-wang-pal-dan’s Meaning of the Words:

III.4d-5ab:

Hence, attachment to Conquerors and so forth is subtle.

{III.5}

Since the path of phenomena is devoid
Of a nature, it is just profound.

Ngag-wang-pal-dan’s Meaning of the Words, 41b.4, fleshes these lines out as:

Although, while being bound by subtle attachment to the virtues of Conquerors and the three between,* homage to them and dedication [of virtues] to enlightenment are antidotes to karmic obstructions and so forth, they are classed as discordant to Bodhisattva paths. How is subtle attachment classed as discordant? It is classed as discordant because it adheres to Ones-Gone-Thus and so forth as truly established and since the path, that is, the lineage, of phenomena is devoid of a nature of true establishment, it is just profound.

* Perhaps Hearers, Solitary Victors, and Bodhisattvas.

Maitreya’s Ornament:

{III.4}
[III.5]

Through knowing the single nature
Of phenomena attachment is abandoned.

Ngag-wang-pal-dan’s Meaning of the Words:

Well then, what is its antidote? Through directly knowing the single nature of phenomena, that is, as having the single taste of the emptiness of true existence, attachment to effects as truly existent is abandoned.

Maitreya’s Ornament:

Ngag-wang-pal-dan’s Meaning of the Words:

III.6:
Since it stops perception and so forth, 
It is described in sūtra as difficult to realize. 
Because it is not known as a form and the like, 
It is asserted as unencompassable by thought.

Ngag-wang-pal-dan’s Meaning of the Words, 42a.1, fleshes these lines out as:

How is it profound? Since conventional valid cognition of forms and so forth is blocked from perception and so forth [of it], the ultimate mode of subsistence is described in sūtra as difficult to realize; therefore, it is profound. How is it difficult to realize? Because without relying on a rational consciousness it is not known in the manner of a conventional truth such as a form and the like and because the ultimate mode of subsistence is unencompassable by thought, that is to say, is reasonable to assert as passed beyond the explicit objects of conventional consciousnesses, it is difficult to realize.
See also Sparham, *Abhisamayālaṃkāra* with [Āryavimuktisena’s] *Vṛtti* and [Haribhadra’s] *Ālokā*, vol. 2, 53ff.

41 III.7:

{III.7}
Thus the entirety of the divisions
Of those classed as discordant and as antidotes
In the system of knowers-of-all
Is to be known here in accordance with the description [in sūtra].

Ngag-wang-pal-dan’s *Meaning of the Words* (42a.4) fleshes out this stanza as:

In the manner described above thusly, in the system—that is, on the occasion—of knowers-of-all the entirety of the divisions, in which paths of Hearers and Solitary Victors are classed as discordant in relation to the Great Vehicle and paths of Bodhisattvas and Buddhas are classed as antidotes, is to be known as described here earlier in the third chapter in accordance with the description in sūtra.

Maitreya’s *Ornament*:

<table>
<thead>
<tr>
<th>III.7</th>
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<tbody>
<tr>
<td>བོད་དཔེན་སྦྱོར་ཡིན་པར་ཞེག་པ་གི་ཟེར་བར་ཞེས་པ་ཉིད་ཀྱི་རྒས་ལ་རིི་བས་ར་ཉན་རང་གི་ལམ་ནི་ཐེག་ཆེན་ལ་རིོས་ཏེ་མི་མོན་པའི་ཆོགས་ཡིན་པ་དག་གི་ལོ་བར་དེ་བ་མ་རས་པ་མདོ་ལས་ི་ོད་བཤད་པ་ཞིན་ཤེས་པར་རིོ།</td>
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Ngag-wang-pal-dan’s *Meaning of the Words*:

| ལོ་བཞིན་ཤེས་ཨོ་ི་ལག་དེ་ཇུ་ཤེས་པ་ཉིད་ཀྱི་རྒས་ལ་རིི་བས་ར་ཉན་རང་གི་ལམ་ནི་ཐེག་ཆེན་ལ་རིོས་ཏེ་མི་མོན་པའི་ཆོགས་ཡིན་པ་དག་གི་ལོ་བར་དེ་བ་མ་རས་པ་མདོ་ལས་ི་ོད་བཤད་པ་ཞིན་ཤེས་པར་རིོ། |

See also Sparham, *Abhisamayālaṃkāra* with [Āryavimuktisena’s] *Vṛtti* and [Haribhadra’s] *Ālokā*, vol. 2, 55.
28th Topic

7. Trainings in Knowers of Bases (བོན་ཐེག་པ་བེད་)

III.8:

Forms and so forth; impermanence and so forth;
Noncompletion and completion of those;
Training stopping enactment
Regarding nonattachment about those;

Ngag-wang-pal-dan’s Meaning of the Words, 42b.1, fleshes this stanza out as:

1. training that stops the conception of true existence regarding substrata such as forms and so forth
2. training that stops the conception of true existence regarding attributes such as impermanence and so forth
3. training that stops the conception of true existence regarding the noncompletion of imputational forms (kun biags pa’i gzugs) and so forth as bases of qualities and the completion of noumenal forms (chos nyid kyi gzugs) as bases of qualities
4. training that stops enactment of the conception of true existence regarding nonattachment ultimately

Maitreya’s Ornament:

Ngag-wang-pal-dan’s Meaning of the Words:
III.9-10ab:

{III.9}
Unchangeabilty; absence of agents;
Training in the three aspects difficult to perform;
Asserting the existence of the fruit
Through attaining the fruit in accordance with [one’s] lot;

{III.10}
Nonreliance on another;
Seven aspects of revealing appearances.

Ngag-wang-pal-dan’s *Meaning of the Words*, 42b.3, fleshes this stanza and a half out as:

5. training that stops the conception of true existence regarding the perfection of wisdom which is *unchangeable* in terms of increase and decrease from the approach of being taught or not being taught verbally

6. training that stops the conception of true existence regarding the nature of phenomena, the *absence of agents* in desire, hatred, and so forth due to praise and blame

7. training that stops the conception of true existence regarding the three exalted knowers [these being the three aspects] *difficult to perform* [see the explanation inserted in the divisions section]

8. training that stops the conception of true existence regarding the existence of attaining the fruit in accordance with one’s own lot through learning the perfection of wisdom

9. training that stops the conception of true existence regarding non-reliance on the guardian protection of another person who is making effort at the perfection of wisdom

10. training that stops the conception of true existence regarding the seven aspects of revealing appearances [dream, magical illusion, mirage, echo, reflection, city of smell-eaters, and emanation].
Backnotes: Commentary on Maitreya’s *Ornament*

{III.9}

{III.10}

Ngag-wang-pal-dan’s *Meaning of the Words:*

See also Sparham, *Abhisamayālaṃkāra with [Āryavimuktisena’s] Vṛtti and [Haribhadra’s] Ālokā*, vol. 2, 55ff.

29th Topic

8. Equalities in the Modes of Apprehension of Trainings [in Knowers of Bases] (པོ་ལྡན་པའི་ཞེས་བ་ལེན་ཐོམ་)

III.10cd:

Four aspects of nonconceit with respect to Forms and so forth are their equalities.
Ngag-wang-pal-dan’s *Meaning of the Words*, 43a.2, fleshes out these two lines as:

Concerning the equalities in the mode of apprehension of those [ten trainings], **four aspects of nonconceit**, that is, absence of conceiving true existence, **with respect to**:

(1) entities such as **forms and so forth**
(2) signs such as blue, yellow, and so forth
(3) divisions such as shape, color, and so forth
(4) object-possessors [that is, subjects] such as paths of preparation and so forth

are the explicitly indicated **equalities of those** ten trainings. When divided, there are forty.

Maitreya’s *Ornament*:

嘉密 གཟེགས་ལ་སོགས་པའི་ངོ་བོ་

Ngag-wang-pal-dan’s *Meaning of the Words*:

སྡེའི་འཛིན་ངོས་མཉམ་ཉིད་ནི།

See also Sparham, *Abhisamayālaṃkāra* with [Āryavimuktisena’s] *Vṛtti* and [Haribhadra’s] *Āloka*, vol. 2, 58ff.

44

**30th Topic**

9. Paths of Seeing (མཐོང་ལམ་)

III.11:

{III.11}

These having the essence of periods—
Doctrinal knowledge, subsequent knowledge, 
Forbearance, and knowledge—about the truths, suffering and so forth, 
Are the path of seeing in the system of knowers of all.

Ngag-wang-pal-dan’s *Meaning of the Words*, 43a.5, treats the five stanzas of III.11-15 in two groups, a brief indication and an extensive explanation of the path of seeing, the first of which (III.11) he fleshes out as:

These having the essence of sixteen periods divided into four each—doctrinal forbearance of knowledge (*chos su shes pa’i bzod pa*), subsequent forbearance of knowledge (*rjes su shes pa’i bzod pa*), doctrinal knowledge (*chos su shes pa*), and subsequent knowledge (*rjes su shes pa*) observing each of the four truths, suffering and so forth, are the path of seeing in the system of knowers of all, that is to say, as indicated on this occasion [in Maitreya’s *Ornament for the Clear Realizations*]. (For the order of the sixteen periods see Appendix 2.)

Maitreya’s *Ornament*:

III.11

Ngag-wang-pal-dan’s *Meaning of the Words*:

III.12abc:

Forms are not permanent and not impermanent, 
Are passed beyond the extremes, are pure, 
Are not produced and do not cease, and so forth.

Ngag-wang-pal-dan’s *Meaning of the Words*, 43b.1, fleshes out the first
part of the extensive explanation of the path of seeing as:

On this occasion sixteen aspects devoid of thirty-two superimpositions are set forth. The four aspects of true sufferings [devoid of two superimpositions each]: (the sixteen attributes of the four truths are in italic)

- "forms are not permanent and not impermanent"—true sufferings’ voidness of ultimately established permanence and impermanence
- "[forms are] ultimately passed beyond the extremes of permanence and annihilation"—true sufferings’ voidness of ultimately established misery and non-misery
- "[forms are] ultimately naturally pure"—true sufferings’ voidness of truly established emptiness and nonemptiness of a self that is factually other [than the mental and physical aggregates]
- "[forms] ultimately are not produced and do not cease and so forth"—true sufferings’ voidness of truly established self and selflessness that are entities

are objective aspects (don rnam), and the four periods of doctrinal forbearance and of doctrinal knowledge regarding suffering that are paths of seeing realizing such are mental aspects (shes rnam).

Maitreya’s Ornament:
[III.12]

Ngag-wang-pal-dan’s Meaning of the Words:
III.12d-13b:

Like space; abandonment of desire;

Released from thorough grasping;
Naturally inexpressible.

Ngag-wang-pal-dan’s *Meaning of the Words*, 43b.6, fleshes out the second part of the extensive explanation of the path of seeing as:

The four aspects of true origins [devoid of two superimpositions each]:

• “ultimate nonexistence like space”—true origins’ voidness of true establishment as being or not being the creative cause of suffering
• “abandonment of afflictive emotions such as desire ultimately”—true origins’ voidness of true establishment as being or not being the origin of suffering
• “ultimately released from thorough grasping”—true origins’ voidness of true establishment as being or not being strongly produced
• “naturally inexpressible ultimately”—true origins’ voidness of true establishment as being or not being conditions of transmitting suffering from one to another

are objective aspects, and the four periods of doctrinal forbearance
and of doctrinal knowledge regarding origins that realize such are mental aspects.

Maitreya’s Ornament:

{III.13}

Ngag-wang-pal-dan’s Meaning of the Words:

III:13c-14ab:

The meaning is not bestowable
To others through verbalization;

{III.14}

Unobservable;
Very pure; non-arising of illness.
Ngag-wang-pal-dan’s *Meaning of the Words*, 44a.4, fleshes out the third part of the extensive explanation of the path of seeing as:

The four aspects of true cessations [devoid of two superimpositions each]:

- “the meaning of true cessations is not ultimately bestowable to others through verbalization”—true cessations’ voidness of true establishment as being or not being cessation of afflic- tive emotions
- “ultimately unobservable”—true cessations’ voidness of true establishment as being or not being pacification of suffer- ing
- “ultimately very pure of defilements of the two extremes of permanence and annihilation”—true cessations’ voidness of true establishment as being or not being the auspiciousness of bliss and cleanliness
- the benefit, the “non-arising of all illness”—true cessations’ voidness of true establishment as being or not being the definite emergence that is irreversibility again

are objective aspects, and the four periods of doctrinal forbearance and of doctrinal knowledge regarding cessations that realize such are mental aspects.

*Maitreya’s Ornament:*

```plaintext
{III.14}
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*Ngag-wang-pal-dan’s Meaning of the Words:*

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III:14cd-15:

Bad states are severed;
Not conceptualized as actualizing the fruit;

Not related with signs;
Nonproduction of consciousness
Regarding things, names, and duality.
These are the periods of exalted knowers of all.

Ngag-wang-pal-dan’s *Meaning of the Words*, 44b.1, fleshes out the fourth part of the extensive explanation of the path of seeing as:

The four aspects of true paths [devoid of two superimpositions each]:

- “the benefit that birth in three bad states is severed”—true paths’ voidness of true establishment as being or not being paths leading to liberation
- “not conceptualized as ultimately the methods for actualizing the fruit”—true paths’ voidness of true establishment as being or not being suitable as antidotes to afflicting emotions
- “ultimately not related with signs such as blue, yellow, and so forth”—true paths’ voidness of true establishment as being or not being nonerroneous achievement of mind
- “nonproduction of dualistic consciousness regarding things verbalized, verbalizing names, and duality”—true paths’ voidness of true establishment as being or not being
deliverance proceeding to always beneficial situations

are objective aspects, and the four periods of doctrinal forbearance and of doctrinal knowledge regarding paths that realize such are mental aspects. The sixteen periods indicated on the occasion of knowers of all are Bodhisattvas’ path of seeing. Sixteen periods of forbearance and knowledge of Hearers and Solitary Victors that are not devoid of thirty-two superimpositions are implicitly indicated.

Maitreya’s Ornament:

Ngag-wang-pal-dan’s Meaning of the Words:
Explaining the thirty-six phenomena characterizing the four trainings

Chapter IV. Explaining the eleven phenomena characterizing complete trainings in all aspects

I.12-13:

{I.12}
Aspects, trainings,
Qualities, defects, characteristics,
Concordances with a portion of liberation and with definite discrimination,
Groups of irreversible learners,

{I.13}
Equality of mundane existence and peace,
Unsurpassed pure land,
And skill in means [characterize]
The complete manifest realization of all aspects.

Ngag-wang-pal-dan’s Meaning of the Words, 5b.6, fleshes out these two stanzas as:

The aspects of the three exalted knowers, trainings, qualities of trainings, defects of trainings, characteristics of trainings, concordance with a portion of liberation, concordance with a portion of definite discrimination, groups of irreversible community members, trainings in the equality of mundane existence and peace, trainings in a pure land, and trainings in skill in
means are the eleven phenomena characterizing a complete training in all aspects.

Maitreya’s Ornament:
I.12

means are the eleven phenomena characterizing a complete training in all aspects.

Maitreya’s Ornament:
I.13

Ngag-wang-pal-dan’s Meaning of the Words:

See also Sparham, Abhisamayālaṃkāra with Āryavimuktisenā’s Vṛtti and Haribhadra’s Ālokā, vol. 1, 6.

31st Topic

1. Aspects (མཚན་ཉིད་)

The five stanzas on aspects are in two parts, a single stanza that is a brief indication and four stanzas that are an extensive explanation.

IV.1:

The specifics of knowing the bases
Are called “aspects,” characters.
Because there are three aspects of exalted knowers of all,
Those [mental aspects] are asserted as three aspects.
Ngag-wang-pal-dan’s *Meaning of the Words*, 45b.4, fleshes out the first of five stanzas on aspects, the brief indication, as:

**The specifics of pristine wisdoms knowing the attributes, such as impermanence and so forth, of the bases, the four truths, are called “aspects.”** Those specifics also are whatsoever characters of antidotes of whatsoever objects of abandonment; for example, the pristine wisdom—indicated here—realizing impermanence is the character of the first of the 173 antidotes or mental aspects indicated here. Gyal-tshab’s *Explanation* says:

The aspect indicated here itself is the character; hence, speaking of “character of the aspect” (*rnam pa’i mtshan nyid*) is not logically feasible…

**Because there are three aspects** with regard to knowing exalted knowers of all, mental aspects are asserted as three aspects.

Maitreya’s *Ornament*:

{IV.1}

Ngag-wang-pal-dan’s *Meaning of the Words*:

The four stanzas that constitute the extensive explanation of aspects are
treated in three successive notes below. See also Sparham, Abhisamayā-lamkāra with [Āryavimuktisena’s] Vṛtti and [Haribhadra’s] Ālokā, vol. 3, 3-12.

47 IV.2:

{IV.2}

Those ranging from the aspect of nonexistence
To the aspect of nonfluctuation
Are explained as four [each] for the individual truths
And fifteen for paths.

Ngag-wang-pal-dan’s Meaning of the Words, 46a.6, fleshes out this stanza as:

The objective aspects of knowers of bases, explained in sūtra as being twenty-seven ranging from the aspect of nonexistence to the aspect of nonfluctuation, are treated by the Foremost Holy [Maitreya] as divided into twelve—four aspects for the individual, that is, for each of, the first three truths—and fifteen for true paths. Moreover, what are those?

four aspects of true sufferings
1. impermanence, which is indicated by the name “nonexistent as permanent”
2. misery, which is indicated by the name “ultimately not produced” or “not produced for more than one instant”
3. emptiness, which is [indicated by] voidness of a creator self
4. selflessness, which is [indicated by] insuppressibility by the apprehension of self

four aspects of true origins
5. cause, which is indicated by the ultimate nonexistence of a situation for producing name and form [“name” referring to the four mental aggregates]
6. origin, which is indicated by the ultimate nonexistence of going and coming that are like space
7. strong production, which is indicated by the ultimate inexpressibility by investigation and analysis as well as their fruits
8. condition, which is indicated by the ultimate nonexistence of name, that is to say, feeling within the four “name” [or mental aggregates]

four aspects of true cessations
9. cessation, which is indicated by the nonexistence of going from one location to another
10. pacification, which is indicated by nonsusceptibility to conditions or by nonapprehension as an object of mental discrimination
11. auspiciousness, which is indicated by inexhaustion due to nondeterioration
12. definite emergence, which is indicated by nonproduction due to being uncompounded

**fifteen aspects of true paths**

Four uncontaminated paths of seeing that are antidotes to the afflictive obstructions and that respectively are path, suitability, achievement, and deliverance:

13. path of seeing directly realizing the selflessness of persons as agents
14. path of seeing directly realizing the selflessness of persons as knowers
15. path of seeing directly realizing the selflessness of persons as ascenders higher
16. path of seeing directly realizing the selflessness of persons as tamers of afflictive emotions

Five contaminated paths of meditation that are antidotes to the [coarse] obstructions to omniscience:

17. pristine wisdom of the path of meditation—subsequent to meditative equipoise—realizing that external objects are natureless, like dreams
18. pristine wisdom of the path of meditation—subsequent to meditative equipoise—realizing that external objects are not produced, like echoes
19. pristine wisdom of the path of meditation—subsequent to meditative equipoise—realizing that external objects are unceasing, like optical illusions
20. pristine wisdom of the path of meditation—subsequent to meditative equipoise—realizing that external objects are quiescent from the start, like mirages
21. pristine wisdom of the path of meditation—subsequent to meditative equipoise—realizing that external objects are naturally passed beyond sorrow, like a magician’s illusions
Six uncontaminated paths of seeing that are antidotes to the [coarse] obstructions to omniscience:

22. pristine wisdom of meditative equipoise of the path of seeing directly realizing that the thorough afflictions of external objects do not exist

23. pristine wisdom of meditative equipoise of the path of seeing directly realizing that the complete purifications of external objects do not exist

24. pristine wisdom of meditative equipoise of the path of seeing directly realizing that pollutions by predispositions [set] by afflictive emotions that are external objects do not exist

25. pristine wisdom of meditative equipoise of the path of seeing directly realizing that the proliferations of divisions of forms, sounds, and so forth that are external objects do not exist

26. pristine wisdom of meditative equipoise of the path of seeing directly realizing that the pretensions of experiencing the taste of one’s own realizations that are external objects do not exist

27. pristine wisdom of meditative equipoise of the path of seeing directly realizing that one’s own already attained realizations about external objects are nonfluctuating, that is, without degeneration.

Maitreya’s *Ornament:*

IV.2

Ngag-wang-pal-dan’s *Meaning of the Words:*

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It is proclaimed that there are eight, seven, five, and sixteen respectively in terms of the causes, true origins; true paths; true sufferings; and cessations.

Ngag-wang-pal-dan’s *Meaning of the Words*, 47b.5, fleshes out this stanza as:

In general it is proclaimed in sūtra that there are thirty-six aspects of knowers of paths, arranged by the Foremost Holy [Maitreya] as being eight, seven, five, and sixteen aspects respectively in terms of the causes, true origins; true paths; true sufferings; and cessations.

See also Sparham, *Abhisamayālamkāra* with [Āryavimuktisena’s] *Vṛtti* and [Haribhadra’s] *Ālokā*, vol. 3, 3-12.
and true cessations.

I. Eight aspects of true origins indicated from the viewpoint of antidote and object of abandonment

Aspects of cause that are implicitly projected respectively from the explicit statement in sūtra of the aspects of (1) a knower of paths separated from desire wishing to attaining attributes of the Desire Realm, (2) a knower of paths not abiding in the manner of adherence to not separating from objects, and (3) a knower of paths that has pacified attachment liking the body:

1. aspiration that is attachment to future objects
2. desire that is attachment to not separating from objects
3. attachment that is liking rebirth

Aspects of origin that are implicitly projected respectively from the explicit statement in sūtra of the aspects of (1) a knower of paths without desire, (2) a knower of paths without hatred, and (3) a knower of paths without delusion:

4. desire
5. hatred
6. delusion

Aspect of strong production that is implicitly projected respectively from the explicit statement in sūtra of the aspect of a knower of paths without the improper mental activities that are causes generating afflictive emotions:

7. conceptualizations as pure, happy, permanent, and self [in sense of substantial existence, that is, self-sufficiency]

Aspect of condition that is implicitly projected respectively from the explicit statement in sūtra of the aspect of a knower of paths realizing that self-powered sentient beings do not exist:

8. view of the transitory manifestly adhering to a self-powered sentient being

II. Seven aspects of true paths indicated from the viewpoint of thesis and logical feasibility

Aspects of path

9. path opening the opportunity for liberation to limitless sentient beings
10. path bringing about the welfare of others unrelated with the two extremes of mundane existence and peace
Aspects of reasonableness
11. reasonableness of realizing all phenomena entirely as non-different in the emptiness of true existence
12. reasonableness of achieving all qualities of the Great Vehicle without holding the grounds of Hearers and Solitary Victors to be supreme

Aspects of achievement
13. achievement that realizes objects as not conceptualized as the two selves
14. achievement that realizes the noumenon as ultimately incomprehensible

Aspect of deliverance
15. deliverance that realizes all phenomena are ultimately desireless.

It is said that although for the first three aspects of true paths a thesis and logical feasibility are stated, with respect to deliverance the nonstatement of an aspect of logical feasibility upon setting forth merely a thesis is relative to the thought of close trainees. [I] wonder whether this means that there are no trainees involved in wanting to know how this could be deliverance.

III. Five aspects of true sufferings indicated from the viewpoint of specific characteristics and a general characteristic
Four specific characteristics
16. impermanence that is disintegration of continuum and momentary disintegration
17. misery that is to be under the other-power of afflictive emotions and karma
18. emptiness that is voidness of a factually other agentive self
19. selflessness that is one’s own nonestablishment as an entity of a self of persons

One general characteristic
20. nonestablishment ultimately

Tsong-kha-pa’s Golden Garland says that the former four are natures of particular [objects], and the last is the nature of all four and applies to all, whereby [respectively] they are specific characteristics and a general characteristic. There are explanations in
other texts that impermanence and misery are specific characteristics, and emptiness and selflessness are general characteristics.

IV. Sixteen aspects of true cessations indicated from the viewpoint of benefits
Aspects of cessation indicated by the terms of the three emptinesses of the internal, the external, and both [the internal and the external]
21. the true cessation that is to have stopped the conception of true existence with respect to the contaminated things that are eyes and so forth
22. the true cessation that is to have stopped the conception of true existence with respect to the contaminated things that are forms and so forth
23. the true cessation that is to have stopped the conception of true existence with respect to the contaminated things that the bases of the sense powers [such as the gross orbs of the eyes and so forth]

Aspects of pacification indicated by the eight terms ranging from the emptiness of emptiness to the emptiness of nondiscarding
24. the true cessation that is to have stopped the conception of true existence with respect to emptiness
25. the true cessation that is to have stopped the conception of true existence with respect to the ten directions
26. the true cessation that is to have stopped the conception of true existence with respect to nirvāṇa
27. the true cessation that is to have stopped the conception of true existence with respect to the compounded
28. the true cessation that is to have stopped the conception of true existence with respect to uncompounded
29. the true cessation that is to have stopped the conception of true existence with respect to what has passed beyond the extremes of permanence and annihilation
30. the true cessation that is to have stopped the conception of true existence with respect to cyclic existence
31. the true cessation that is to have stopped the conception of true existence with respect to realizational doctrine of the Great Vehicle
Aspect of *auspiciousness* indicated by the term emptiness of a nature

32. the true cessation that is to have stopped the manifest adherence to a creator such as the principal (*gtso bo, pradhāna* [or *prakṛti* as is asserted in Sāṃkhya]) or *Īshvara* (*dbang phyug*) and so forth

Aspects of the *mode of deliverance* indicated by the three terms of the emptiness of all phenomena, the emptiness of own-characteristic, and the emptiness of the unobservable

33. the true cessation that is to have stopped the conception of true existence with respect to forms and so forth as objects defined

34. the true cessation that is to have stopped the conception of true existence with respect to that-suitable-[to-be-called]-a-form and so forth as definitions

35. the true cessation that is to have stopped the conception of true existence with respect to the past and so forth as times

Aspect of *deliverance* indicated by the term of the emptiness of the inherent existence of non-things

36. the true cessation that is to have stopped the conception of true existence with respect to entities that are objects of attainment.

*Maitreya’s Ornament:*

{IV.3}

Ngag-wang-pal-dan’s *Meaning of the Words:*

[Maismall text rendering of the Tibetan script...]

[Maismall text rendering of the Tibetan script...]

[Maismall text rendering of the Tibetan script...]

[Maismall text rendering of the Tibetan script...]
ཡོན་ཐོབ་འདོད་ཀྱི་འདོད་ཆགས་དང་ལམ་ཤེས་དང༌།

ི་ན་ི་ེ་བའི་ལམ་ཤེས་ཀྱི་ȷམ་པ་དངོས་ར་གིས་ལས་ལ་གོ་རིམས་བཞིན་ȭ་འཕངས་པའི་ȷའི་ȷམ་པ་གང་ཡིན་པ་ལེ་མ་འོངས་པ་ལ་རེད་པའི་འȭན་པ་དང༌།

ལས་ལ་མི་འཐལ་བར་རེད་པའི་འདོད་ཆགས་དང༌།

ཡང་རིད་ལ་དགའ་བའི་རེད་པ་རོམ་དང༌།

འདོད་ཆགས་མེད་པ་དང༌།

ཞེ་ȴང་མེད་པ་དང༌།

གཏི་ɞག་མེད་པའི་ལམ་ཤེས་ཀྱི་ȷམ་པ་དངོས་ར་གིས་པའི་ལས་ལ་འཕངས་པའི་ཀུན་འཐང་གི་ȷམ་པ་གང་ཡིན་པའི་འདོད་ཆགས་དང༌།

ཞེ་ȴང་དང༌།

གཏི་ɞག་རོམ་དང༌།

ཉོན་མོངས་Dzེ་བའི་ȷ་ལལ་མིན་ཡིད་ེད་མེད་པའི་ལམ་ཤེས་ཀྱི་ȷམ་པ་དངོས་ར་གིས་པའི་ལས་ལ་འཕངས་པའི་Ǭེན་གྱི་ȷམ་པ་གང་ཡིན་པ་རང་དབང་བའི་སེམས་ཅན་མེད་པར་ཞེན་པའི་འིག་Ȧེ་ȫེ་བȄད་ད།

དམ་བཅའ་དང་འཐད་པའི་Ȉོ་ནས་བȪན་པའི་ལམ་བདེན་གྱི་ȷམ་པ་བȭན་ནི།

ལམ་གྱི་ȷམ་པ་གང་ཡིན་པ་སེམས་ཅན་ཚད་མེད་པ་ལ་ཐར་བའི་གོ་ǰབས་འིད་པའི་ལམ་དང༌།

རིད་ཞིའི་མཐའ་གཉིས་དང་མ་འཐལ་བར་གཞན་དོན་ེད་པའི་ལམ་གཉིས་དང༌།

རིགས་པའི་ȷམ་པ་གང་ཡིན་པ་ཆོས་ཐམས་
ཉན་རང་གི་ས་ལ་མཆོག་འཛིན་པ་མེད་པར་ཐེག་ཆེན་གྱི་ཡོན་ཏན་མཐའ་དག་བུ་པའི་རིགས་པ་གཉིས་དང། ཐེག་ཆེན་གྱི་ཡོན་ཏན་མཐའ་དག་བུ་པའི་རིགས་པ་དང༌། ཆོས་ཉིད་དོན་དམ་པར་གཞལ་མེད་པར་བོད་པའི་ཐེག་ཉིད་གཅིག་ོབ་ནོ། །དང་པོ་གྲམ་ལ་དམ་བཅའ་དང་འཐད་པའི་བུ་པ་གཉིས་གཉིས་གྲངས་ཀྱང༌། ཐེག་བུ་པ་ལ་དམ་བཅའ་ཙམ་བཤད་ནས་འཐད་པའི་བུ་པ་མ་གྲངས་པ་ནི་གོལ་ཉེ་བའི་བསམ་པ་ལ་བོར་བ་དང༌། དཔེར་ོང་ཡིན་ངོ་མ་ཤེས་འདོད་བོད་པའི་གོལ་ཉེ་མེད་པའི་དོན་ཡིན་ནམ་ཐེབ་མ། རང་ཉིད་ཀྱི་ངོ་བོ་དང་ཐ་མ་ནི་བཞི་གའི་ངོ་བོ་ཡིན་ཞིང་ཐམས་ཅད་ལ་ཁྱབ་པས་རང་དང་ཉིད་མཚན་ནོ་ཞེས་གསེར་ེང་
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ལས་གཉི་གཞན་ནས་མི་ག་ཤག་བི་ལ་རང་མཚན་དང་ངོང་བདག་མེད་ནི་ིའི་མཚན་ཉིད་བཤད་པ་ཡོད་དོ།

ཕན་ཡོན་གྱི་ཞོ་ནས་བོན་པའི་འགོག་བདེན་གྱི་ཟམ་པ་བོ་གནོད་ནི།

ནང་དང་ཆི་དང་གཉིས་ཀ་ངོང་པ་ཉིད་ཤིམ་བོན་པའི་འགོག་པའི་ཟམ་པ་བོན་ཡིན་པ་མིག་སོགས་དང༌།

ཆོགས་བོ་དང༌། གང་འདས་དང༌། སེ་བོ་དང༌། རོ་བོ་དང༌། སེ་བོ་དང༌། སེ་བོ་དང༌། སེ་བོ་དང༌། སེ་བོ་དང༌། སེ་བོ་དང༌། སེ་བོ་དང༌།

དབང་ཞེན་གྱི་ཟག་བཅས་ཀྱི་དངོས་པོ་བཀག་པའི་འགོག་བདེན་དང༌། ཆོས་ཐམས་ཅད་དང་རང་གི་མཚན་ཉིད་དང་མི་དམིགས་པ་ངོང་པ་ཉིད་གཤམ་གྱི་ཤིམ་བོན་པའི་གང་ངེས་པར་འོང་བའི་ཟམ་པ་གང་ཡིན་པ་གཤེགས་སོགས་ལ་མཚང་ཞིང༌།

བོགས་སོགས་ལ་མཚན་ཉིད་དང༌། སེ་བོ་དང༌། ཨོཾ་དབང་གི་སོགས་པ་བོར་མངོན་པར་ཞེན་པ་བཀག་པའི་འགོག་བདེན་གཅིག་དང༌། ཆོས་ཐམས་ཅད་དང་རང་གི་མཚན་ཉིད་དང་མི་དམིགས་པ་ངོང་པ་ཉིད་གཤམ་གྱི་ཤིམ་བོན་པའི་ཞི་བའི་ཟམ་པ་གང་ཡིན་པ་བཙང་བོ་དང་དབང་ཞེན་ལ་སོགས་པ་ོད་པ་པོར་མངོན་པར་ཞེན་པ་བཀག་པའི་འགོག་བདེན་གཅིག་དང༌།
See also Sparham, *Abhisamāyākāra* with [Āryavimuktisena’s] *Vṛtti* and [Haribhadra’s] *Ālokā*, vol. 3, 7ff.

49 IV.4-5:

{IV.4}

By dividing these ranging
From the establishments by way of mindfulness
Through the finality of Buddha aspects
In accordance with true paths

{IV.5}

Into the three exalted knowers of all,
These are asserted respectively
Regarding Learners, Bodhisattvas, and Buddhas
As thirty-seven, thirty-four, and thirty-nine.

Ngag-wang-pal-dan’s *Meaning of the Words*, 49b.4, fleshes out these two stanzas as:

By dividing the aspects ranging from mindful establishment on the body through the Buddha aspects from the viewpoint of types in accordance with what exist for three exalted knowers [of all] regarding true paths, the Foremost Holy [Maitreya] arranged (1) aspects of an exalted-knower-of-all-aspects that are in common with those that Learners, that is, Hearers and Solitary Victors have, (2) aspects of an exalted-knower-of-all-aspects that are in common with those that Bodhisattvas have, and (3) uncommon aspects of an exalted-knower-of-all-aspects that exist only in Buddhas, these respectively being thirty-seven, thirty-four, and thirty-nine; in general it is asserted, that is, explained, in sūtra that there are 110 aspects of an exalted-knower-of-all-aspects.

Thirty-seven aspects of an exalted-knower-of-all-aspects that are in common with those that Hearers and Solitary Victors have
Four establishments through mindfulness:
1. mindful establishment on the body
2. mindful establishment on feelings
3. mindful establishment on the mind
4. mindful establishment on [other] phenomena

Four thorough abandonings:
5. abandoning non-virtues, thorough afflictions, already generated
6. not generating non-virtues not yet generated
7. increasing virtues, the pure, already generated
8. generating virtues not yet generated

Four legs of manifestation:
9. aspiration
10. effort
11. contemplation
12. analysis

Five faculties:
13. faith
14. effort
15. mindfulness
16. meditative stabilization
17. wisdom

Five powers:
18. faith
19. effort
20. mindfulness
21. meditative stabilization
22. wisdom

Seven correct branches of enlightenment:
23. mindfulness
24. intense differentiation of phenomena
25. effort
26. joy
27. pliancy
28. meditative stabilization
29. equanimity

Eight-fold path of Superiors:
30. correct view
31. correct realization
32. correct speech
33. correct aims of actions
34. correct livelihood
35. correct exertion
36. correct mindfulness
37. correct meditative stabilization

Thirty-four aspects of an exalted-knower-of-all-aspects that are in common with those that Bodhisattvas have

Three doors of liberation:
38. emptiness door of liberation
39. signlessness door of liberation
40. wishlessness of door of liberation

Three [meditative] liberations:
41. liberation of the embodied looking at a form
42. liberation of the formless looking at a form
43. liberation of a beautiful form

Five [meditative] liberations:
44. liberation of infinite space
45. liberation of infinite consciousness
46. liberation of nothingness
47. liberation of the peak of cyclic existence
48. liberation of cessation

Nine [serial] absorptions:
49. first concentration
50. second concentration
51. third concentration
52. fourth concentration
53. infinite space
54. infinite consciousness
55. nothingness
56. peak of cyclic existence
57. cessation

Four doctrinal forbearances:
58. doctrinal forbearance regarding suffering
59. doctrinal forbearance regarding the origins [of suffering]
60. doctrinal forbearance regarding the cessation [of suffering and its origins]
61. doctrinal forbearance regarding the path

Ten perfections:
62. giving
63. ethics
64. patience
65. effort
66. concentration
67. wisdom
68. method
69. prayer-wishes
70. power
71. pristine wisdom

Thirty-nine uncommon aspects of an exalted-knower-of-all-aspects that exist only in Buddhas

Ten powers
72. power of exalted knowledge of sources and non-sources
73. power of exalted knowledge of the fruition of actions
74. power of exalted knowledge of the varieties of interests
75. power of exalted knowledge of the varieties of dispositions
76. power of exalted knowledge of the varieties of faculties
77. power of exalted knowledge of the paths going everywhere
78. power of exalted knowledge of the varieties of meditative equipoise
79. power of exalted knowledge mindful of former states
80. power of exalted knowledge of transmigration and birth
81. power of exalted knowledge of the extinction of contamination

Four fearlessnesses
82. fearlessness with respect to asserting perfect realization
83. fearlessness with respect to asserting perfect abandonment
84. fearlessness with respect to asserting teaching interruptive phenomena
85. fearlessness with respect to asserting teaching the paths of definite emergence
Four correct knowledges
86. correct knowledge of individual doctrines
87. correct knowledge of individual meanings
88. correct knowledge of individual communication
89. correct knowledge of individual prowess

Eighteen unshared attributes of a Buddha
six [unshared behaviors]*
90. not having error physically
91. not having senselessness verbally
92. not having decrease in mindfulness mentally
93. not having non-equipoise
94. not having discrimination of difference
95. not having the indifference of non-individual analysis

six [unshared realizations]
96. aspiration
97. effort
98. mindfulness
99. meditative stabilization
100. wisdom
101. not having degeneration from release

three [unshared activities] preceded by exalted wisdom and followed by exalted wisdom
102. exalted activities of body
103. exalted activities of speech
104. exalted activities of mind

three unshared exalted wisdoms
105. pristine wisdom unimpededly knowing all past objects of knowledge
106. pristine wisdom unimpededly knowing all future objects of knowledge
107. pristine wisdom unimpededly knowing all present objects of knowledge

Three pristine wisdoms
108. pristine wisdom of meditative equipoise on thusness devoid of defilement in the manner of never rising again [from meditative equipoise]
109. self-arisen pristine wisdom that has gained dominion with respect to all doctrine
110. pristine wisdom of a Buddha understanding all aspects of the modes and the diversity.

*The three bracketed subdivisions are from Kön-chog-jig-may-wang-po’s Thorough Expression of the Natures of the One Hundred Seventy-Three Aspects of the Three Exalted Knowers: White Lotus Vine of Eloquence.

Maitreya’s Ornament:

{IV.4}

{IV.5}

Ngag-wang-pal-dan’s Meaning of the Words:
དང༌། མི་དགེ་བ་ཀུན་ཉོན་གྱི་Dzེ་བ་ɂོང་བ་དང༌། མ་Dzེས་པ་མི་བེད་པ་དང༌། དགེ་བ་ȷམ་Ɏང་Dzེས་པ་འཕེལ་བ་དང༌། མ་Dzེས་པ་བེད་པའི་ཡང་དག་པར་ɂོང་བ་བཞི་དང༌། འȭན་པ་དང༌། བɬོན་འǿས་དང༌། སེམས་དང༌། དȾོད་པའི་ɳ་འɌལ་གྱི་Ǫང་པ་བཞི་དང༌། བདེ་དང༌། དང༌། བɬོན་འǿས་དང༌། Ȯན་པ་དང༌། དིང་ངེ་འཛིན་དང༌། ཤེས་རབ་ཀྱི་དབང་པོ་ȑ་དང༌། བདེ་དང༌། དང༌། བɬོན་འǿས་དང༌། Ȯན་པ་དང༌། དིང་ངེ་འཛིན་དང༌། ཤེས་རབ་ཀྱི་Ȫོབས་ȑ་དང༌། Ȯན་པ་དང༌། ཇོས་རབ་ȣ་ȷམ་འརད་དང༌། བɬོན་འǿས་དང༌། ལག་བ་དང༌། ཤིན་ɚངས་དང༌། བཏང་ȡོམས་ཡང་དག་Șབ་ཀྱི་ཡན་ལག་བȭན་དང༌། ཡང་དག་པའི་Ȩ་བ་དང༌། ཡང་དག་པའི་Ǫང་པ་དང༌། ཡང་དག་པའི་ངག་དང༌། ཡང་དག་པའི་ལས་ཀྱི་མཐའ་དང་། ཡང་དག་པའི་འཚǑ་བ་དང༌། ཡང་དག་པའི་ɬོལ་བ་དང༌། ཡང་དག་པའི་Ȯན་པ་དང༌། ཡང་དག་པའི་ཏིང་ངེ་འཛིན་འཕགས་ལམ་ཡན་ལག་བȄད་དེ་ʀམ་ȕ་ལ་བȭན་ནོ། གཉིས་པ་ནི། Ȫོང་ཉིད་དང༌། མཚན་མེད་དང༌། ɥོན་མེད་ཀྱི་ȷམ་ཐར་Ȉོ་གརམ་དང༌། གɶགས་ཅན་གɶགས་ལ་Ȩ་བ་དང༌། གɶགས་མིན་གɶགས་ལ་Ȩ་བ་དང༌། གɶགས་ȣ་ȷམ་ཐར་གʀམ་དང༌། མཐའ་དང་། ཡང་དག་པའི་ལས་ཀྱི་གཉིས་པ་དང༌། ཡང་མེད་དང༌། ʁིད་ɬེ་དང༌། འགོག་པའི་ȷམ་ཐར་ȑ་དང༌། བསམ་གཏན་དང་པོ་དང༌། གཉིས་པ་དང༌། ཡང་པ་དང༌། སི་ལུས་པ་དང༌། སི་ལུས་པ་དང༌། སི་ལུས་པ་དང༌། སི་ལུས་པ་དང༌། སི་ལུས་པ་དང༌། སི་ལུས་པ་དང༌། སི་ལུས་པ་དང༌། སི་ལུས་པ་དང༌། སི་ལུས་པ་དང༌། སི་ལུས་པ་དང༌། སི་ལུས་པ་དང༌། སི་ལུས་པ་དང༌། སི་ལུས་པ་དང༌། སི་ལུས་པ་དང༌།
ཡས་དང༌། ཆི་ཡང་མེད་དང༌། ערות་ོད་དང༌། ཡགོག་པའི་ȡོམས་འșག་དགུ་དང༌། ȵག་བȓལ་དང༌། སྣུ་འɏང་དང༌། འགོག་པ་དང༌། ལམ་ཆོས་བཟོད་བཞི་དང༌། ɚིན་པ་དང༌། ɰལ་ཁྲིམས་དང༌། ཟོད་པ་དང༌། བɬོན་འǿས་དང༌། བསམ་གཏན་དང༌། སྤེས་རབ་དང༌། ཐབས་དང༌། ɥོན་ལམ་དང༌། Ȫོབས་དང༌། སྤེས་ཀྱི་ཕར་ɉིན་བȕ་Ȫེ་ʀམ་ȕ་ɬ་བཞིའོ། །གʀམ་པ་ནི། གནས་དང་གནས་མིན་མཁྱེན་པ་དང༌། ལས་འɐས་མཁྱེན་པ་དང༌། མོས་པ་ȹ་ཚǑགས་མཁྱེན་པ་དང༌། ཁམས་ȹ་ཚǑགས་མཁྱེན་པ་དང༌། དབང་པོ་ȹ་ཚǑགས་མཁྱེན་པ་དང༌། སྣུན་འགྲོའི་ལམ་མཁྱེན་པ་དང༌། ȡོམས་འșག་ȹ་ཚǑགས་མཁྱེན་པ་དང༌། Ȧོགས་པ་Ɉན་ཚǑགས་Ȧ་དམ་བཅའ་བ་དང༌། Ȧངས་པ་Ɉན་ཚǑགས་Ȧ་དམ་བཅའ་བ་དང༌། བར་ȭ་གཅོད་པའི་ཆོས་བȪན་པ་དང༌། གས་པ་སོ་སོར་པའི་བཏང་ȡོམས་མི་མངའ་བ་ȯག་དང༌། །འȭན་པ་དང༌། བɬོན་འǿས་དང༌། Ȯན་པ་དང༌། བིང་ངེ་འཛིན་དང༌། སྤེས་རབ་དང༌། ȷམ་གྲོལ་ལས་ཉམས་མི་མངའ་བ་ȯག་པ་དང༌། དོན་དང༌། སྤེས་ཚིག་དང༌། Ȯོབས་པ་སོ་སོར་པ་བཞི་དང༌། DZ་ལ་འǺལ་བ་དང༌། ཐ་དད་པ་ཉིད་ཀྱི་འȭ་ཤེས་དང༌། ཟོག་པ་དང༌། ཚྲད་པ་མཁྱེན་པའི་Ȫོབས་བȕ་དང༌། ིོགས་པ་སོ་སོ་ཡང་ནི་འȭད་པ་བཞི་དང༌། DZ་ལ་འǺལ་བ་དང༌། ཐེང་བོ་ཅེ་ཅོ་དང་། རྣག་པ་ལ་ Ȯན་པ་ཉམས་པའི་བȚེད་ངེས་དང༌། བཟམ་པར་མ་བཞག་པ་  དང༌། ཐ་དད་པ་ཉིད་ཀྱི་འȭ་ཤེས་དང༌། ཟོག་པ་  ཚྲད་པ་མཁྱེན་པའི་Ȫོབས་བȕ་དང༌། ིོགས་པ་སོ་སོ་ཡང་དག་རིག་པ་  བཞི་དང༌།
See also Sparham, *Abhisamayālaṃkāra with [Āryavimuktisena’s] Vṛtti and [Haribhadra’s] Ālokā*, vol. 3, 12ff.

32nd Topic

2. Trainings (ཐོ་པ་)

IV.8-11; Ngag-wang-pal-dan’s *Meaning of the Words*, 51b.7, treats the twenty trainings described in these four stanzas in five groups. The titles of the first four groups below are taken from Jam-yang-shay-pa’s section on the divisions of trainings.

IV.8-9a:

{IV.8}
Because of not abiding in forms and so forth,
And because of stopping connection to those,
And because of the profundity of the thusness of those,
And because the depth of those is difficult to fathom,

{IV.9}
And because the measure of those is limitless,
Ngag-wang-pal-dan’s *Meaning of the Words*, 51b.7, fleshes out these lines as:

*Five by way of the entities of trainings*
1. **because of not abiding in** true existence upon having conceived it in objects such as *forms and so forth*, training that has stopped abiding, and
2. **because of stopping connection to** true existence upon having conceived it in *those*, training that has stopped joining (*rnal ‘byor*), and
3. **because of realizing that the thusness of those** forms and so forth *is profound*, training in profundity, and
4. **because of realizing that the depth of the noumenon of those is difficult to fathom*, training in the difficult to fathom the depths, and
5. **because of realizing that the noumenon of those is limitless**, training in limitlessness, and

*Maitreya’s Ornament:*

{IV.8}

�ུགས་ལ་སོགས་པའི་ལ།ལ་ལ་བདེན་པར་ཞེན་ནས་མི་གནས་པའི་ལ།ིར་བཀག་པའི་ɚོར་བ་དང༌།

{IV.9}

དེ་དག་ཚད་ནི་མེད་པར་Ȧོགས་པའི་ɉིར་ཚད་མེད་པའི་ɚོར་བ་Ȫེ་ȑ་དང༌།

Ngag-wang-pal-dan’s *Meaning of the Words:*

ཀུགས་ལ་སོགས་པའི་ལ།ལ་ལ་བདེན་པར་ཞེན་ནས་མི་གནས་པའི་ɉིར་གནས་པ་བཀག་པའི་ɚོར་བ་དང༌།

དེ་ལ་བདེན་པར་ཞེན་ནས་ɚོར་བ་བཀག་པའི་ɉིར་ȷལ་འོར་བཀག་པའི་ɚོར་བ་དང༌།

གུགས་ལ་སོགས་དེའི་དེ་བཞིན་ཉིད་ཟབ་པར་Ȧོགས་པའི་ɉིར་ཟབ་པའི་ɚོར་བ་Ȫེ་ȑ་དང༌།

དེ་ȷམས་ཀྱི་ཆོས་ཉིད་གཏིང་དཔག་དཀའ་བར་Ȧོགས་པའི་ɉིར་གཏིང་དཔག་དཀའ་བའི་ɚོར་བ་

དང༌།

དེ་དག་གི་ཆོས་ཉིད་ཚད་མེད་པར་Ȧོགས་པའི་ɉིར་ཚད་མེད་པའི་ɚོར་བ་Ȫེ་ȑ་

དང༌།

དེ་དག་གི་ཆོས་ཉིད་ཚད་མེད་པར་Ȧོགས་པའི་ɉིར་ཚད་མེད་པའི་ɚོར་བ་Ȫེ་ȑ་

དང༌།

དེ་དག་གི་ཆོས་ཉིད་ཚད་མེད་པར་Ȧོགས་པའི་ɉིར་ཚད་མེད་པའི་ɚོར་བ་Ȫེ་ȑ་

དང༌།
IV.9b-10b:

And because of realizing with great difficulty over a long period,
And because of prophecy, and because of irreversibility,
And because of definitely emerging, and because of non interruption,
{IV.10}
And because of nearing enlightenment, and because of speedy enlightenment,
And because of others’ welfare,

Ngag-wang-pal-dan’s *Meaning of the Words*, 52a.1, fleshes out these lines as:

*Eight by way of the persons who are the supports [for cultivating trainings]*

6. because of realizing and attaining enlightenment with great difficulty over a long period, training with great difficulty over a long period, and

7. because fear of emptiness mostly does not arise and prophecy [by the Buddha] is attained without the passage of more than three Ones-Gone-Thus, training of one who attains prophecy, and

8. because from the peak [level of the path of preparation] special realization is attained and roots of virtue ripen, training in irreversibility, and

9. because of attaining stable realization of method and wisdom, training in definitely emerging above the grounds of Hearers and Solitary Victors, and

10. because of seeing that one is close to the ocean of the element of attributes, training in noninterruption, and

11. because of becoming a support of new uncontaminated qualities, training in nearing enlightenment, and

12. because of speedily manifestly accomplishing the fruit, the great enlightenment, training in speedy enlightenment, and

13. because of engaging in the turning of the wheel of doctrine, training in others’ welfare, and

Maitreya’s *Ornament*:

केःकेःकेःकेःकेःकेःकेःकेःकेःकेःकेःकेःकेःकेःकेःकेःकेःकेःकेःकेःकेःकेःकेःकेःकेःकेःकेःकेःकेःकेःकेःकेःकेःकेःकेःकेःकेःकेःकेःकेःकेःकेःकेःकेःकेःकेःकेःकेःकेःकेःकेःकेःकेःकेःकेःकेःकेःकेःकेःकेःकेःकेःकेःकेःकेःकेःकेःकेःकेःकेःकेःकेःकेःकेःकेःकेःकेःकेःकेःकेःकेःकेःकेःकेःकेःकेःकेःकेःकेःकेःकेःकेःकेःकेःकेःकेःकेःकेःकेःकेःकेःकेःकेःकेःकेःकेःकेःकेःकेःकेः�ेःकेःकेःकेःकेःकेःकेःकेःकेःकेःकेःकेःकेःकेःकेःकेःकेःकेःकेःकेःकेःकेःकेःकेःकेःकेःकेःकेःकेःकेःकेःकेःकेःकेःकेःकेःकेःकेःकेःकेःकेःकेःकेःकेःकेःकेःकेःकेःकेःकेःकेःकेःकेःकेःकेःकेःकेःकेःकेःकेःकेःकेःकेःकेःकेःकेःकेःकेःकेःकेःकेःकेःकेःकेःकेःकेःकेःकेःकेःकेःकेःकेःकेःकेःकेःकेःकेःकेःकेःकेःकेःकेःकेःकेःकेःकेःकेःकेःकेःकेःकेःकेःकेःकेःकेःकेःकेःकेःकेःकेःकेःकेःकेःकेःकेःकेःकेःकेःकेःकेःकेःकेःकेःकेःकेःकेःकेःकेःकेःकेःकेःकेःकेःकेःकेःकेःकेःकेःकेःकेःकेःकेःकेःकेःकेःकेःकेःकेःकेःकेःकेःकेःकेःकेःकेःकेःकेःकेःकेःकेःकेःकेःकेःकेःकेःकेःकेःकेःकेःकेःकेःकेःकेःकेःकेःकेःकेःकेःकेःकेःकेःकेःकेःकेःकेःकेःकेःकेःकेःकेःकेःकेःकेःकेःकेःkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkेkे
and because of the absence of increase and decrease,
And because of not seeing the proper and the improper, and so forth,
And because of inconceivable nonseeing of forms and so forth,

{IV.11}
And because of not conceptualizing forms and so forth
As their entities and their marks,

Ngag-wang-pal-dan’s *Meaning of the Words, 51a.7, fleshes out these lines as:
Four by way of methods for completing meditative cultivation of the Mother

14. because of realizing that ultimately defects and good qualities do not increase or decrease, training in the absence of increase and decrease, and

15. training in not ultimately seeing the proper and the improper, and so forth, and

16. training in the inconceivable nonseeing of forms and so forth ultimately, and

17. because of not conceptualizing—as truly existent—forms and so forth and that-which-is-suitable-as-form (gzugs rung), for instance, as the entities of their definienda and marks [that is, definitions], training in non-conceptualization, and

Maitreya’s Ornament:

{IV.11}

Ngag-wang-pal-dan’s Meaning of the Words:

IV.11cd:

And because of issuing forth the precious fruit,
And because of purity of those, and because of time periods as well.
Ngag-wang-pal-dan’s *Meaning of the Words*, 52b.2, fleshes out these lines as:

*Two from the viewpoint of effect*

18. training in **issuing forth the precious fruit**, increasing good qualities, and  
19. training in **purity**, removing defects, and  

*[One from the viewpoint of time]*  
20. training in **time periods**, meditating within delimiting time intervals in cycles of days, months, and years.

Maitreya’s *Ornament*:

*འས་ིན་ཞེས་ེན་དང་། དེ་ནི་དག་པ་མཚམས་དང་བཅས།*

Ngag-wang-pal-dan’s *Meaning of the Words*:

*ཡོན་ཏན་འཕེལ་བར་ེད་པ་འས་ིན་ཞེས་ེད་ཀྱི་ཐེ་བ་དང༌།*  
*Dནོན་སེལ་བར་ེད་པ་ȷམ་པར་དག་པའི་ཐེ་བ་Ȫེ་གཉིས་དང༌།*  
*ཞག་ɷ་ལོ་ǰོར་ȭ་ȭས་ཚིགས་བཅད་ནས་Ȉོམ་པའི་ས་མཚམས་ཀྱི་ཐེ་བ་གཅིག་Ȫེ་གཉི་ɿའོ།*

Ngag-wang-pal-dan’s *Meaning of the Words*, 52b.3, adds a section on the boundaries of the twenty trainings:

Furthermore, regarding their boundaries it is explained that:

• the first five exist from the path of accumulation until the end of the continuum [as a sentient being, that is, just prior to Buddhahood]  
• [the sixth,] realizing with great difficulty over a long period, exists only on the path of accumulation of those of dull faculties  
• the four, those who have attain prophecy and so forth [7-10], exist on the four, heat and so forth [that is, peak, forbearance, and supreme mundane qualities]  
• nearing enlightenment [11] exists on the first ground  
• speedy enlightenment [12] exists from second through seventh grounds  
• the five, training in others’ welfare and so forth [13-17], exist on the eight ground
\[\begin{align*}
\text{ issuing forth the precious fruit [18] exists on the ninth ground} \\
\text{ purity [19] exists on the tenth ground} \\
\text{ training in time periods [20] exists from the path of accumu-
lation through the seventh ground.}
\end{align*}\]

Ngag-wang-pal-dan’s \textit{Meaning of the Words}:

\texttt{53a.1, fleshes out these two}

\texttt{ The qualities such as overcoming the force}
\texttt{ Of demons and so forth are fourteen aspects.}

Ngag-wang-pal-dan’s \textit{Meaning of the Words}, 53a.1, fleshes out these two

\texttt{ 1. Quality of overcoming the force of interfering demons}
\texttt{ 2. quality of Buddhas’ thinking on and knowing [one’s] training}
\texttt{ for the sake of enhancing it}
3. quality of Buddhas’ making themselves manifest for the sake of that
4. quality of nearing thoroughly complete enlightenment [Buddhahood]
5. quality of the great meaningfulness of nonseparation from Buddhas, and so forth
6. quality of analyzing areas such as a One-Gone-Thus prophessing the land where one will be born
7. quality of fulfilling all uncontaminated qualities
8. quality of being a person who even upon passing away will teach and propound the Mother
9. quality of indivisible from complete enlightenment by demons and sinful friends
10. quality of generating roots of virtue not shared with Hearers and Solitary Victors
11. quality of actually achieving the meaning of one’s promises to bring about the welfare of others just as promised
12. quality of thoroughly taking hold of the vast fruit, full purification itself
13. quality of bringing about the welfare of others by way of giving away external and internal possessions as well as their effects
14. quality of definitely gaining the perfection of wisdom in other lifetimes also—

fourteen.

Maitreya’s Ornament:
{IV.12}

Ngag-wang-pal-dan’s Meaning of the Words:


34th Topic

4. Defects of Trainings (མོ་ལ་ལོ་བོ་)

IV.12cd:

The defects should definitely be realized
To be four groups of ten plus six.

Below, in the section on divisions Jam-yang-shay-pa tersely lists the forty-six, and in the next backnote the occasionally more expansive explanation of Tshe-chog-ling Ye-shay-gyal-tshan (tshe mchog gling ye shes rgyal
mtshan, 1713-1793) is given. Ngag-wang-pal-dan’s Meaning of the Words, 53a.7, fleshes out these two lines as:

The obstacles to generating trainings and to the abiding of their continuums should definitely be realized to be four groups of ten plus six. What are they?

[Twenty defects contrary to trainings that depend on oneself:]*

First, two [in terms of self-assurance]

1. ascertainment regarding the meaning of the words of the Mother is gained through great difficulty, and being discouraged by this
2. very quickly attaining the self-assurance of knowing the Mother without having analyzed the situation (de la mtha’ ma brtag par),* and being conceited due to this

* Gung-thang Lo-drö-gya-tsho’s Annotations to (Haribhadra’s) “Clear Meaning Commentary,” vol. 2, 58.11: sngon dang phyi mtha’ la ma brtag par.

[Second,] three [in terms of dysfunctional states]

3. dysfunctional physical states such as asking questions about the Mother, and so forth, while yawning, laughing, joking, and so forth
4. dysfunctional mental states of (1) mental distraction to close friends and so forth, (2) mutual attraction to an object of pleasure dependent upon self and other, and (3) getting up from one’s seat and going off, thinking “[I] am not experiencing the taste of this Mother [perfection of wisdom]”
5. irrationalities—ranging from recitation generated by the three physical [dysfunctional states] and apprehensions generated by the three mental [dysfunctional states] through to taking these to mind

[Third,] seven [causes of degeneration from the Great Vehicle]

6. holding reasons for turning away from the Mother [perfection of wisdom] such as thinking “I have not been prophesied [in the Perfection of Wisdom Sūtras],” and so on
7. degeneration from adherence to the cause: upon forsaking the Mother, engaging in the Lesser [Vehicle] scriptural collections
8. degeneration from the taste of the sublime: upon forsaking the Mother, pursuing the inner purpose of Lesser [Vehicle] scriptural collections
9. degeneration from thoroughly apprehending the Great Vehicle in all aspects: not apprehending the Great Vehicle from the Mother but seeking apprehension of it from the Lesser [Vehicle] scriptural collections
10. degeneration from the continual object of intent: being satisfied with Lesser [Vehicle] scriptural collections when equating the Mother and Lesser [Vehicle] scriptural collections and thereupon not engaging in the Mother
11. degeneration from the relationship of cause and effect: wanting to attain an exalted-knower-of-all-aspects through practicing only the meaning of the Lesser [Vehicle] scriptural collections
12. degeneration from the three [Buddha] bodies of which there is none higher: holding that the Mother and the Lesser [Vehicle] scriptural collections are similar

[Fourth,] eight [causes of distraction from the Great Vehicle]
13. the arising of much conceptual self-assurance upon determining many objects such as forms, sounds, and so forth
14. manifest adherence to mere questioning about letters as the Mother [perfection of wisdom]
15. manifest adherence to the non-thingness (dngos po med pa) of dependent-arisings [even in conventional terms] as the meaning of the mode of subsistence
16. manifest adherence to what is already written in letters as the Mother [perfection of wisdom]
17. manifest adherence to only the nonexistence of letters as the Mother [perfection of wisdom]
18. taking to mind areas, towns, and so forth with an attitude of experiencing their taste
19. experiencing the taste of goods, services, and poetry [high-sounding flattery]
20. seeking skill in means from what are not paths for attaining Buddhahood, that is, words taught by a demon

[Twenty-three incompletions of concordant conditions for
Fourteen degenerations of religious activities of assembling

21. degeneration of religious activities of assembly due to the listener having great aspiration for questioning and so forth but the lecturer being very indolent and lazy

22. degeneration of religious activities of assembly due to a difference in the location sought, the listener wanting to listen in this place whereas the lecturer wanting to lecture in another

23. degeneration of religious activities of assembly due to the listener having little desire for religious attire, and so forth, and knowing contentment and the lecturer being opposite from that

24. degeneration of religious activities of assembly due to the listener being endowed with the twelve qualities of the purified whereas the lecturer is not so endowed

25. degeneration of religious activities of assembly due to the listener wanting to ask questions and so forth about the Mother [perfection of wisdom] because of having the attributes of virtue and of aspiration and the lecturer not wanting such

26. degeneration of religious activities of assembly due to the listener giving away articles and belongings and the lecturer being miserly about such

27. degeneration of religious activities of assembly due to the listener wanting to donate articles and belongings but the lecturer not wanting to receive them

28. degeneration of religious activities of assembly due to the listener understanding through mentioning the beginning [of the subject] whereas the lecturer understands [and thereby explains] through elaboration

29. degeneration of religious activities of assembly due to the listener manifestly knowing the branches of high sayings whereas the lecturer does not know them

30. degeneration of religious activities of assembly due to the listener possessing the six perfections whereas the lecturer does not possess them

31. degeneration of religious activities of assembly due to the listener having skill in means with regard to the perfections whereas the lecturer has skill in non-means [that is, does not
have skill in means with regard to the perfections

32. degeneration of religious activities of assembly due to the listener having attained the retention (gzungs, dhāraṇī) of not forgetting words and meanings whereas the lecturer has not attained this

33. degeneration of religious activities of assembly due to the listener wanting to ask questions and so forth about the Mother whereas the lecturer does not want this

34. degeneration of religious activities of assembly due to the listener being devoid of the five obstructions [aspiration to desire, harmful intent, sleepiness and lethargy, excitement and contrition, and doubt] whereas the lecturer is not devoid of those

Two [that depend on oneself]

35. turning away from going into bad transmigrations for the sake of others

36. mental pleasure for one’s own sake in actualizing migration in a happy transmigration, actualizing stream-enterer, and so forth

Seven degenerations of religious activities of assembly

37. degeneration of religious activities of assembly due to the lecturer liking solitude but the listener liking commotion

38. degeneration of religious activities of assembly due to the lecturer not allowing an opportunity and the listener wanting to follow

39. degeneration of religious activities of assembly due to the lecturer wanting material things whereas the listener does not want to donate them

40. degeneration of religious activities of assembly due to the lecturer wanting to go in a direction where there might be interference with life whereas the listener does not want to go there

41. degeneration of religious activities of assembly due to the lecturer wanting to go in a direction where there might be contagion whereas the listener does not want to go there

42. degeneration of religious activities of assembly due to the lecturer wanting to go to an area disrupted by robbers, thieves, and so forth whereas the listener does not want this
43. degeneration of religious activities of assembly due to the lecturer taking mental pleasure in looking in on households of friends and so forth and the listener not taking mental pleasure in this.

**Three [defects contrary to trainings that depend on others:]**

44. a demon comes in the garb of a monk and says that what appears in his sūtras are the Mother but what appears in the vast, medium, and brief [Perfection of Wisdom Sūtras] are not, creating dissension between doctrines and persons, thereby working to divide.

45. achieving a fabricated Mother as, for instance, in the teaching that meditating on ugliness and so forth is to meditate on the final mode of subsistence.

46. a demon, having emanated as a Buddha, causes desire to be generated toward itself, whereby a liking for objects that does not accord with the fact is generated.

It is explained that the first two groups of ten (1-20) and the last three of the final six (44-46) are twenty-three contrary conditions and that the latter two sets of ten (21-40) and the first three of the final six (41-43) are twenty-three incompletions of concordant conditions. It is said that in this way those who are training have many interferences, but by always being in the consideration, protection, and so on by Buddhas and Bodhisattvas, they will not degenerate from the trainings.

*The parts of the headings in brackets are drawn from Gung-thang Lo-drö-gya-tsho’s *Annotations to (Haribhadra’s) “Clear Meaning Commentary,”* vol. 2, 58.6ff. Gung-thang Lo-drö-gya-tsho points out that “when meditatively cultivating the Mother [perfection of wisdom]” (*yum sgom pa’i dus*) is to be affixed before all of these.

**tha snyad du yang:** Gung-thang Lo-drö-gya-tsho’s *Annotations to (Haribhadra’s) “Clear Meaning Commentary,”* vol. 2, 60.15.

***Gung-thang Lo-drö-gya-tsho’s *Annotations to (Haribhadra’s) “Clear Meaning Commentary,”* vol. 2, 63.3.

Maitreya’s *Ornament:*

Ngag-wang-pal-dan’s *Meaning of the Words:*
དེ་དག་གཞན་ལ་འཇིག་གཞིའི་ཐུགས་ནི་བོད་ཆུང་བཞིན་དང་བཅས་པའི་འོག་ཤེས་པར་འོགས་པར་འོ་།

དེ་ལ་མཐའ་མ་བཟོད་པར་མཐའ་ཤེས་པའི་ཐོབ་པ་ཧ་ཅང་ཙམ་ȷོ་Dzོ་བ་དང༌།

ཀིལ་བ་དང་༄ོང་པ་དང་ཀུ་རེ་ཞེད་བཞིན་ȷོ་མ་འོ་ོའི་བ་སོགས་ȷོེད་པའི་རས་ཀྱི་

དབང་གསལ་འབོད་བརྩ་པ་རང་བའི་འཛིན་པ་དང༌།

ཁུ་མ་དང་ཀྱི་གནས་ངན་ལེན་དང༌།

རེག་པ་མ་ཡིན་

ཀྱི་གནས་པ་Dzོད་པའི་ཁ་ཏོན་དང་སེམས་ཀྱི་

འི་གྲམ་གྱིས་Dzོད་པའི་བར་ཏེ་

གྲམ་དང༌།

བདག་རང་མ་བཟོན་ཏོ་མ་པ་སོགས་ȷོ་ལས་

བིར་བོས་པའི་ཞེད་ȷོ་ལ་མངོན་པར་ཞེན་པ་ཉམས་པ་དང༌།

ȷོ་ལས་ཐེག་ཆེན་མི་འཛིན་པར་དམན་ȷོ་ལས་དེ་འཛིན་པ་ཚོལ་བ་ȷམ་པ་

ཐམས་ཅད་ȷོ་ཐེག་ཆེན་ཀུན་ȷོ་འཛིན་པ་ལས་ཉམས་པ་དང༌།

ȷོ་དང་དམན་ȷོ་ȷོད་པ་ན་དམན་ȷོས་ཚིམ་ནས་ȷོ་ལ་མ་

འོགས་པ་ȷོག་ȷོ་ཆེད་ȷོ་ȷོ་བ་ལས་ཉམས་པ་༡༠དང༌།

དམན་ȷོའི་དོན་ཙམ་ཉམས་ȷོང་པས་ȷམ་མཁྱེན་ཐོབ་པར་འདོད་
Backnotes: Commentary on Maitreya’s Ornament

བ་Ȣ་དང་འɐས་ɍའི་འɐེལ་བ་ལས་ཉམས་པ་དང༌། ɺམ་དང་དམན་ȴེ་འȮ་བར་འཛིན་པ་གོང་ན་མེད་པ་DZ་གརོམ་ལས་ཉམས་པ་ȴེ་བȭན་དང༌། གɶགས་Ȍ་སོགས་ɺལ་མང་པོ་ལ་ཞེན་ནས་ȷམ་པར་Ȧོག་པའི་ɂོབས་པ་ȭ་མ་འɏང་བ་དང༌། Ȧེན་འɏང་གི་དངོས་པོ་མེད་པ་ལ་གནས་ɾགས་ཀྱི་དོན་ȭ་མངོན་པར་ཞེན་པ་དང༌། Ȧེན་འɏང་གི་དངོས་པོ་མེད་པ་ལ་གནས་ɾགས་ཀྱི་དོན་ȭ་མངོན་པར་ཞེན་པ་

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See also Sparham, *Abhisamayālaṃkāra with [Āryavimuktisena’s] Vṛtti and [Haribhadra’s] Ālokā*, vol. 3, 28ff.

53 Tshe-chog-ling Ye-shay-gyal-tshan (tshe mchog gling ye shes rgyal mtshan/ tshe mchog gling gongs ’dzin ye shes rgyal mtshan/ dka’ chen ye shes rgyal mtshan, 1713-1793) gives occasionally more expansive descriptions of the forty-six defects in his *Quintessential Instructions Clearly Teaching the Essentials of (Tsong-kha-pa’s) “Stages of the Path to Enlightenment,” Correlating the “Eight Thousand Stanza Perfection of Wisdom Sūtra” with (Maitreya’s) “Ornament for Clear Realization”: Lamp Illuminating the Perfection of Wisdom* (sher phyin stong phrag brgyad pa dang mngon rtogs rgyan shyar te byang chub lam gyi rim pa’i gnad rnam gsal bar ston pa’i man ngag sher phyin gsal ba’i sgron me), Collected
Works, vol. 7 (New Delhi: Tibet House, 1975), 76.4-80.4:

1. When meditatively cultivating a training, being discouraged by having to gain knowledge of the Mother with great difficulty over a long time
2. When meditatively cultivating a training, being conceited by very quick attainment of self-assurance
3. When meditatively cultivating a training, distraction by dysfunctional physical states such as yawning, excitement, and so forth
4. When meditatively cultivating a training, distraction by dysfunctional mental states
5. When meditatively cultivating a training, performing recitation and so forth produced by irrationality
6. When meditatively cultivating a training, holding reasons for turning away from the Mother
7. When meditatively cultivating a training, degeneration from adherence—that is to say, great intentness—toward the profound Mother and so forth, the causes of attaining an exalted-knower-of-all-aspects
8. When meditatively cultivating a training, degeneration from the taste of the sublime: discarding the profound Mother and thereupon entering a Low Vehicle path
9. When meditatively cultivating a training, degeneration from thoroughly teaching the supreme vehicle in all aspects
10. When meditatively cultivating a training, degeneration from seeking an exalted-knower-of-all-aspects, the continual object of intent
11. When meditatively cultivating a training, degeneration from causes and effects concordant with attaining an exalted-knower-of-all-aspects
12. When meditatively cultivating a training, degeneration from that of which there is none higher: forsaking the profound perfection of wisdom and thereupon seeking an exalted-knower-of-all-aspects from Low Vehicle scriptural collections
13. When meditatively cultivating a training, the arising of great force of conceptions with regard to many aspects of objects
14. When meditatively cultivating a training, excessive attachment to questioning about letters, having forsaking the meaning
15. When meditatively cultivating a training, attachment to nonactualities
16. When meditatively cultivating a training, attachment to letters
17. When meditatively cultivating a training, attachment to the nonexistence of letters
18. When meditatively cultivating a training, taking areas and so forth to mind
19. When meditatively cultivating a training, experiencing the taste of
when meditatively cultivating a training, discarding the path of Buddha and thereupon seeking skill in means from non-paths, that is, scriptural collections deceptively [set forth] by a demon
21. when meditatively cultivating a training, degeneration of religious activities of assembly due to the listener having great aspiration but the lecturer being very indolent
22. when meditatively cultivating a training, degeneration of religious activities of assembly due to their being a difference of place in that the listener wants to listen in this place whereas the lecturer wants to lecture in another place
23. when meditatively cultivating a training, degeneration of religious activities of assembly due to the listener having little desirous attachment and the lecturer having great desirous attachment
24. when meditatively cultivating a training, degeneration of religious activities of assembly due to the discrepancy that the listener is endowed with qualities of the purified whereas the lecturer is not are endowed with qualities of the purified
25. when meditatively cultivating a training, degeneration of religious activities of assembly due to the discrepancy that the listener makes effort at virtuous actions but the lecturer performs nonvirtuous actions
26. when meditatively cultivating a training, degeneration of religious activities of assembly due to the listener having great generosity but the lecturer acting miserly
27. when meditatively cultivating a training, degeneration of religious activities of assembly due to the discrepancy that the listener wants to make donations but the lecturer does not wish to receive them
28. when meditatively cultivating a training, degeneration of religious activities of assembly due to the discrepancy that the listener understands just through mentioning the beginning [of the subject] whereas the lecturer does otherwise, just understanding [and thereby explaining] through elaboration
29. when meditatively cultivating a training, degeneration of religious activities of assembly due to the discrepancy that the listener knows the three scriptural collections well whereas the lecturer does not
30. when meditatively cultivating a training, degeneration of religious activities of assembly due to the discrepancy that the listener possesses the six perfections whereas the lecturer does not possess them
31. when meditatively cultivating a training, degeneration of religious activities of assembly due to the discrepancy that the listener is skilled in Great Vehicle means whereas the lecturer is not
32. when meditatively cultivating a training, degeneration of religious activities of assembly due to the discrepancy that the listener has attained mental retention (geungs, dhāranī) whereas the lecturer has not
33. when meditatively cultivating a training, degeneration of religious activities of assembly due to the discrepancy that the listener wants to ask questions about the letters whereas the lecturer does not want this
34. when meditatively cultivating a training, degeneration of religious activities of assembly due to the discrepancy that the listener is free from the five obstructions—aspiration to desire, harmful intent, sleepiness and lethargy, excitement and contrition, and doubt—whereas the lecturer is not free of those five
35. when meditatively cultivating a training, degeneration from the greatly powerful attitude of the Great Vehicle: turning away from going into bad transmigrations for the sake of others upon becoming frightened through hearing about the unpraiseworthy of the hells and so forth
36. when meditatively cultivating a training, degeneration from the attitude of the Great Vehicle: becoming attached through hearing praise of the places and resources of gods and so forth and one’s mind becoming desirous toward happy transmigrations
37. when meditatively cultivating a training, degeneration from religious activities of assembly due to the discrepancy that the lecturer likes solitude whereas the listener likes commotion
38. when meditatively cultivating a training, degeneration of religious activities of assembly due to the discrepancy that the listener wants to follow the lecturer but the lecturer does not afford a chance of that
39. when meditatively cultivating a training, degeneration of religious activities of assembly due to the discrepancy that the lecturer wants to teach doctrine for the sake of material things whereas the listener does not want to make donations
40. when meditatively cultivating a training, degeneration of religious activities of assembly due to the discrepancy that the lecturer wants to go in a direction where there might be interference with life whereas the listener does not want to go there
41. when meditatively cultivating a training, degeneration of religious activities of assembly due to the discrepancy that the lecturer wants to go to an area where there is contagion whereas the listener does not
42. when meditatively cultivating a training, degeneration of religious activities of assembly due to the discrepancy that the lecturer wants to go to an area disrupted by robbers, thieves, and so forth whereas the listener does not want to go there
43. when meditatively cultivating a training, degeneration of religious activities of assembly due to the discrepancy that the lecturer likes again and again looking in on a household that gives him/her alms and is distracted by this whereas the listener does not like this

44. when meditatively cultivating a training, demonic dissension: a demon in the guise of a virtuous practitioner comes and creates dissension with regard to doctrines and persons

45. when meditatively cultivating a training, achievement of a fake Mother [taught] by a demon

46. when meditatively cultivating a training, demonic activity such that a demon comes in the guise of a Buddha and, affecting the mind, causes generation of liking for what is not the fact.

1. ཁོར་བ་བོམ་པའི་ཡས་ར་ཚགས་ཆེན་པོས་ནས་རིང་པོ་ནས་མ་ཤེས་པ་ཐོབ་ཅིང་དེས་Dzོ་བ།

2. ཁོར་བ་བོམ་པའི་ཡས་ར་ིབས་པ་ཧ་ཅང་ɠར་བ་ཐོབ་ཅིང་དེས་ོམ་པ།

3. ཁོར་བ་བོམ་པའི་ཡས་ར་གླལ་བ་དང་Ȃོད་པ་སོགས་རས་ཀྱི་གནས་ངན་ལེན་གྱིས་གཡེང་བ།

4. ཁོར་བ་བོམ་པའི་ཡས་ར་སེམས་ཀྱི་གནས་ངན་ལེན་གྱིས་གཡེང་བ།

5. ཁོར་བ་བོམ་པའི་ཡས་ར་རིགས་པ་མ་ཡིན་པས་བDzེད་པའི་ཁ་ཏོན་ངེད་པ་ལ་སོགས་པ།

6. ཁོར་བ་བོམ་པའི་ཡས་ར་མིང་ལ་ཆོགས་པའི་རང་མིང་པ།

7. ཁོར་བ་བོམ་པའི་ཡས་ར་ཞིང་ཁད་ཀྱི་ཐོབ་པའི་ལམ་ཟབ་མོ་སོགས་ལ་མངོན་པར་ཞེན་པ་རེ་ཆེས་ཆེར་ངེད་པ་ཉམས་པ།
8. མཐོ་པ་བོལ་པའི་དུན་སུ་འབ་ཐོན་ཟེ་ན་ཐ་མོ་ལམ་ཙ་

9. མཐོ་པ་བོལ་པའི་དུན་སུ་འབ་ཐོན་ཟེ་ན་ཐ་མོ་ལམ་ཙ་

10. མཐོ་པ་བོལ་པའི་དུན་སུ་འབ་ཐོན་ཟེ་ན་ཐ་མོ་ལམ་ཙ་

11. མཐོ་པ་བོལ་པའི་དུན་སུ་འབ་ཐོན་ཟེ་ན་ཐ་མོ་ལམ་ཙ་

12. མཐོ་པ་བོལ་པའི་དུན་སུ་འབ་ཐོན་ཟེ་ན་ཐ་མོ་ལམ་ཙ་

13. མཐོ་པ་བོལ་པའི་དུན་སུ་འབ་ཐོན་ཟེ་ན་ཐ་མོ་ལམ་ཙ་

14. མཐོ་པ་བོལ་པའི་དུན་སུ་འབ་ཐོན་ཟེ་ན་ཐ་མོ་ལམ་ཙ་

15. མཐོ་པ་བོལ་པའི་དུན་སུ་འབ་ཐོན་ཟེ་ན་ཐ་མོ་ལམ་ཙ་

16. མཐོ་པ་བོལ་པའི་དུན་སུ་འབ་ཐོན་ཟེ་ན་ཐ་མོ་ལམ་ཙ་

17. མཐོ་པ་བོལ་པའི་དུན་སུ་འབ་ཐོན་ཟེ་ན་ཐ་མོ་ལམ་ཙ་

18. མཐོ་པ་བོལ་པའི་དུན་སུ་འབ་ཐོན་ཟེ་ན་ཐ་མོ་ལམ་ཙ་
19. གཉིས་པ་བོས་པའི་དུས་སུ་ཤེས་པ་བདག་བཤད་ཆེན་པོ་བཏང་།

20. གཉིས་པ་བོས་པའི་དུས་སུ་མཐུན་པོ་སེམས་ཅིག་བཏང་།

21. གཉིས་པ་བོས་པའི་དུས་སུ་མཐུན་པོ་ཉན་པ་པོ་འཐོན་པ་ཆེ་ལ་འཆད་པ་བོ་མི་དགེ་བའི་ལས་ངེད་པས་མ་བོད་ཏེ་ཚོགས་པའི་ཆོས་ོད་ལས་ཉམས་པ།

22. གཉིས་པ་བོས་པའི་དུས་སུ་མཐུན་པོ་ཉན་པ་པོ་ངོ་འདིར་ཉན་འདོད་ལ་འཆད་པོ་ངོ་གཞན་ཡའི་ལ་ཐ་དད་པས་ཉམས་པ།

23. གཉིས་པ་བོས་པའི་དུས་སུ་མཐུན་པོ་ཉན་པ་པོ་དགེ་བའི་ལས་ལ་བྱེན་པ་པོ་མི་དགེ་བའི་ལས་ངེད་པས་མ་བོད་ཏེ་ཚོགས་པའི་ཆོས་ོད་ལས་ཉམས་པ།

24. གཉིས་པ་བོས་པའི་དུས་སུ་མཐུན་པོ་ཉན་པ་པོ་དགེ་བའི་ལས་ལ་བྱེན་པ་བོས་པའི་དུས་སུ་མཐུན་པོ་ཉན་པ་པོ་ཉན་པ་པོ་འདོད་ཞེན་སང་ལ་འཆད་པ་པོ་འདོད་ཞེན་ཆེ་བས་ཚོགས་པའི་ཆོས་ོད་ལས་ཉམས་པ།

25. གཉིས་པ་བོས་པའི་དུས་སུ་མཐུན་པོ་ཉན་པ་པོ་འདོད་པའི་ཡོན་ཏན་དང་ཡན་ལ་འཆད་པ་པོ་འདོད་པའི་ཡོན་ཏན་དང་མི་ཡན་པས་མ་བོད་ཏེ་ཚོགས་པའི་ཆོས་ོད་ལས་ཉམས་པ་
26. དེ་ལས་བཟོས་པའི་ད་པེ་དགེ་གི་བོད་ཀྱི་ཤེས་པོ་་ཞིག་པར་འགན་པའི་ཆོས་ོད་ལས་
ཉམས་པ།

27. དེ་ལས་བཟོས་པའི་ད་པེ་དགེ་གི་བོད་ཀྱི་ཤེས་པོ་་ཞིག་པར་འགན་པའི་ཆོས་ོད་ལས་
ཉམས་པ།

28. དེ་ལས་བཟོས་པའི་ད་པེ་དགེ་གི་བོད་ཀྱི་ཤེས་པོ་་ཞིག་པར་འགན་པའི་ཆོས་ོད་ལས་
ཉམས་པ།

29. དེ་ལས་བཟོས་པའི་ད་པེ་དགེ་གི་བོད་ཀྱི་ཤེས་པོ་་ཞིག་པར་འགན་པའི་ཆོས་ོད་ལས་
ཉམས་པ།

30. དེ་ལས་བཟོས་པའི་ད་པེ་དགེ་གི་བོད་ཀྱི་ཤེས་པོ་་ཞིག་པར་འགན་པའི་ཆོས་ོད་ལས་
ཉམས་པ།

31. དེ་ལས་བཟོས་པའི་ད་པེ་དགེ་གི་བོད་ཀྱི་ཤེས་པོ་་ཞིག་པར་འགན་པའི་ཆོས་ོད་ལས་
ཉམས་པ།
32. དཔེར་བའི་སེམས་པའི་དེ་འཆད་པའི་འགྲོ་བ་ལ་ཡིད་བཅོས་ཏེ་ཐེག་ཆེན་གྱི་བསམ་པ་ལས་ཉམས་པ།
33. དཔེར་བའི་སེམས་པའི་དེ་འཆད་པ་པོ་དེ་མ་ཐོབ་པས་མ་མོན་ཏེ་ཚངས་པའི་ཆོས་ཞོད་ལས་ཉམས་པ།
34. དཔེར་བའི་སེམས་པའི་དེ་འཆད་པ་པོ་དེ་མི་འདོད་པས་མ་མོན་ཏེ་ཚངས་པའི་ཆོས་ཞོད་ལས་ཉམས་པ།
35. དབྱིབས་པའི་བཟོད་པའི་མི་བཟོན་པ་ཐོས་པས་ཞིག་ལྟེ་གནོད་སེམས་གཉིད་བགས་ཐོག་པོ་ཤེས་ཀྱི་ཤབས་པ་དང་བ་ཡིན་ལ།
36. དཔེར་བའི་སེམས་པའི་གནས་དང་ལོངས་དཔེར་བའི་Țེས་རེ་བར་འདོད་ལ་འཆད་པོས་དེའི་གོ་འབྱེད་པས་མ་མོན་ཏེ་ཚངས་པའི་ཆོས་ཞོད་ལས་ཉམས་པ།
37. དཔེར་བའི་སེམས་པའི་དེ་འཆད་པ་པོ་གཅིག་ཆ་དབེན་པ་ལ་དགའ་ལ་ཉན་པ་པོ་འབ་འཛི་ལ་མངོན་པར་དགའ་བས་མ་མོན་ཏེ་ཚངས་པའི་ཆོས་ཞོད་ལས་ཉམས་པ།
38. དཔེར་བའི་སེམས་པའི་དེ་འཆད་པ་པོ་འཆད་པ་པོའི་Țེས་རེ་བར་འདོད་ལ་འཆད་པོས་དེའི་གོ་འབྱེད་པས་མ་མོན་ཏེ་ཚངས་པའི་ཆོས་ཞོད་ལས་ཉམས་པ།
39. གསོང་བ་བོམ་པའི་ȭས་ར་འཆད་པ་པོ་ཕྱི་པོ་ཞི་ཞིང་མོང་མོང་་
།༡༨༦༩༣ ་། ཉོན་པ་པོ་དེ་ཞིན་པར་མི་འདོད་པས་མ་མཐུར་
།༡༨༧༡༤ ་། མ་ཐུན་ཏེ་ཚང་ས་པའི་ཆོས་གོད་ལས་ཉམས་པ།

40. གསོང་བ་བོམ་པའི་ȭས་ར་འཆད་པ་པོ་མོ་ལ་གང་རྒོག་གི་བར་
།༡༨༦༩༥ ་། ང་འཆར་བའི་ཆོགས་ར་འགྲོ་བར་འདོད་ལ་ཉན་པ་པོ་
།༡༨༧༡༥ ་། དེར་འགྲོ་བར་མི་འདོད་པས་མ་མཐུར་
།༡༨༧༢༩ ་། མ་ཐུན་ཏེ་ཚང་ས་པའི་ཆོས་གོད་ལས་ཉམས་པ།

41. གསོང་བ་བོམ་པའི་ȭས་ར་འཆད་པ་པོ་ཉ་བ་ཡོད་པའི་ཆོགས་
།༡༨༦༩༦ ་། ར་འགྲོ་འདོད་ལ་ཉན་པ་པོ་དེར་མི་
།༡༨༧༡༦ ་། འདོད་པས་མ་མཐུར་
།༡༨༧༣༦ ་། མ་ཐུན་ཏེ་ཚང་ས་པའི་ཆོས་གོད་ལས་ཉམས་པ།

42. གསོང་བ་བོམ་པའི་ȭས་ར་བད་ཀྱི་རང་ལ་བསོད་ȡོམས་
།༡༨༦༩༧ ་། རེར་བའི་ཁྱིམ་ཡང་ཡང་Ȫ་བས་དགའ་ཞིང་ལ་ཉན་པ་
།༡༨༧༡༧ ་། དེ་ལ་ཡིད་མི་དགའ་བས་མ་མཐུར་
།༡༨༧༣༧ ་། མ་ཐུན་ཏེ་ཚང་ས་པའི་ཆོས་གོད་ལས་ཉམས་པ།

43. གསོང་བ་བོམ་པའི་ȭས་ར་བད་ཀྱི་ཐམ་བཅོས་མ་ཉེ་བར་
།༡༨༦༩༨ ་། བབས་པ།

44. གསོང་བ་བོམ་པའི་ȭས་ར་བད་ཀྱི་ཚ་བ་ོན་ལ་ཤེས་པ་
།༡༨༦༩༩ ་། འོ་དོན་གས་ཐམས་ཅད་ང་ོན་པ་
།༡༨༧༡༩ ་། ལེགས་པའི་ཤེས་པ་ོན་ལ་ཤེས་
།༡༨༧༣༩ ་། མ་ཐུན་ཏེ་ཚང་ས་པའི་ཆོས་

45. གསོང་བ་བོམ་པའི་ȭས་ར་བད་ཀྱི་ཚ་བ་ོན་ལ་ཤེས་པ་
།༡༨༧༠༠ ་། འོ་དོན་གས་ཐམས་ཅད་ང་ོན་ལ་ཤེས་
35th Topic
5. Characteristics of Trainings (མཚན་ཉིད་ཡིན་)

IV.13:

Those by which [trainings] are characterized are to be known as characteristics. Moreover, those characteristics are in three aspects—knowledge, differentiating, and functional. The essence is what is characterized; it also is [a characteristic].

Ngag-wang-pal-dan’s Meaning of the Words, 55a.7, fleshes this stanza out as:

The means by which trainings are characterized are to be known as characteristics of trainings. Moreover, those characteristics are in three aspects—knowledge characteristics, differentiating characteristics, and functional characteristics. The essence of the training that is characterized by those three is what is characterized; [essential characteristics also] are to be known as characteristics of trainings, and thus there are four characteristics.

Maitreya’s Ornament:

Ngag-wang-pal-dan’s Meaning of the Words:
IV.14:

Knowing the arising of a One-Gone-Thus,
The nondisintegrative nature of the transient world,
The mental behaviors of sentient beings,
The withdrawal of it, distraction outside,

Ngag-wang-pal-dan’s *Meaning of the Words*, 55a.7, fleshes this stanza out as:

A Bodhisattva’s four trainings in a knower of bases isolated from the signs of afflictions and so forth have the capacity of generating fulfillment of realization of one’s own welfare:

(1) because in dependence upon a Bodhisattva’s training in a knower of bases a One-Gone-Thus knows, from the perfection of wisdom of the training in a knower of bases, the arising of the powers and so forth of a One-Gone-Thus, and

(2) because in dependence upon a Bodhisattva’s training in a knower of bases [a One-Gone-Thus] knows, from [the perfection of wisdom of the training in a knower of bases], that the transient world of the five aggregates does not disintegrate in reality, and

(3) because in dependence upon [a Bodhisattva’s training in a
knower of bases, a One-Gone-Thus] knows, from [the perfection of wisdom of the training in a knower of bases], the 84,000 mental behaviors of all sentient beings, and

(4) because in dependence upon [a Bodhisattva’s training in a knower of bases, a One-Gone-Thus] knows, from [the perfection of wisdom of the training in a knower of bases], the withdrawal of the mind due to being set in meditative equipoise on selflessness, and

(5) because in dependence upon [a Bodhisattva’s training in a knower of bases, a One-Gone-Thus] knows, from [the perfection of wisdom of the training in a knower of bases], the distraction outside of the mind due to not being set in meditative equipoise on selflessness, and

Maitreya’s Ornament:

Ngag-wang-pal-dan’s Meaning of the Words:
IV.15:

{IV.15}
The aspect of inexhaustibility, 
Accompaniment with desire, and so forth, vast, 
Bigness, immeasurability, 
Indemonstrability of consciousness, 

Ngag-wang-pal-dan’s *Meaning of the Words*, 56a.2, fleshes this stanza out as:

6) because in dependence upon [a Bodhisattva’s training in a knower of bases, a One-Gone-Thus] knows, from [the perfection of wisdom of the training in a knower of bases], the aspect of inexhaustibility of the mind since in reality the mind does not disintegrate or is devoid of desire and there is the constituent, that is to say, uncompounded factors of cessation and abandonment, and 

7) because in dependence upon [a Bodhisattva’s training in a knower of bases, a One-Gone-Thus] knows, from [the perfection of wisdom of the training in a knower of bases], the accompaniment of common persons’ minds with desire and so forth, and 

8) because in dependence upon [a Bodhisattva’s training in a knower of bases, a One-Gone-Thus] knows, from [the perfection of wisdom of the training in a knower of bases], the separation of Superiors’ minds from desire and so forth—this being included in the term “and so forth” in the root text [*Maitreya’s Ornament for the Clear Realizations*]—and 

9) because in dependence upon [a Bodhisattva’s training in a knower of bases, a One-Gone-Thus] knows, from [the perfection of wisdom of the training in a knower of bases], that the mode of subsistence of others—common beings and Superiors—is vast, and 

10) because in dependence upon [a Bodhisattva’s training in a
knower of bases, a One-Gone-Thus] knows, from [the perfection of wisdom of the training in a knower of bases], that because the minds of others—common beings and Superiors—are pervasive, they are big, or alternatively that all minds are equally selfless and in conventional terms equally are supports for the attainment of good qualities, and

(11) because in dependence upon [a Bodhisattva’s training in a knower of bases, a One-Gone-Thus] knows, from [the perfection of wisdom of the training in a knower of bases], that since ultimately there is no individual limitation of [their] supports of engagement, the minds of others—common beings and Superiors—are immeasurable,

(12) because in dependence upon [a Bodhisattva’s training in a knower of bases, a One-Gone-Thus] knows, from [the perfection of wisdom of the training in a knower of bases], that the minds of others—common beings and Superiors—are ultimately indemonstrable as “they are such-and-such,”

Maitreya’s Ornament:
[IV.15]

Ngag-wang-pal-dan’s Meaning of the Words:
Invisibility of mind, the fluctuations
And so forth of those consciousnesses;
In addition to those, knowing
Those in the aspect of thusness;

Ngag-wang-pal-dan’s *Meaning of the Words*, 56a.7, fleshes this stanza out as:

(13) because in dependence upon [a Bodhisattva’s training in a knower of bases, a One-Gone-Thus] knows, from [the perfection of wisdom of the training in a knower of bases], that the minds of others—common beings and Superiors—are ultimately invisible by the five eyes,

(14) because in dependence upon [a Bodhisattva’s training in a knower of bases, a One-Gone-Thus] knows, from [the perfection of wisdom of the training in a knower of bases], that the fluctuation, withdrawal, spreading, and contraction of the minds of others—common beings and Superiors—is produced in dependence upon the five aggregates, and do not exist in accordance with how those are conceived by them,

(15) because in dependence upon [a Bodhisattva’s training in a
knower of bases, a One-Gone-Thus] in addition to those modes of conventional knowledge knows, from [the perfection of wisdom of the training in a knower of bases], those minds of fluctuation and so forth in the aspect of thusness, the emptiness of true existence, and

Maitreya’s Ornament:

{IV.16}

Ngag-wang-pal-dan’s Meaning of the Words:

IV.17:

{IV.17}
The Subduer, having realized thusness,  
Teaches it to others. These  
Comprise the knowledge characteristics  
On the occasion of knowledge of all.

Ngag-wang-pal-dan’s Meaning of the Words, 56b.3, fleshes this stanza out as:

(16) because in dependence upon [a Bodhisattva’s training in a knower of bases, a One-Gone-Thus] knows, from [the perfection of wisdom of the training in a knower of bases], that the Subduer places all thusnesses in one mode, realizes it just as
it is, realizes it as the supreme of doctrine, and teaches it to others in accordance with how it has been realized.

These sixteen knowledge characteristics characterize Bodhisattvas’ trainings in knowers of bases as endowed with the capacity for generating the sixteen exalted knowers of those; therefore, those are included within knowledge of all (thams cad shes pa nyid) [that is, knowers of bases].

Maitreya’s Ornament:
{IV.17}

Ngag-wang-pal-dan’s Meaning of the Words:

For Ngag-wang-pal-dan’s fleshing out of stanzas 18-19 and 20-22 see the next two backnotes. See also Sparham, Abhisamayālaṃkāra with [Ārya-vimuktisena’s] Vṛtti and [Haribhadra’s] Ālokā, vol. 3, 34ff.

IV.18abc:

{IV.18}
Emptiness, signlessness,
Exclusion of wish,
Nonproduction, noncessation,

Ngag-wang-pal-dan’s Meaning of the Words, 57a.4, fleshes these lines out
as:

[A Bodhisattva’s] five trainings in knowers of paths—achieving the armor of others’ welfare difficult to perform and so forth (gzhan don gyi go cha bya dka’ ba sogs, see 304)—have the capacity of generating fulfillment of realization of one’s own welfare:

(1) because in dependence upon training in a knower of paths a One-Gone-Thus knows the emptiness that is that the entities of all phenomena are empty of true existence, and
(2) because in dependence upon training in a knower of paths a One-Gone-Thus] knows signlessness that is that ultimately causes do not exist, and
(3) because in dependence upon training in a knower of paths a One-Gone-Thus] knows wishlessness that is that ultimately effects are not wishable, and
(4) because in dependence upon training in a knower of paths a One-Gone-Thus] knows nonproduction that is that ultimately the forward process of dependent-arising is productionless, and
(5) because in dependence upon training in a knower of paths a One-Gone-Thus] knows noncessation that is that ultimately the reverse process of dependent-arising is cessationless, and

Maitreya’s Ornament:

{IV.18}

Ngag-wang-pal-dan’s Meaning of the Words:
and so forth,

Ngag-wang-pal-dan’s *Meaning of the Words*, 57a.7, fleshes these words out as:

[six] that are included within the term “and so forth” in the root text [*Maitreya’s Ornament for the Clear Realizations*]:

(6) because in dependence upon [training in a knower of paths a One-Gone-Thus] knows the thoroughly afflicted having a nature of defilement as ultimately nonexistent, and

(7) because in dependence upon [training in a knower of paths a One-Gone-Thus] knows the completely pure devoid of defilement as ultimately nonexistent, and

(8) because in dependence upon [training in a knower of paths a One-Gone-Thus] knows the factualities of abandonment and adoption as ultimately nonexistent, and

(9) because in dependence upon [training in a knower of paths a One-Gone-Thus] knows the nature of nirvāṇa, and

(10) because in dependence upon [training in a knower of paths a One-Gone-Thus] knows that a support of abiding by way of the entity of element of attributes does not ultimately exist, and

(11) because in dependence upon [training in a knower of paths a One-Gone-Thus] knows the nature of thusness, the character or inner mode of space, exactly as it is,
Ngag-wang-pal-dan’s *Meaning of the Words*:

IV.18d-19:

The noumenon as without disturbance,

{IV.19}

As without composition, as without conceptualization,
And as without divisions, and characteristics as nonexistent
Are asserted as being knowledge characteristics
On the occasion of knowledge of paths.

Ngag-wang-pal-dan’s *Meaning of the Words*, 57b.4, fleshes these lines out as:

and:

(12) because in dependence upon [training in a knower of paths a One-Gone-Thus] knows the noumenon as without disturbance due to not changing into something other, and

(13) because in dependence upon [training in a knower of paths a One-Gone-Thus] knows the noumenon as without composition by causes and conditions, and
(14) because in dependence upon [training in a knower of paths a One-Gone-Thus] knows the noumenon as without conceptualization because of not being imputable as anything, and
(15) because in dependence upon [training in a knower of paths a One-Gone-Thus] knows the noumenon as without divisions from knowing the characters of phenomena in accordance with just how they abide, and
(16) because in dependence upon [training in a knower of paths a One-Gone-Thus] knows all characteristics as ultimately nonexistent.

These sixteen knowledge characteristics characterize trainings in knowers of paths as endowed with the capacity for generating the sixteen exalted knowers of those; therefore, those are asserted as included within knowledge of paths.

Maitreya’s Ornament:
ཆོས་ཉིད་ȷམ་པར་འﺂག་མེད་དང་། {IV.19}
འȭ་མི་Ɏེད་དང་ȷམ་མི་Ȧོག
ལམ་ཤེས་ཉིད་ཀྱི་ǰབས་ཀྱིས་ནི།
ཤེས་པའི་མཚན་ཉིད་ཡིན་པར་བཞེད།

Ngag-wang-pal-dan’s Meaning of the Words:
དེ་ལ་བȦེན་ནས་དེ་བས་ཆོས་ཉིད་གཞན་ȭ་མི་འǽར་བས་ȷམ་པར་འﺂག་པ་མེད་པར་ཤེས་པའི་ɉིར་དང༌།
དེ་ལ་བȦེན་ནས་དེ་བས་ཆོས་ཉིད་ȷེ་Ǭེན་གྱིས་འȭ་མི་Ɏེད་པར་ཤེས་པའི་ɉིར་དང་།
དེ་ལ་བȦེན་ནས་དེ་བས་ཆོས་ȷམས་ཀྱི་མཚན་ཉིད་དེ་Ȧྱར་གནས་པ་Ȧྱར་མཁྱེན་ནས་མཚན་ཉིད་ཀྱི་རབ་ȣ་དྱེ་བ་བȪན་པར་ཤེས་པའི་ɉིར་དང༌།
དེ་ལ་བȦེན་ནས་དེ་བས་དོན་དམ་པར་མཚན་ཉིད་ཐམས་ཅད་མེད་པར་ཤེས་པའི་ɉིར་རོ།
See also Sparham, *Abhisamayālaṁkāra with [Āryavimuktisena’s] Vṛtti and [Haribhadra’s] Ālokā*, vol. 3, 37ff.

57 IV.20-22; Ngag-wang-pal-dan’s *Meaning of the Words*, 58a.2, next treats the three stanzas concerning the knowledge characteristics of an exalted-knower-of-all-aspects.

IV.20:

{IV.20}

In dependence upon one’s own practice
Knowing dwelling, respecting,
Taking as guru, honoring,
Worshipping, without activities,

Ngag-wang-pal-dan’s *Meaning of the Words*, 58a.2, fleshes out this stanza as:

[A Bodhisattva’s] seven trainings in an exalted-knower-of-all-aspects observing the features included within bases and paths have the capacity of generating fulfillment of realization of one’s own welfare:

(1) because in dependence upon training in an exalted-knower-of-all-aspects a One-Gone-Thus knows that—in manifest dependence upon one's own causal practice (*rgyu'i chos*), training in an exalted-knower-of-all-aspects—the Monarch of Subduers *dwells* in bliss in the present (*mthong chos la*), and

(2) because in dependence upon [training in an exalted-knower-of-all-aspects a One-Gone-Thus] knows that when teaching a *Perfection of Wisdom Sūtra*, upon one’s own setting up seat, cushion, and so forth it *is to be respected*, and

(3) because in dependence upon [training in an exalted-knower-of-all-aspects a One-Gone-Thus] knows that it *is to be taken as guru* by esteeming the Word as just to be achieved, and

(4) because in dependence upon [training in an exalted-knower-
of-all-aspects a One-Gone-Thus] knows that it is to be honored by speaking of its good qualities and so forth, and
(5) because in dependence upon [training in an exalted-knower-of-all-aspects a One-Gone-Thus] knows that the Mother is to be worshipped by scattering jeweled flowers and so on, and
(6) because in dependence upon [training in an exalted-knower-of-all-aspects a One-Gone-Thus] knows that ultimately there are no such activities as respecting and so forth, and

Maitreya’s Ornament:
{IV.20}

Ngag-wang-pal-dan’s Meaning of the Words:
Backnotes: Commentary on Maitreya’s *Ornament*

IV.21:

{IV.21}
Engagement in all;
Teaching nonperception,
The world in the aspect of emptiness,
To be expressed, to be known, to be directly seen,

Ngag-wang-pal-dan’s *Meaning of the Words*, 58a.7, fleshes out this stanza as:

(7) because in dependence upon [training in an exalted-knower-of-all-aspects a One-Gone-Thus] knows that [the Mother] unimpededly engages in or goes to all objects, and
(8) because in dependence upon [training in an exalted-knower-of-all-aspects a One-Gone-Thus] knows to teach nonperception of the factuality of forms and so forth ultimately and perception of suchness in conventional terms, and
(9) because in dependence upon [training in an exalted-knower-of-all-aspects a One-Gone-Thus] knows that the world of the five aggregates as having the aspect of emptiness of true existence, and
(10) because in dependence upon [training in an exalted-knower-of-all-aspects a One-Gone-Thus] knows that to trainees gathered as retinue the world is to be expressed as empty of truly existence, and
(11) because in dependence upon [training in an exalted-knower-of-all-aspects a One-Gone-Thus] knows that to trainees of ripened continuum the world is to be known as empty of true existence, and
(12) because in dependence upon [training in an exalted-knower-of-all-aspects a One-Gone-Thus] knows that for trainees of release the emptiness of true existence of the world is to be directly seen, and

Maitreya’s *Ornament*:
{IV.21}

Maitreya’s *Ornament*:

{IV.21}
To be taught as inconceivable, as just quiescent, Negation of the world, and of discrimination— These are described as knowledge characteristics For the mode of an exalted-knower-of-all-aspects.

Ngag-wang-pal-dan’s *Meaning of the Words*, 58b.4, fleshes out this stanza as:

(13) because in dependence upon [training in an exalted-knower-of-all-aspects a One-Gone-Thus] knows that since the suchness of the five aggregates is beyond the objects of activity of argumentation it is to be taught as just *inconceivable*, and

(14) because in dependence upon [training in an exalted-knower-
of-all-aspects a One-Gone-Thus] knows that all proliferations are to be taught as just quiescent in the perspective of an awareness directly realizing the noumenon of the five aggregates, and

(15) because in dependence upon [training in an exalted-knower-of-all-aspects a One-Gone-Thus] knows the negation of the world of the five contaminated aggregates, and

(16) because in dependence upon [training in an exalted-knower-of-all-aspects a One-Gone-Thus] knows ultimate negation of the discrimination of the world, the other side and this side.

These sixteen knowledge characteristics characterize trainings in exalted-knowers-of-all-aspects as endowed with the capacity for generating the sixteen exalted knowers of those; therefore, those are described as being included within exalted-knowers-of-all-aspects. Tsong-kha-pa’s Golden Garland says that in that way even these knowledge characteristics are mainly in consideration of Buddhas, but it is not that they do not exist in Bodhisattvas.

Maitreya’s Ornament:

Ngag-wang-pal-dan’s Meaning of the Words:

58 IV.23-26; Ngag-wang-pal-dan’s *Meaning of the Words*, 59a.3, treats the four stanzas on differentiating characteristics in two parts, a brief indication in a single stanza and an extensive explanation in three stanzas.

IV.23:

\{IV.23\}

It is explained that the sixteen periods—
Having as objects of activity the truths
Elevated by way of features such as inconceivability and so forth—
Are differentiating characteristics.

Ngag-wang-pal-dan’s *Meaning of the Words*, 59a.3, fleshes the stanza of the brief indication out as:

It is explained in sūtra that the sixteen periods of doctrinal forbearance and subsequent knowledge—having as objects of activity the four noble truths elevated by way of features such as inconceivability, inequality, and so forth—are differentiating characteristics characterizing the final twelve essential characteristics as superior to the trainings of Hearers and Solitary Victor.

*Maitreya’s Ornament:*

\{IV.23\}

\[\text{ཨཙ་བྷ་ཨཙ་ཞིང་ཨཙ་ཕྲ་ཨཙ་ཨ་ཨཙ་ཞིང་ཨཙ་ཨ་ཨཙ་ཞིང་ཨཙ་ཨ་ཨཙ་ཞིང་}

\text{ཏུ་ཨཙ་ཨ་ཨཙ་ཞིང་ཨཙ་ཨ་ཨཙ་ཞིང་ཨཙ་ཨ་ཨཙ་ཞིང་\} \]
Ngag-wang-pal-dan’s *Meaning of the Words*:

The subject, the final twelve essential characteristics, are superior to the trainings of Hearers and Solitary Victors by way of the capacity to generate fulfillment of the two welfares [of oneself and others] because of being Bodhisattvas’ trainings endowed with the entities, effects, or causes of sixteen differentiating characteristics:

1. **inconceivability** due to being beyond the objects of activity of argumentation
2. **inequality** due to being without a matchable comparison
3. **being beyond comprehension** by valid cognition as it is
4. **being beyond enumeration** by number

*Maitreya’s Ornament*:

{IV.24}
Ngag-wang-pal-dan’s *Meaning of the Words*:

IV.24c-25a:

Containing all the Superiors, known
By the wise, knowing the uncommon,

{IV.25}

Knowing faster,

Ngag-wang-pal-dan’s *Meaning of the Words*, 59b.2, fleshes out these lines of the extensive explanation of differentiating characteristics as:

THE FOUR PERIODS OF DOCTRINAL FOREBEARANCE AND SO FORTH REGARDING ORIGINS OF SUFFERING [THAT HAVE THE DIFFERENTIATING CHARACTERISTICS OF]:

(5) containing all the good qualities of the abandonments and realizations by all Superior persons

(6) objects of, or known by, beings skilled in the two truths

(7) knowing objects that are not objects of activity of Hearers and Solitary Victors or Great Vehicle uncommon knowledge superior to the good qualities of Hearers and Solitary Victors

(8) knowing very faster than Hearers and Solitary Victors—manifestly knowing, that is, attaining, the nonabiding nirvāṇa

Maitreya’s *Ornament*:
Ngag-wang-pal-dan’s Meaning of the Words:

(9) without diminishment in the entities of obscurational truths or increase in the entities of ultimate truths; in brief, realizing the noumenon devoid of superimposition and deprecation

(10) strongly intensely achieving the six perfections of giving and so forth through zeal in them and taking them to mind by way of purity from the three spheres [of object, agent, and action] ultimately

(11) correct, that is to say, noninverted, achievement of the merit and pristine wisdom that are to be attained upon achievement
over many eons through training in the purity of the three spheres in reality
(12) **observing** all the phenomena of giving and so forth without conceptualization and thereupon apprehending them with the effort that does not discard the perfection of wisdom

Maitreya’s Ornament:

Ngag-wang-pal-dan’s Meaning of the Words:

IV.25c-26:

endowment with the support,  
Entirety, restrainers,  

{IV.26}  
And non-taste—these called  
“Natures of sixteen characteristics”  
Are superior to others,
And hence are elevating paths.

Ngag-wang-pal-dan’s *Meaning of the Words*, 60a.1, fleshes out these lines of the extensive explanation of differentiating characteristics as:

**THE FOUR PERIODS OF DOCTRINAL FOREBEARANCE AND SO FORTH REGARDING THE PATH [THAT HAVE THE DIFFERENTIATING CHARACTERISTICS OF]:**

(13) *endowment with the* Bodhisattvas’ *support* that has the nature of the element of attributes

(14) *complete entirety* of the causal collections of the full complement of the ten perfections, such as prayer-wishes and so forth

(15) *internal restrainers* (*nang gi yongs ’dzin*)—special method and wisdom that thoroughly hold one back from falling into cyclic existence and [solitary] peace

(16) *nonexperience of the taste* of the conception of any phenomenon as truly existent and dedication of roots of virtue to complete enlightenment.

In that way, *sixteen characteristics*, inconceivability and so forth, characterize the twelve path trainings as *superior to* the paths of *others*—Hearers and Solitary Victors—and hence those are to be known as being *elevating paths*.

**Maitreya’s Ornament:**

{IV.26}

**Ngag-wang-pal-dan’s *Meaning of the Words*:**
See also Sparham, *Abhisamayālaṃkāra* with [Āryavimuktisena’s] *Vṛtti* and [Haribhadra’s] *Ālokā*, vol. 3, 40ff.

IV.27-28; these two stanzas describe functional characteristics.

IV.27a:

|IV.27|

Help, happiness, protection,

Ngag-wang-pal-dan’s * Meaning of the Words*, 60b.5, fleshes out this line on functional characteristics as:

A Bodhisattva’s four trainings in knowers of bases that are isolated from the signs of the afflictions and so forth (see 304) have the capacity of generating fulfillment of exalted activities for others’ welfare:

(1) because in dependence upon the *method*, training in knowers of bases, the *supports*—Buddhas and Bodhisattvas—cause the *objects*, trainees, to achieve future help, the nirvāṇa pacifying the suffering of cyclic existence of later lives, and

(2) because in dependence upon the *method*, training in knowers of bases, the *supports*—Buddhas and Bodhisattvas—cause trainees to be set in the *happiness* of this life devoid of suffering, mental discomfort, and so forth and finally to achieve nirvāṇa, and

(3) because in dependence upon the *method*, training in knowers
of bases, the *supports*—Buddhas and Bodhisattvas—cause trainees to be protected from the sufferings of cyclic existence and to be set in the remainderless nirvāṇa of never being reborn [by the power of actions and afflictive emotions].

Maitreya’s *Ornament*:
{IV.27}

Ngag-wang-pal-dan’s *Meaning of the Words*:

IV.27b-28ab:

Refuge of humans,
Place of rest, defender,
Island, “leader,”

{IV.28}
Spontaneity, nonmanifestation
Of the fruit by way of the three vehicles,
Ngag-wang-pal-dan’s *Meaning of the Words*, 61a.2, fleshes out these lines on functional characteristics as:

A Bodhisattva’s five trainings in knowers of paths—achieving the armor of others’ welfare difficult to perform and so forth (see 304) have the capacity of generating fulfillment of exalted activities for others’ welfare:

(4) because in dependence upon training in knowers of paths Buddhas and Bodhisattvas enact the refuge of trainees, illustrated [in Maitreya’s *Ornament for the Clear Realizations*] by humans, achieving everlasting help, remainderless nirvāṇa, nonerroneously at the trainees’ proper time, and

(5) because in dependence upon training in knowers of paths Buddhas and Bodhisattvas enact the function of place of rest, establishing trainees in the reversal of the cause of suffering—the apprehension of true existence—and

(6) because in dependence upon training in knowers of paths Buddhas and Bodhisattvas enact the function of defender, establishing trainees in realizing cyclic existence and nirvāṇa as equal, and

(7) because in dependence upon training in knowers of paths Buddhas and Bodhisattvas enact the function of an island, setting trainees in the nonabiding nirvāṇa that is devoid of the moisture of the degeneracies of mundane existence and [solitary] peace and is qualitatively similar to dryness surrounded by water, and

(8) because in dependence upon training in knowers of paths Buddhas and Bodhisattvas enact the function of a leader, setting trainees in achieving temporary and final welfare of others, and

(9) because in dependence upon training in knowers of paths Buddhas and Bodhisattvas enact the function of setting trainees in spontaneously engaging in the welfare of others, and

(10) because in dependence upon training in knowers of paths Buddhas and Bodhisattvas enact the deliverance of trainees by way of the three vehicles for the welfare of others and correctly achieve in a timely fashion the nonmanifestation of its fruit for themselves.
Maitreya’s Ornament:

མི་ȷམས་ཀྱི་ནི་Dzབས་དག་དང་།
།གནས་དང་དȻང་གཉེན་གླིང་དང་ནི།
།ཡོངས་འȮེན་པ་ཞེས་Ɏ་བ་དང་།
{IV.28} Luང་གི་སྤོང་སུམ་པ་གྷར་ཐོས་བཟོ་ཀྱི་ཐོས་ཐོག་དང་།

Ngag-wang-pal-dan’s Meaning of the Words:

གཞན་དོན་གྱི་གོ་ཆ་དཀའ་བ་སོགས་ȍབ་པའི་ལམ་ཤེས་ཀྱི་
ɚོར་བ་ɍ་ལ་གཞན་དོན་འɋིན་ལས་ȷན་ཚǑགས་Dzེད་པའི་ȶས་
པ་ཡོད་དེ།
སངས་Ȅས་ིང་སེམས་ཀྱིས་ལམ་ཤེས་ཀྱི་ɚོར་བ་ལ་
བȦེན་ནས་མིས་མཚǑན་པའི་གȭལ་Ɏ་ȷམས་ལ་གཏན་ȭ་ཕན་པ་
ʈག་མེད་ɟང་འདས་གȭལ་Ɏ་གȭལ་བའི་ȭས་
ı̄Eི་Ȅ་བ་བཞིན་
ȭ་ɉིན་ཅི་མ་ལོག་པར་Ȧིབ་པའི་Dzབས་མཛད་པའི་ɕིར་དང༌།
དེ་
དག་གིས་དེ་ལ་བȦེན་ནས་གȭལ་Ɏ་ȷམས་ȷག་བȓལ་གྱི་ȭ་
བདེན་འཛིན་ɷོག་པ་ལ་འགོད་པའི་གནས་ཀྱི་ȭེད་པ་མཛད་པའི་
ɕིར་དང༌།
དེ་དག་གིས་དེ་ལ་བȦེན་ནས་
གȭལ་Ɏ་ȷམས་Șས་བǰོར་བའི་ǰམ་པ་དང་ཆོས་མȬན་པར་
ȭིད་ཞིའི་ȃད་པའི་մི་གནས་པའི་ɟང་འདས་
ལ་འགོད་པའི་གླིང་གི་ȭེད་པ་མཛད་པའི་ɕིར་དང༌།
དེ་དག་
གིས་དེ་ལ་བȦེན་ནས་

ཡོངས་འȮེན་གྱི་ȭེད་པ་མཛད་པའི་ɕིར་དང༌།
དེ་དག་
གིས་དེ་ལ་བȦེན་ནས་

Ngag-wang-pal-dan’s Meaning of the Words:
IV.28cd:

And lastly the function of support—
These are functional characteristics.

Ngag-wang-pal-dan’s *Meaning of the Words*, 61b.3, fleshes out these lines on functional characteristics as:

[A Bodhisattva’s] seven trainings in an exalted-knower-of-all-aspects, observing the features included within the bases and paths and so forth (see 304), have the capacity of generating fulfillment of exalted activities for others’ welfare:

(11) because in dependence upon training in an exalted-knower-of-all-aspects, Buddhas and Bodhisattvas enact the function of the support of sentient beings through the fact of accomplishing teaching all doctrines to sentient beings without passing outside of the context of an exalted-knower-of-all-aspects.

These eleven functional features of help, happiness, protection, and so forth characterize their causes, the trainings in the three exalted knowers, as endowed with the capacity for generating fulfillment of exalted activities for others’ welfare; therefore, these are functional characteristics. Tsong-kha-pa’s *Golden Garland* says that the finality of these eleven functions exists in Buddhas and temporary ones exist among Bodhisattvas.

*Maitreya’s Ornament*:
Ngag-wang-pal-dan’s Meaning of the Words:

See also Sparham, Abhisamayālāṃkāra with [Āryavimuktisena’s] Vṛtti and [Haribhadra’s] Ālokā, vol. 3, 45ff.

IV.29-31; these three stanzas describe essential characteristics.

IV.29ab:

{IV.29}
Isolation from afflictions, signs, marks,
Discordant classes and antidotes;

Ngag-wang-pal-dan’s Meaning of the Words, 61b.7, fleshes out these lines on essential characteristics as:

With respect to the subject, a Bodhisattva’s training in knowers of bases, its entity is endowed with special abandonment and realization because of possessing the four divisions:

1. a Bodhisattva’s training in knowers of bases that is isolated from manifest entities of afflictions such as desire and so
forth
(2) a Bodhisattva’s training in knowers of bases that is isolated from assumptions of bad states of the three doors [body, speech, and mind] that are signs, that is to say, effects, of afflictions such as desire and so forth
(3) a Bodhisattva’s training in knowers of bases that is isolated from the marks, that is to say, the causes of afflictions such as desire and so forth—improper mental application and so forth
(4) a Bodhisattva’s training in knowers of bases that is isolated from manifest awarenesses conceiving discordant classes and antidotes as truly existent.

Maitreya’s Ornament:
{IV.29}
ཉོན་མོངས་Ȧགས་དང་མཚན་མ་དང་། རི་སྤེལ་ཤེགས་བཞི་ལོ་ཟེར།

Ngag-wang-pal-dan’s Meaning of the Words:

IV.29c-30a:
The difficult, definiteness,  
Intents, nonobservability,  

{IV.30}  
And stopping conceptions;  

Ngag-wang-pal-dan’s Meaning of the Words, 62a.4, fleshes out these lines on essential characteristics as:  

With respect to the subject, a training in knowers of paths, its entity is endowed with special abandonment and realization because of possessing the five divisions:  

(5) the training in knowers of paths that achieves the difficult, the passing beyond sorrow of all sentient beings which is ultimately nonexistent but [exists] in conventional terms  

(6) the training in knowers of paths that achieves definiteness with regard to one-pointedly becoming buddhasified without falling into another vehicle  

(7) the training in knowers of paths that achieves the three great intents [great mind, great abandonment, and great realization (see above, 125ff.),] the supreme objects of achievement over a long period  

(8) the training in knowers of paths that realizes that the three—object of meditation, meditator, and meditating—are ultimately unobservable  

(9) the training in knowers of paths that stops all conceptions of all phenomena as truly existent.

Maitreya’s Ornament:  

Ngag-wang-pal-dan’s Meaning of the Words:

The difficult, definiteness,  
Intents, nonobservability,  

{IV.30}  
And stopping conceptions;  

Ngag-wang-pal-dan’s Meaning of the Words:  

The difficult, definiteness,  
Intents, nonobservability,  

{IV.30}  
And stopping conceptions;  

Ngag-wang-pal-dan’s Meaning of the Words:  

The difficult, definiteness,  
Intents, nonobservability,  

{IV.30}  
And stopping conceptions;  

Ngag-wang-pal-dan’s Meaning of the Words:  

The difficult, definiteness,  
Intents, nonobservability,  

{IV.30}  
And stopping conceptions;  

Ngag-wang-pal-dan’s Meaning of the Words:  

The difficult, definiteness,  
Intents, nonobservability,  

{IV.30}  
And stopping conceptions;  

Ngag-wang-pal-dan’s Meaning of the Words:  

The difficult, definiteness,  
Intents, nonobservability,  

{IV.30}  
And stopping conceptions;  

Ngag-wang-pal-dan’s Meaning of the Words:  

The difficult, definiteness,  
Intents, nonobservability,  

{IV.30}  
And stopping conceptions;
Ⅳ.30b-31:
That which is “observing,”
Disagreeing, unimpeded,
Baseless, without going, without production,

{Ⅳ.31}
Not observing thusness—
Since the natures of sixteen essences
Charakterize what are as if the characterized,
They are asserted as a fourth characteristic.

Ngag-wang-pal-dan’s *Meaning of the Words*, 62b.1, fleshes out these lines on essential characteristics as:

With respect to the subject, a training in exalted-knowers-of-all-aspects, its entity is endowed with special abandonment and realization because of possessing the seven divisions:

(10) the training in exalted-knowers-of-all-aspects observing (1) the aspects of bases and paths—the specifics of things included as objects of knowers of bases and knowers of paths—
(2) thusness
(11) the training in exalted-knowers-of-all-aspects that—disagreeing with the world’s apprehensions that conceive as truly existent what are and are not objects to be apprehended—realizes in a manner ultimately devoid of the extremes of to be apprehended and not to be apprehended
(12) the training in exalted-knowers-of-all-aspects that knows
forms and so forth as **unimpeded**

(13) the training in exalted-knowers-of-all-aspects that realizes bases of mistake, such as forms and so forth, as **not truly existing**

(14) the training in exalted-knowers-of-all-aspects that realizes the thusness of forms and so forth, as **without going** and coming

(15) the training in exalted-knowers-of-all-aspects that realizes forms and so forth as ultimately **without production**

(16) the training in exalted-knowers-of-all-aspects **not observing**—as truly existent—**thusness** devoid of the four extremes.

**Since** in this way the **sixteen essentials** of trainings are as if means of characterization **characterizing objects of characterization** [definienda] or illustrations existing as objects other than them, the sutra asserts them as a **fourth characteristic**, essential characteristics.

Maitreya’s *Ornament*:

Mtag-sgra-sbras’s *Meaning of the Words*:

Ngag-wang-pal-dan’s *Meaning of the Words*:
See also Sparham, Abhisamayālaṃkāra with [Āryavimuktisena’s] Vṛṭti and [Haribhadra’s] Ālokā, vol. 3, 48ff.

36th Topic

6. Concordances with a Portion of Liberation (བོད་སྤྲིབ་)

IV.32-34; Ngag-wang-pal-dan’s Meaning of the Words, 66a.6, treats the first of these three stanzas as the entity of a concordance with a portion of liberation—that is, a path of accumulation—and the remaining two stanzas as the divisions of a path of accumulation.

IV.32:

{IV.32}
Skill in thoroughly achieving
Signless intense giving and so forth
Is asserted—concerning this realization of all aspects—
As concordant with a portion of liberation.
Ngag-wang-pal-dan’s *Meaning of the Words*, 66a.6, fleshes out this stanza as the entity of a concordance with a portion of liberation—a path of accumulation:

A clear realization of doctrine in the continuum of a person skilled in achieving in one’s own continuum what ranges from intense giving and so forth through to an exalted-knower-of-all-aspects, these being conjoined with the wisdom realizing signlessness ultimately, is asserted—on this occasion of teaching the training in manifest complete realization of all aspects—as concordant with a portion of liberation.

Maitreya’s *Ornament:*

{IV.32}

Ngag-wang-pal-dan’s *Meaning of the Words:*

{IV.33-34}

Faith observing Buddhas and so forth,
Effort having giving and so forth as its objects of activity,
Mindfulness of the excellent attitude,
Nonconceptual meditative stabilization,

Wisdom knowing phenomena
In all aspects—comprising five aspects.
It is asserted that complete enlightenment
Is realized easily by the sharp but with difficulty by the dull.
Ngag-wang-pal-dan’s *Meaning of the Words*, 66b.1, fleshes out these two stanzas as the divisions of concordances with a portion of liberation—paths of accumulation:

When paths of accumulation are divided, there are five aspects:

1. faith that observes Buddhas and so forth, that is to say, Great Vehicle paths as well their causes and effects
2. effort that takes the six perfections of giving and so forth as its objects of activity
3. mindfulness that does not forget the objects of observation and aspect of Great Vehicle mind-generation, the Great Vehicle excellent attitude
4. meditative stabilization that observes non-conceptual images or that does not conceptualize true existence
5. wisdom that knows the phenomena of the mode and diversity in all aspects.

Even if [practitioners] become skilled in that way in the five objects and generates those five greatnesses—faith and so forth—in their [mental] continuum, it is not easy for all to attain complete enlightenment, for the Teacher asserted that complete enlightenment is easily realized by those with sharp faculties but is realized with difficulty by the dull.

*Maitreya’s Ornament:*

{IV.33}

\[\text{ Ngag-wang-pal-dan’s Meaning of the Words:} \]

\[\text{Ngag-wang-pal-dan’s Meanings of the Words:} \]
See also Sparham, Abhisamayālaṃkāra with [Āryavimuktisena’s] Vṛtti and [Haribhadra’s] Ālokā, vol. 3, 55ff.

37th Topic

7. Concordances with a Portion of Definite Discrimination (ཉེས་འདེད་ཆ་མན་)

IV.35-37: these three stanzas describe the four levels of a concordance with a portion of definite discrimination, that is, a path of preparation.

IV.35:

The objects of observation of the heats
Are praised as being all sentient beings.
They are described as ten aspects
With respect to them—a mind of equality and so forth.

Ngag-wang-pal-dan’s Meaning of the Words, 67a.1, fleshes this stanza out as:

The objects of observation of the three heats [small, medium, and great] are praised—that is, are said—on this occasion of all aspects as being all sentient beings. The [subjective] aspects [of
the three heats] **are described as ten aspects** of mind. Upon observing those [sentient beings], these are:

1. the aspect of a mind of equality

and [those included] by the term “and so forth” [in Maitreya’s *Ornament for the Clear Realizations*]

2. the aspect of a mind of love
3. the aspect of a mind of help
4. the aspect of a mind of nonbelligerence
5. the aspect of a mind of nonharmfulness
6. the aspect of a mind of a parent
7. the aspect of a mind of a brother or sister
8. the aspect of a mind of a son or daughter
9. the aspect of a mind of a friend or companion
10. the aspect of a mind of relatives or kin over seven generations.

Maitreya’s *Ornament*:

[IV.35]

Ngag-wang-pal’s *Meaning of the Words*:

[IV.36-37a]
{IV.36}
Those—who by way of oneself turning away
From sins and abiding in giving and so forth
And express praises and [display] agreement
Set others in those—move

{IV.37}
To the peak.

Ngag-wang-pal-dan’s *Meaning of the Words*, 67a.5, fleshes these lines out as:

**Moving to the peak is** (1) to set others in the discarding of sins and adoption of virtues by way of oneself (a) turning away from sins such as taking life and so forth and (b) abiding in virtues such as giving and so forth, and (2) to observe sentient beings by way of (a) expressing praises in speech, without being asked by others, urging the discarding and adoption of those and (b) [displaying] mental aspects of agreement [when they do].

*Maitreya’s Ornament:*
{IV.36}

Ngag-wang-pal-dan’s *Meaning of the Words:*

*Maitreya’s Ornament:*
{IV.37}

Ngag-wang-pal-dan’s *Meaning of the Words:*

IV.37ab:

Likewise, forbearance is for those
Having the life support of oneself and others to know the truths.

Likewise, **forbearance is**—within **oneself** abiding in the four, manifest meditation on **knowledge** and abandonment with respect to the four **truths**—to observe sentient beings with the aspect of setting, and so forth, **others** in those four, which [Maitreya’s Ornament for the Clear Realizations calls] “those having the life support of oneself and others knowing the truths.”

Maitreya’s Ornament:

Ngag-wang-pal-dan’s Meaning of the Words:

IV.37cd:

Supreme mundane qualities is likewise
To be known by way of the maturation and so forth of sentient beings.

**It is likewise to be known** that supreme mundane qualities is—
within oneself abiding in maturation and so forth—to observe sentient beings with the aspect of bringing about maturation and so forth in others.

Maitreya’s Ornament:

Ngag-wang-pal-dan’s Meaning of the Words:

See also Sparham, Abhisamayālāṃkāra with [Āryavimuktisena’s] Vṛttī
38th Topic

8. Irreversible Community Members (ཞི་ཁྲིས་གཉིས་པའི་བྱེད་
པར་འེན་)

IV.38:

Those Bodhisattvas dwelling on the paths
to the path of preparation, to the path of seeing and meditation
Are here the irreversible group.

Ngag-wang-pal-dan’s Meaning of the Words, 67b.3, fleshes out this stanza, which briefly indicates irreversible community members (Jam-yang-shay-pa does not cite the extensive explanation, IV.39-59), as:

Those Bodhisattvas dwelling on the paths ranging from the limbs of definite discrimination, that is, the path of preparation, to the path of seeing and the path of familiarization (goms pa’i lam) [the path of meditation (sgom pa’i lam)] are here in the Great Vehicle the irreversible group, that is to say, the irreversible spiritual community.

Maitreya’s Ornament:

Ngag-wang-pal-dan’s Meaning of the Words:

See also Sparham, Abhisamayālaṃkāra with [Āryavimuktisena’s] Vṛtti and [Haribhadra’s] Ālokā, vol. 3, 61ff.
39th Topic


IV.60ab:

Because phenomena are like dreams,
Mundane existence and peace are not conceptualized.

Ngag-wang-pal-dan’s *Meaning of the Words*, 72b.6, treats the first two lines of this stanza as the actual meaning of the trainings in the equality of mundane existence and peace, fleshing these lines out as:

Because Bodhisattvas realize that the phenomena of cyclic existence and nirvāṇa are without true existence like dreams, they do not conceptualize mundane existence and peace as truly different in terms of to be discarded and to be adopted.

Maitreya’s *Ornament*:

Ngag-wang-pal-dan’s *Meaning of the Words*:

IV.60cd:

The answers to objections—that there would be
No karma and so forth—are exhausted as explained.

Ngag-wang-pal-dan’s *Meaning of the Words*, 73a.1, treats the final two lines of this stanza as a dispelling of four objections, fleshing these lines out as:

The answers to the four objections—that there would be no karma and so forth—are exhausted as explained in the sūtra, that is to say, are to be known as explained in the sūtra.
Concerning these, from among the four the first is:

*Objection:* It [absurdly] follows that even during the day there is no [accumulation of] karma because phenomena are without true existence like dreams, as is the case, for example, with dreams.

*Response:* Relative to the ultimate, the answer is that it is accepted [that even during the day there is no accumulation of karma], and relative to the conventional, the entailment and the example are not established because there are cases of accumulating karma if, upon waking, one admires behavior in a dream.

Maitreya’s *Ornament:*

Maitreya’s *Ornament:*

Ngag-wang-pal-dan’s *Meaning of the Words:*

and:

The second is:

*Objection:* It [absurdly] follows that the relationship of action and effect is ultimately established because [according to you] there are cases of accumulation or diminishment of karma if subsequent conceptualization nourishes it.

*Response:* Since even the relationship of action and
effect is conventionally established, but does not exist ultimately, there is no entailment.

Ngag-wang-pal-dan’s Meaning of the Words:

and:

The third is:

Objection: It [absurdly] follows that the statement that all actions and intentions are void (dben pa) is not logically feasible because actions and intentions are produced from objects of observation.

Response: There is no entailment because voidness is ultimately, and existence is conventionally.

Ngag-wang-pal-dan’s Meaning of the Words:

and:

The fourth is:

Objection: It [absurdly] follows that if, upon having meditatively cultivated the six perfections in dreams, the roots of virtue are dedicated to complete enlightenment, this fulfills the role of having dedicated them to complete enlightenment because [according to you] there are cases of accumulating karma in dreams.
Concerning the response to this, Subhūti referred [the matter] to Maitreya, but he also did not give a direct response but said that that the three spheres of disputation were unobservable, indicating that the questioning was not complete, this being for the sake of making connection to the future line of Buddhas.

Ngag-wang-pal-dan’s Meaning of the Words:


40th Topic

10. Trainings in a Pure Land (ཁོ་བ།ོ་བ།)

IV.61:

They purify Buddha lands
By achieving the purification of the impurities
Of the world of the environment
Like of the world of the sentient being.

Ngag-wang-pal-dan’s Meaning of the Words, 74a.6, fleshes out this stanza on trainings in a pure land as:

They *purify* two **Buddha lands** *by* way of (1) accumulating the
virtuous roots of achieving the purification of the impurities of the world of the environment, such as thorns and so forth, dedicating those [roots of virtue] as causes of a pure land, and planting prayer-wishes just as (2) they achieve the purification of the continuum of the world of the buddhafied sentient being they will become.

Maitreya’s Ornament:

Ngag-wang-pal-dan’s Meaning of the Words:

See also Sparham, Abhisamayālaṃkāra with [Āryavimuktisena’s] Vṛtti and [Haribhadra’s] Ālokā, vol. 3, 91ff.

41th Topic

11. Trainings in Skill in Means (ཐབས་མཁས་དོན་བ་)

IV.62-63:

This training having objects
Has ten aspects of skill in means:
Passed beyond the enemies,
Nonabiding, according with the power,

Unshared character,
Unattached, unobservable,
Having extinguished signs, and wish-paths,
The signs of it, and immeasurable.

Ngag-wang-pal-dan’s *Meaning of the Words*, 74b.1, fleshes out these two stanzas on trainings in skill in means as:

**This training** is a practice not abiding in the two extremes because although it (1) is intimately acquainted with ten objects, the three doors of liberation and the seven groups of harmonies with enlightenment and (2) is intimately acquainted by way of wisdom with all phenomena, it does not manifest their fruit for one’s own sake due to compassion. **This training, having** the aforementioned ten phenomena as objects, has ten aspects because there are the ten aspects of trainings in skill in means:

1. training in skill in means that has **passed beyond** the four demons, the enemies which are the two grounds of Hearers and Solitary Victors
2. training in skill in means that **does not abide** in the two extremes of mundane existence or [solitary] peace
3. training in skill in means that enacts the welfare of others in accordance with the power of wishes
4. training in skill in means that is **not shared** with Hearers and Solitary Victors, this being not to actualize the limit of reality in an untimely way
5. training in skill in means that is **unattached**, not conceiving true existence with respect to all phenomena
6. training in skill in means that realizes that the entities of phenomena are **not observable** as truly existent
7. training in skill in means that has **extinguished signs**, in the sense of conceiving causes to be truly existent
8. training in skill in means that has **extinguished wish-paths**, in the sense of conceiving effects to be truly existent
9. training in skill in means that illustrates the **signs of irreversibility**
10. training in skill in means that is **immeasurable** in the sense of realizing [how to] make responses to questions by others.

Maitreya’s *Ornament*:

{IV.62}
Ngag-wang-pal-dan’s Meaning of the Words:

See also Sparham, Abhisamayālaṃkāra with [Āryavimuktisena’s] Vṛtti and [Haribhadra’s] Ālokā, vol. 3, 93ff.
Chapter V. Explaining the eight phenomena characterizing peak trainings

I.14-16a:

\{I.14\}
Signs of it, increases,
Firmness, thorough stability of mind,
Four aspects of antidotes
To the four aspects of conceptions

\{I.15\}
Individually for the paths called
“Seeing” and “meditation,”
Uninterrupted meditative stabilization,
And wrong achievings [characterize]

\{I.16\}
Peak clear realizations.

Ngag-wang-pal-dan’s *Meaning of the Words*, 6a.3.6, fleshes out these two stanzas and a partial line on the eight phenomena characterizing peak trainings as:

1. Heat peak trainings which are characterized by twelve **signs**
2. peak peak trainings containing sixteen **increases**
3. forbearance peak trainings which have attained **firm** realization of method and wisdom
4. supreme mundane qualities peak trainings which have attained **thorough stability of mind**
5. path-of-seeing peak trainings which are the **antidotes to the four conceptions** of apprehended-object and apprehending-subject abandoned by the **path of seeing**
6. path-of-meditation peak trainings which are the **antidotes to the four conceptions** of apprehended-object and apprehending-subject abandoned by the **path of meditation**
7. **uninterrupted** peak trainings
8. **wrong achievings** to be avoided

are the eight phenomena characterizing **peak** trainings. The first seven are the entity [of peak trainings], and the last is objects of
abandonment.

Maitreya’s Ornament:

{I.14}

དེ་ཡི་Ȧགས་དང་ȷམ་འཕེལ་དང་།
།བȦན་དང་སེམས་ཀུན་གནས་པ་དང་།
།མཐོང་ཞེས་Ɏ་དང་Ȉོམ་པ་ཞེས།
།Ɏ་བའི་ལམ་ནི་སོ་སོ་ལ།

{I.15}

ȷམ་པར་Ȧོག་པ་ȷམ་བཞི་ཡི།
།གཉེན་པོ་ȷམ་པ་བཞི་དང་ནི།
།བར་ཆད་མེད་པའི་ཏིང་ངེ་འཛིན།
།ལོག་པར་ȍབ་དང་བཅས་པ་ནི།

{I.16}

ɬེ་མོའི་མངོན་Ȧོགས་
Ngag-wang-pal-dan’s Meaning of the Words:

Ȧགས་བȕ་གཉིས་ཀྱིས་མཚǑན་པའི་Ȯོད་ɬེ་ɚོར་དང༌།
ȷམ་འཕེལ་བȕ་ȯག་ཚང་པའི་ɬེ་མོ་ɬེ་ɚོར་དང༌།
ཐབས་ཤེས་ཀྱི་Ȧོགས་པ་བȦན་པ་ཐོབ་པའི་བཟོད་པ་ɬེ་ɚོར་དང༌།
སེམས་ཀུན་ȣ་གནས་པ་ཐོབ་པའི་ཆོས་མཆོག་ɬེ་ɚོར་དང༌།
མཐོང་ɂང་གɶང་འཛིན་ȷམ་Ȧོག་བཞིའི་གཉེན་པོ་མཐོང་ལམ་ɬེ་ɚོར་དང༌།
Ȉོམ་ɂང་გɶང་འཛིན་ȷམ་Ȧོག་བཞིའི་གཉེན་པོ་Ȉོམ་ལམ་ɬེ་ɚོར་དང༌།
བར་ཆད་མེད་པའི་ɬེ་ɚོར་དང༌།
བསལ་Ɏ་ལོག་ȍབ་
དང་བཅས་པ་ȷམས་ནི་ɬེ་ɚོར་མཚǑན་Ɏེད་ཀྱི་ཆོས་བȄད་

See also Sparham, Abhisamayālaṃkāra with [Āryavimuktisena’s] Vṛtti and [Haribhadra’s] Ālokā, vol. 1, 6.

68

42nd Topic

1. Heat Peak Trainings (Ȧོད་Ȧོད་)

V.1:

{V.1}
Even in dreams viewing all phenomena
As like dreams and so forth
Are asserted as the twelve aspects
Of signs of training having gone to the peak.

Ngag-wang-pal-dan’s Meaning of the Words, 75a.4, fleshes out this stanza on heat peak trainings as:

(1) **Even in dreams viewing all phenomena as like dreams and so forth**
(2) even in dreams not generating a mind longing for the Hearer and Solitary Victor grounds and the three realms [Desire, Form, and Formless Realms]
(3) even in dreams seeing Ones-Gone-Thus teaching doctrine surrounded by many retinues
(4) even in dreams seeing Buddhas rise into space and send forth various emanations
(5) even in dreams generating a mind to teach the doctrine that the three realms are like dreams
(6) even in dreams recollecting when seeing hells and so forth to abandon bad transmigrations in a Buddha land in which oneself becomes fully purified
(7) in both waking and dreams states pacifying with the word of truth a city burning with fire
(8) in both waking and dreams states pacifying with the word of truth harms by nonhumans
(9) relying on external and internal virtuous friends [that is to say, restrainers] that overwhelm demons and sinful friends
(10) learning the perfection of wisdom in all meditative equipoises and states subsequent [to meditative equipoise]
(11) being without adherence to true existence toward all phenomena
(12) having a closeness with the enlightenment of a Buddha

**are asserted as the twelve aspects of signs of** having attained heat **peak training.**

Maitreya’s Ornament:
[V.1] 
\[\text{西藏文} \]
Ngag-wang-pal-dan’s Meaning of the Words:

See also Sparham, *Abhisamayālaṃkāra with [Āryavimuktisena’s] Vṛtti and [Haribhadra’s] Ālokā*, vol. 4, 3ff.
43rd Topic

2. Peak Peak Trainings (ཞེ་བོ་ཞེ་བོ་)

V.2:

Using as an example virtues in many aspects
Such as worshipping Buddhas
Equal to the number of beings of Jambudvīpa,
[Sūtra speaks of] the entities of sixteen increases.

Ngag-wang-pal-dan’s Meaning of the Words, 75b.3, fleshes out this stanza on peak peak trainings as:

Sūtra speaks of the entities of sixteen states of increase of merit of Bodhisattvas dwelling in peak peak training by way of initially using as an example the arising of many aspects of merit such as the virtue of worshipping Buddhas equal to the number of sentient beings in a billion world-systems of Jambudvīpa and so forth—the first rising above this and each of the latter rising above that.

Maitreya’s Ornament:

Ngag-wang-pal-dan’s Meaning of the Words:
See also Sparham, *Abhisamayālaṃkāra* with [Āryavimuktisena’s] *Vṛtti* and [Haribhadra’s] *Ālokā*, vol. 4, 6ff.

44th Topic

3. Forbearance Peak Trainings (ཞེས་བྱས་བོད་པའི་དབེན་བཅོས་)

**V.3:**

[Sūtra] says (1) “The unsurpassed
Thorough fulfillment of the three exalted knowers of all
And (2) not letting go of the welfare
Of sentient beings are firm.”

Ngag-wang-pal-dan’s *Meaning of the Words*, 76b.2, fleshes out this stanza on forbearance peak trainings as:

*Sūtra* says (1) “The unsurpassed zeal to thoroughly fulfill any of the thirty phenomena of the three exalted knowers of all and (2) the character of not letting go of the welfare of sentient beings due to compassion are firm method and wisdom.”

Maitreya’s *Ornament*:

**V.3:**

Ngag-wang-pal-dan’s *Meaning of the Words*:

[Translation]
See also Sparham, *Abhisamayālāṃkāra with [Āryavimuktisena’s] Vṛtti and [Haribhadra’s] Ālokā*, vol. 4, 10ff.

45th Topic

4. Supreme Mundane Qualities Peak Trainings

(Vaśakāyakapīṭhapā)

V.4:

Meditative stabilization is thoroughly proclaimed
By way of manifold merit, using
As examples a four-continent,
A thousand, a million, and a billion.

Ngag-wang-pal-dan’s *Meaning of the Words*, 76b.4, fleshes out this stanza on supreme mundane qualities peak trainings as:

The meditative stabilization of utter stability of mind is thoroughly proclaimed in sūtra by way of manifoldly teaching about merit, using as examples the taking up of a mass of water the size of a four-continent world system, of a thousand such, of a million such, and a billion such with drops of water by one hundredth of a sliver of hair and saying that one could apprehend the measure of this whereas one cannot apprehend the measure of the roots of virtue of admiring the [altruistic] mind-generation of the four Bodhisattvas—(1) initially generating the [altruistic] mind, (2) engaging in [altruistic] deeds, (3) [having achieved] irreversibility, and (4) being impeded by one birth [that is, having only one more birth before complete enlightenment].

Maitreya’s *Ornament*:

Ngag-wang-pal-dan’s *Meaning of the Words*:
46th Topic

5. Path-of-Seeing Peak Trainings (མཐོང་ལམ་ཆེ་རོར་)

V.5-22; Ngag-wang-pal-dan’s Meaning of the Words, 76b.7ff., divides these eighteen stanzas on path-of-seeing peak trainings into two parts, objects of abandonment of path-of-seeing peak trainings and the antidotes to them. He treats the first three stanzas, V.5-7, as a brief indication of the objects of abandonment of path-of-seeing peak trainings.

V.5:

{V.5}
Individually, those [two] conceptualizations of apprehended objects—
Engagements and disengagements—
Themselves ninefold entities, are to be known
As entities [apprehending their] objects not as they are.

Ngag-wang-pal-dan’s Meaning of the Words, 76b.7ff., fleshes this stanza out as:

The apprehensions—of (1) the paths and fruits of the Great Vehicle, which are objects of engagement by Bodhisattvas, and (2) the paths and fruits of the Lesser Vehicle, which are objects of disengagement by Bodhisattvas—[respectively] as truly existent

See also Sparham, Abhisamayālaṃkāra with [Āryavimuktisena’s] Vṛttī and [Haribhadra’s] Ālokā, vol. 4, 11ff.
objects to be adopted and objects to be discarded are the two conceptualizations of apprehended objects (gzung ba’i rnam par rtog pa) [as truly existent]. Individually, those each exist as ninefold entities, and they are to be known as being wrong conceptualizations since they are entities apprehending their objects not as they are [but as truly existent].

Maitreya’s Ornament:
{V.5}

Ngag-wang-pal-dan’s Meaning of the Words:

By way of the divisions of common beings and superiors, Sentient beings (1) as substantially existent and (2) as imputedly existent Are asserted as the two conceptualizations of apprehending-subjects. Those individually exist as ninefold entities.

Ngag-wang-pal-dan’s Meaning of the Words, 77a.3ff., fleshes this stanza out as:

By way of divisions existing in the continuums of common beings and existing in the continuums of superiors, (1) the apprehension of sentient beings as truly established as partakers [that is, enjoyers or users] that are qualified by substantial existence
in the sense of being able to be self-sufficient and (2) the apprehension of those [sentient beings] as truly established as partakers [that is, enjoyers or users] that are qualified by imputed existence in the sense of not [being able to be self-sufficient] are asserted as the two conceptualizations of apprehending-subjects (ʼdzin paʼi rnam par tog pa) [as truly existent]. Those individually exist as ninefold entities.

Maitreya’s Ornament:
{V.6}

Ngag-wang-pal-dan’s Meaning of the Words:

V.7:

{V.7}
If the objects apprehended do not exist that way,
Of what are those asserted as apprehenders?
Those are marked with the emptiness
Of an entity of apprehension in that way.

Ngag-wang-pal-dan’s Meaning of the Words, 77a.5ff., fleshes this stanza out as:

If, or because, the objects apprehended by those conceptualizations [as truly existent] do not exist in the way they are apprehended, those conceptualizations are asserted as apprehenders of what objects in accordance with that which is conceived?!
is to say, they are not apprehenders because those conceptualizations are marked with the emptiness of an entity of unmistaken apprehension in that way.

Maitreya’s Ornament:
{V.7}

Ngag-wang-pal-dan’s Meaning of the Words:

See also Sparham, Abhisamayālaṃkāra with [Āryavimuktisena’s] Vṛtti and [Haribhadra’s] Ālokā, vol. 4, 12ff.

71 V.8-16; Ngag-wang-pal-dan’s Meaning of the Words, 77b.4ff., treats these nine stanzas as an extensive explanation of the objects of abandonment of path-of-seeing peak trainings, dividing them into four sections—extensive explanations of (1) conceptualizations of apprehended objects that are objects of engagement (jug pa gzung rtog), (2) conceptualizations of apprehended objects that are objects of disengagement (ldog pa gzung rtog), (3) conceptualizations apprehending substantial existence (rdzas ’dzin rtog pa), and (4) conceptualizations apprehending imputed existence (btags ’dzin rtog pa).

The first section, the extensive explanation of conceptualizations of apprehended objects that are objects of engagement, takes two stanzas, V.8-9:

{V.8}

It is asserted that these conceptualizations having as their basis
The class of objects of engagement exist in nine aspects [observing]:
(1) Nature, (2) lineage,
(3) Thorough achievement of the path,
(4) Unmistaken objects of observation of knowledge,
(5) Discordant class, (6) antidotes,
(7) Realization by themselves, (8) acting,
(9) And their actions and the fruits of acting.

Ngag-wang-pal-dan’s *Meaning of the Words*, 77b.4ff., fleshes these two stanzas out as:

*It is asserted that these conceptualizations—having as their basis, that is, object, the class of Bodhisattvas’ objects of engagement and adhering to them as truly existent—exist in nine aspects [thinking.] “The class of Bodhisattvas’ objects of engagement are my apprehended objects of engagement,” upon observing:

(1) the nature of—in conventional terms—attaining the fruit, unsurpassed enlightenment, through the causes, the six perfections
(2) definite transformation into the Buddha lineage
(3) thorough achievement of the Great Vehicle path of seeing and so forth
(4) unmistakable objects of observation of Great Vehicle knowledge
(5) clearing away the discordant class of Great Vehicle paths
(6) [Great Vehicle paths’] capacity to generate antidotes
(7) realization by Great Vehicle paths themselves of objects just as they are
(8) acting to distance themselves from the grounds of Hearers and Solitary Victors
(9) the effective actions of those [Bodhisattvas] for sentient beings and the fruits of acting to set all beings in nirvāṇa.

Maitreya’s *Ornament*:

{V.8}

\[\text{འི་ཨོ་ོ་ཁ་ཐོ་ཙ་ན་པ་ནི། །} \]

{V.9}

\[\text{འི་ཨོ་ོ་ཁ་ཐོ་ཙ་ན་པ་ནི། །} \]

Ngag-wang-pal-dan’s *Meaning of the Words*:
See also Sparham, Abhisamayālaṃkāra with Āryavimuktisena’s Vṛtti and Haribhadra’s Ālokā, vol. 4, 14ff.

The second section—the extensive explanation of conceptualizations of apprehended objects that are objects of disengagement (ldog pa gzung rtog)—takes three stanzas, V.10-12:

{V.10}
These entities of nine conceptualizations
Of these called (1) low realization
Due to falling to mundane existence or [solitary] peace,
(2) Lack of restrainers,

{V.11}
(3) Incompleteness of the aspects of the path,
(4) Proceeding under others’ conditions,
(5) Turning away from the intents,
(6) Trifling, (7) various,

{V.12}
(8) Obscured about abiding and entering,
(9) And going afterward
Have as their basis the class of disengagements,
Arising in the minds of Hearers and so forth.

Ngag-wang-pal-dan’s *Meaning of the Words*, 78a.2, fleshes these three stanzas out as:

*These entities of nine conceptualizations* adhering to true [existence, thinking], “These are my apprehended objects of disengagement,” upon observing *these called*:

1. **low realization due to falling** either to mundane existence or [solitary] peace
2. lack of external and internal **restrainers** holding one from falling to the extremes of mundane existence and [solitary] peace
3. **incompleteness of the aspects of the path** due to not being antidotes to all obstructions to omniscience
4. during the final mundane existence **proceeding under others’ conditions**
5. **turning away from** seeking the three great **intents** [great mind, great abandonment, and great realization (see above, 125ff.)]
6. **trifling** abandonments
7. **various** realizations such as Stream-Enterer and so forth
8. until attaining the position of [solitary] peace, **obscured about** continually **abiding** in and initially **entering** the Great Vehicle path
9. **going** into another vehicle **after** attaining the fruit of their own path

*have as their basis*—that is to say, *have as their objects*—*the class of Bodhisattvas’ objects of disengagement, arising in the minds or continuums of Hearers and so forth,* they are observations of the paths and fruits of Hearers and so forth.

Maitreya’s *Ornament*:

[V.10]

[V.11]
Ngag-wang-pal-dan’s Meaning of the Words:

See also Sparham, Abhisamayālaṃkāra with [Āryavimuktiṣena’s] Vṛtti and [Haribhadra’s] Ālokā, vol. 4, 15ff.

75 The third section—the extensive explanation of conceptualizations apprehending substantial existence (rdzas ’dzin rtog pa)—takes two stanzas, V.13-14:
(1) Assuming and discarding,
(2) Taking to mind, (3) closely
Related with the three realms
(4) Abiding, (5) manifestly adhering,

\{V.14\}
(6) The actualities of phenomena as imputations,
(7) Attached, (8) the antidotes,
(9) And degenerated from proceeding as wished
Are to be known as the first of apprehensions.

Ngag-wang-pal-dan’s *Meaning of the Words*, 78a.7, fleshes these two stanzas out as:

Conceptualizations conceiving of a partaker*—qualified by substantial existence—as truly existent with respect to:

(1) a person (*gang zag, pudgala*) who conventionally *assumes* good qualities and *discards* defects
(2) a person who [conventionally] *takes* phenomena *to mind* as truly existing
(3) a person who [conventionally] due to the influence of having taken true existence to mind is *closely related with the three realms* [of Desire, Form, and Formlessness]
(4) a person who [conventionally] *abides* within having conceived forms and so forth as truly existent
(5) a person who [conventionally] *manifestly adheres* to emptiness as truly existent in the manner of not adhering to things as truly existent
(6) a person who [conventionally] understands all *phenomena* as only *imputations* of conventions
(7) a person who [conventionally] by way not adhering to true existence is *attached* to the six perfections
(8) a person who [conventionally] enacts the *antidotes* to the [mis]apprehension of signs by meditating on all phenomena as equally empty of true existence
(9) a person who [conventionally] due to not knowing the natural perfection of wisdom *degenerates*—that is, is prevented for a long time—*from proceeding* on to an exalted-knower-of-all-aspects *as wished*
are to be known as being the first conceptualizations of apprehending-subjects (dzin rtog dang po), that is, conceptualizations apprehending substantial existence (rdzas dzin rtog pa).

* longs spyod pa po: partaker, enjoyer, user.

Maitreya’s Ornament:
{V.13}

Ngag-wang-pal-dan’s Meaning of the Words:

{V.14}
The fourth section—the extensive explanation of conceptualizations apprehending imputed existence (btags ’dzin rtog pa)—takes two stanzas, V.15-16:

{V.15}
(1) Not going forth in accordance with the intents,
(2) Definitely holding paths to be non-paths,
(3) Production as well as cessation,
(4) Actualities endowed and non-endowed,

{V.16}
(5) Dwelling, (6) destroying the lineage,
(7) No seeking, (8) no cause,
(9) And observing opposition
Are the other conceptualizations of apprehending-subjects.

Ngag-wang-pal-dan’s Meaning of the Words, 78b.5, fleshes these two stanzas out as:

Conceptualizations conceiving of a partaker*—qualified by imputed existence—as truly existent upon observing:

(1) a being (skyes bu, puruṣa) who does not go forth in accordance with the three great intents [great mind, great abandonment, and great realization (see above, 125ff.)]
(2) a being who definitely holds Great Vehicle paths to be non-correct paths
(3) a being who realizes the production and cessation of causes and effects as made by entities only imputed conventionally
(4) a being who knows the actualities of forms and so forth as endowed (ldan pa), that is, as not ultimately having divisions, and as non-endowed (mi ldan pa), that is, as conventionally having divisions
(5) a being who dwells adhering to the true existence of forms and so forth
(6) a being who destroys and reverses the attitude of the lineage—that is, seeking mere peace—of Hearers and so forth
(7) a being who when realizing emptiness, holds merely it to be
sufficient and thereupon has no desire seeking Buddhahood

(8) a being who has no cause, that is, cultivation of the perfection of wisdom

(9) a being who observes (dmigs pa)—that is, has (yod pa)—the opposing actualities interfering with enlightenment such as devilishness and so forth

are conceptualizations of apprehending-subjects other than the previous, that is, conceptualizations apprehending imputed existence.

* longs spyod pa po: partaker, enjoyer, user.

* Often translated as “person.”

Maitreya’s Ornament:

[V.15]

Ngag-wang-pal-dan’s Meaning of the Words:

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See also Sparham, Abhisamāya-ālamkāra with [Āryavimuktisena’s] Vṛtti and [Haribhadra’s] Ālokā, vol. 4, 20ff.  
V.17-22; Ngag-wang-pal-dan’s Meaning of the Words, 79a.5ff., treats these six stanzas as explaining the second section above, antidotes to the objects of abandonment of path-of-seeing peak trainings. He divides the six stanzas into two parts, ancillary subjects and the regular subject, and divides the first, ancillary subjects, into assisters of path-of-seeing peak trainings and the fruits of those assisters of path-of-seeing peak trainings.

The first, assisters of path-of-seeing peak trainings, takes one stanza, V.17:

{V.17}  
Teaching [in order to set] others in enlightenment,  
Conferring what is a cause of it,  
And cause of uninterruptedness  
Having the characteristic of much merit.

Ngag-wang-pal-dan’s Meaning of the Words, 79a.5ff., fleshes this stanza out as:

(1) For the sake of setting in enlightenment others having the Great Vehicle lineage, teaching the methods for this;  
(2) conferring [on them] the meaning and words of the perfection of wisdom, a cause of this enlightenment; and  
(3) oneself meditatively cultivating in meditative equipoise the perfection of wisdom of the path, cause of uninterruptedness—that is, definiteness—of attaining enlightenment, which has the characteristic of very much merit
are causes of attaining the final great enlightenment.

Maitreya’s Ornament:

{V.17}

Ngag-wang-pal-dan’s Meaning of the Words:

See also Sparham, *Abhisamayālāṃkāra* with [Āryavimuktisena’s] *Vṛtti* and [Haribhadra’s] *Ālokā*, vol. 4, 23ff.

78 V.18-20; Ngag-wang-pal-dan’s *Meaning of the Words*, 79 b.2ff., divides the second, the fruits of those assisters of path-of-seeing peak trainings, into two parts: indicating the great enlightenment that abides in fact [that is to say, indicating the actual great enlightenment] and refuting the great enlightenment imputed by conceptuality.

The first, indicating the great enlightenment that abides in fact, takes one stanza, V.18:

{V.18}

The pristine wisdoms of extinction of the defilements
And of nonproduction are called enlightenment.
Because extinguishment does not exist and production does not exist,
The two are to be known respectively.

Ngag-wang-pal-dan’s *Meaning of the Words*, 79b.2ff., fleshes this out as:

Sūtra says that the two *pristine wisdoms* knowing *extinction of the defilements* of the two obstructions [to liberation from cyclic
existence and to omniscience] and knowing nonproduction are the great enlightenment. Also concerning their meaning, because the extinguishment of previously existent truly established defilements does not exist and the production of previously nonexistent truly established defilements does not exist, the two pristine wisdoms knowing that defilements ultimately are extinguished from the start and directly knowing that defilements ultimately are not produced are to be known respectively as being the knowledge of extinction and the knowledge of nonproduction.

The meaning of these is like this, but it is not suitable, in accordance with the verbal reading (tshig zin) of [Gyal-tshab’s] Explanation and [Jam-yang-shay-pa’s] textbook [Decisive Analysis on the Perfection of Wisdom], to render these as “pristine wisdoms directly realizing that extinguishment of defilements ultimately does not exist and production of defilements ultimately does not exist” because in many [texts of] of the upper and lower vehicles these are described as “knowledge of extinction” but not described as “knowledge of the nonexistence of extinction.”

Maitreya’s Ornament:
{V.18}

Ngag-wang-pal-dan’s Meaning of the Words:

Backnotes: Commentary on Maitreya’s Ornament 711
See also Sparham, *Abhisamayālāṃkāra with Ṛṣyavimuktisena’s Vyrtti and Haribhadra’s Ālokā*, vol. 4, 24ff.

V.19-21; Ngag-wang-pal-dan’s *Meaning of the Words*, 79b.6ff., divides the second section from above, refuting the great enlightenment imputed by conceptuality, into two parts: refuting the system of the Proponents of [Truly Established] Things and positing the system of the Middle School.

The first of those, refuting the system of the Proponents of [Truly Established] Things, takes two stanzas, V.19-20:

{V.19}
In a nature without cessation
What type of conceptualization
Is extinguished by the path called “seeing”?!
What aspect of nonproduction is attained?!  

{V.20}
Whereas the others on the one hand [assert] phenomena as existent,
I reckon the statement by the Teacher on the other hand
That the obstructions to objects of knowledge
Are extinguished to be amazing.

Ngag-wang-pal-dan’s *Meaning of the Words*, 79b.6ff., fleshes these two stanzas out as:

In that truly established defilements have a nature without cessation—that is, new cessation of the previously existent—what truly established, previously existent type of conceptualization that is to be abandoned by the path of seeing is extinguished?! And what aspect of nonproduction—that is, previously nonexistent annihilation of the about-to-be-produced—is attained?! That is to say, an extinction is not suitable to be attained.

Whereas the others, Proponents of [Truly Established]
Things, assert on the one hand that external and internal phenomena ultimately exist, I, Maitreyanātha, reckon the statement by the Teacher Buddha on the other hand that the obstructions obscuring objects of knowledge are extinguished to be amazing because if things are truly established, obstructions are not fit to be abandoned.

Maitreya’s Ornament:
{V.19}

Ngag-wang-pal-dan’s Meaning of the Words:

See also Sparham, Abhisamayālaṃkāra with [Āryavimuktisena’s] Vṛtti and [Haribhadra’s] Ālokā, vol. 4, 25ff.

80 The second, positing the system of the great enlightenment of the Middle School, takes one stanza, V.21:
These have nothing to be removed at all. 
There is nothing in the least to be posited. 
Reality is to be viewed correctly. 
Upon seeing reality, one becomes released.

Ngag-wang-pal-dan’s *Meaning of the Words*, 80a.5ff., fleshes this stanza out as:

These dependent-arisings have nothing—of the two selves [self of persons and self of phenomena] that previously existed—to be removed at all because those two have from the start not been [validly] experienced as existing. The two selflessnesses are not in the least to be posited newly because those two have no beginning or end. Reality—the two selflessnesses devoid of removal and positing that way—is to be viewed correctly, that is, nonerroneously. Upon directly seeing the meaning of reality, one becomes released in stages from the afflictive obstructions and the obstructions to objects of knowledge.

*Maitreya’s Ornament:*

{V.21}

See also Sparham, *Abhisamayālaṃkāra with [Āryavimuktisena’s] Vṛtti*
and [Haribhadra’s] Ālokā, vol. 4, 26.

The second section from above, the regular subject concerning antidotes to the objects of abandonment of path-of-seeing peak trainings, takes two stanzas, V.22-23, but Jam-yang-shay-pa cites only V.22:

{V.22}
Those that are contained within
The forbearances of simultaneous period—
That are mutually contained in giving and so forth individually—
Are here the path of seeing.

Ngag-wang-pal-dan’s Meaning of the Words, 80b.1ff., fleshes this stanza out as:

Those uninterrupted paths that are contained within the forbearances of simultaneous period—that are mutually contained in the six perfections of giving and so forth individually—are the path of seeing here on this occasion of peak training because of being the actual antidotes to the four conceptualizations of apprehended-object and apprehending-subject that are objects of abandonment by the path of seeing.

Maitreya’s Ornament:
{V.22}

Ngag-wang-pal-dan’s Meaning of the Words:

See also Sparham, Abhisamayālaṃkāra with [Āryavimuktisena’s] Vṛtti and [Haribhadra’s] Ālokā, vol. 4, 26ff.
47th Topic

6. Path-of-Meditation Peak Trainings (ཞུང་མོ་ལམ་ཝོད་རི་མི་)

V.24-32; Ngag-wang-pal-dan’s Meaning of the Words, 81a.2ff., divides these nine stanzas on path-of-meditation peak trainings into three parts—(1) the support, the path of meditation, (2) conceptualizations to be abandoned, and (3) dependent qualities.

The first—the support, the path of meditation—takes two stanzas, V.24-25:

[V.24]
Having gone and come in the nine meditative absorptions
Including cessation in the two aspects,
A consciousness included in the Desire [Realm] not in meditative equipoise
Is taken as the boundary,

[V.25]
Whereupon one enters in absorption in the manner of leapover,
Leaping over one, two, three, four,
Five, six, seven, and eight
Going variously until entering into absorption in cessation.

Ngag-wang-pal-dan’s Meaning of the Words, 81a.2ff., fleshes these two stanzas out as:

Having previously performed two rounds of training—going and coming over the nine meditative absorptions including the meditative absorption of cessation in the two aspects of the forward and reverse orders—subsequently one goes in series from the first concentration until the meditative absorption of cessation ('gog pa'i snyoms 'jug, nirodhasamāpatti). In consideration that this is of the same type as a training in forward order, it is one that is not in the verbal reading of the root text [Maitreya’s Ornament for the Clear Realizations] (rtsa tshig gis ma zin pa). Also, a consciousness included in the Desire [Realm] is not of a ground of meditative equipoise (mnyam bzhag gi sa pa min pa); hence, one enters in absorption in the manner of leapover within taking it as the boundary for going upward and coming downward for
each meditative absorption.

Between the two of these [that is, going upward and coming downward], that of going upward while interweaving cessation (’gog pa spel pa’i yar song) is to enter into absorption in the manner of leapover going variously while entering into absorption in cessation:

1. **leaping over one** [that is, setting aside the first concentration], entering into absorption in the first concentration and then entering into absorption in cessation, and
2. **leaping over two** [that is, setting aside the first concentration and the second concentration], entering into absorption in the second concentration and then entering into absorption in cessation, and
3. **leaping over three**, entering into absorption in the third concentration and then entering into absorption in cessation, and
4. **leaping over four**, entering into absorption in the fourth concentration and then entering into absorption in cessation, and
5. **leaping over five**, entering into absorption in limitless space and then entering into absorption in cessation, and
6. **leaping over six**, entering into absorption in limitless consciousness and then entering into absorption in cessation, and
7. **leaping over seven**, entering into absorption in nothingness and then entering into absorption in cessation, and
8. **leaping over eight**, entering into absorption in the actual peak of cyclic existence and then entering into absorption in cessation.

Then, one manifests again [the meditative absorption of] the peak of cyclic existence and thereupon the mind of the Desire Realm that is taken as the boundary of ascending and descending [through the nine meditative absorptions].

[The process of] coming downward while interweaving the mind of the Desire Realm (’dod sems spel ba’i mar ’ong) is indicated by linking together the two lines ’dod par and so forth, the two lines gcig dang and so forth, and mi ’drar ’ongs; it is to enter into absorption in the manner of leapover going variously until the mind of the Desire Realm:

1. upon rising from that mind of the Desire Realm entering into
absorption in cessation, and
2. then the mind of the Desire Realm, and
3. then skipping one—cessation—entering into absorption in
the peak of cyclic existence, and
4. then the mind of the Desire Realm, and
5. then skipping two—cessation and the peak of cyclic exist-
ence—entering into absorption in nothingness, and
6. then the mind of the Desire Realm, and
7. then skipping three—cessation, the peak of cyclic existence,
and nothingness—entering into absorption in limitless con-
sciousness, and
8. then the mind of the Desire Realm, and
9. then likewise skipping four, entering into absorption in limit-
less space, and
10. then the mind of the Desire Realm, and
11. then skipping five, entering into absorption in the fourth con-
centration, and
12. then the mind of the Desire Realm, and
13. then skipping six, entering into absorption in the third con-
centration, and
14. then the mind of the Desire Realm, and
15. then skipping seven, entering into absorption in the second con-
centration, and
16. then the mind of the Desire Realm, and
17. then skipping eight, entering into absorption in the first con-
centration, and
18. then the mind of the Desire Realm.

It is set forth this way in Tsong-kha-pa’s *Golden Garland*.

*Maitreya’s Ornament:*
[V.24]}

Maitreya’s *Ornament:*
[V.25]}

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Notes:

1. V.24: གོག་དང་བཅས་པའི་ȡོམས་འིག་དགུར།
2. V.25: ཐོད་Ȃལ་ȭ་ནི་ȡོམས་འིག་པ།

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Ngag-wang-pal-dan’s Meaning of the Words:

འགོག་ȡོམས་དང་བཅས་པའི་ȡོམས་འșག་དགུ་ལ་ɾགས་དང་མȬན་པ་དང་ɾགས་དང་མི་མȬན་པ་ȷམ་པ་གཉིས་ɾ་སོང་ཞིང་འོངས་པའི་ɚོར་བ་ཚར་གཉིས་ȓོན་ȭ་བཏང་ནས།

dེའི་འོག་ȣ་བསམ་གཏན་དང་པོ་ནས་འགོག་ȡོམས་ཀྱི་བར་ȭ་མཐར་ཆགས་ɾ་སོང་བ་Ȫེ་དེ་ɚོར་བ་ɾགས་མȬན་དང་རིགས་གཅིག་པ་ལ་དགོངས་ནས་ɬ་ཚིག་གིས་མ་ཟིན་པ་གཅིག་དང༌།

འདོད་པར་གཏོགས་པའི་ȷམ་པར་ཤེས་པ་མཉམ་བཞག་གི་ས་པ་མིན་པས་ཡར་འགྲོ་ས་མཐའི་མཚམས་དང་མར་འོངས་ལ་ȡོམས་འșག་རེ་རེའི་མཚམས་ɾ་བɶང་Ȫེ་ཐོད་Ȃལ་ȭ་ȡོམས་པར་འșག་པ་ཡིན་ཏེ།

འདི་ལ་གཉིས་ལས་འགོག་པ་ɂེལ་པའི་ཡར་སོང་ནི།

གཅིག་Ȃལ་བ་Ȫེ་བསམ་གཏན་དང་པོ་ལ་ȡོམས་པར་འșག་པ་དང༌།

དེ་ནས་འགོག་པ་དང༌།

གཉིས་Ȃལ་བ་Ȫེ་བསམ་གཏན་གཉིས་པ་ལ་འșག་པ་དང༌།

དེ་ནས་འགོག་པ་དང༌།

ཐར་Ȃལ་བ་ȣེ་ȡོམ་ཤེས་མཐའ་ཡས་ལ་འșག་པ་དང༌།

དེ་ནས་འགོག་པ་

བȭན་Ȃལ་བ་Ȫེ་ཅི་ཡང་མེད་ལ་འșག་པ་དང༌།

དེ་ནས་

བȄད་Ȃལ་ȣེ་ȡོང་ȡེའི་དངོས་གཞི་ལ་ȡོམས་པར་єགས་ནས་འགོག་པ་ལ་ȡོམས་པར་འșག་པའི་བར་ȭ་མི་

Backnotes: Commentary on Maitreya’s Ornament  719
དེ་ནས་འདོད་སེམས་དང༌། དེ་ནས་འགོག་པ་གཅིག་བོར་ནས་རི་དེ་དང༌། དེ་ནས་འདོད་སེམས་དང༌། དེ་ནས་འགོག་པ་རི་དེ་ཅི་ཡང་མེད་དང༌། དེ་ནས་འདོད་སེམས་དང༌། དེ་ནས་འགོག་པ་རི་དེ་ཅི་ཡང་མེད་གཉིས་བོར་ནས་རི་མེད་ཕོ་མོ་བཤས་མཐའ་ཡས་དང༌། དེ་ནས་འདོད་སེམས་དང༌། དེ་ནས་འགོག་པ་རི་དེ་ཅི་ཡང་མེད་གཉིས་བོར་ནས་རི་མེད་ཕོ་མོ་བཤས་མཐའ་ཡས་དང༌། དེ་ནས་འདོད་སེམས་ཀྱི་བར་བ་མི་འȮར་འོངས་པ་Ȫེ་ཐོད་Ȃལ་ȭ་ȡོམས་པར་འșག་པ་ཡིན་ནོ། Ȃལ་བའི་དོན་ནི་ཡར་སོང་གི་ཚǃ་དེ་ལ་འșག་པ་དང༌། མར་འོངས་ཀྱི་ཚǃ་དེ་ལ་ȡོམས་པར་ɵགས་ནས་བོར་ལ་ȡོད་པར་བཤད་དོ། ལེང་ལས་གཤངས་སོ།
To summarize the above, initially the meditator goes in forward, or ascending, order through the nine meditative absorptions:

1. first concentration (bsam gtan dang po, prathamadhyāna)
2. second concentration (bsam gtan gnyis pa, dvitīyadhyāna)
3. third concentration (bsam gtan gsum pa, trītīyadhyāna)
4. fourth concentration (bsam gtan bzhi pa, caturthadhyāna)
5. limitless space (nam mkha’ mtha’ yas, ākāśānantya)
6. limitless consciousness (rnam shes mtha’ yas, vijñānānantya)
7. nothingness (ci yang med, ākiṃcaya)
8. peak of cyclic existence (srid rtse, bhavāgra)
9. cessation (’gog pa, nirodha)

and then the meditator comes in reverse, or descending, order back through the eight meditative absorptions to a mind of the Desire Realm:

10. peak of cyclic existence
11. nothingness
12. limitless consciousness
13. limitless space
14. fourth concentration
15. third concentration
16. second concentration
17. first concentration
18. mind of the Desire Realm [a one-pointed mind of the Desire Realm (’dod sems rtse gcig pa)]*

Taking this mind of the Desire Realm as the boundary, the meditator interweaves, or alternates, meditative absorptions for the sake of developing dexterity, beginning with an ascent interweaving cessation:

19. first concentration
20. cessation
21. second concentration
22. cessation
23. third concentration
24. cessation
25. fourth concentration
26. cessation
27. limitless space
28. cessation
29. limitless consciousness
30. cessation
31. nothingness
Ngag-wang-pal-dan indicates two intervening steps in order to return to the boundary state before beginning the descent interweaving the mind of the Desire Realm:

Then, in the descent interweaving the mind of the Desire Realm, the meditator interweaves the mind of the Desire Realm:

* Gung-thang Lo-drö-gya-tsho’s *Annotations to (Haribhadra’s) “Clear Meaning Commentary,”* vol. 2, 319.15; Geshe Lobsang Gyaltshan explained that the period of the one-pointed mind of the Desire Realm lasts for only a moment and is included within a mind of equipoise but is not a mind of equipoise and is included within a mind of calm abiding but is not a mind of calm abiding.

See also Sparham, *Abhisamayālamkāra with [Āryavimuktisena’s] Vṛtti and [Haribhadra’s] Ālokā,* vol. 4, 27ff.

V.26-32; Ngag-wang-pal-dan’s *Meaning of the Words,* 82a.7ff., divides
the seven stanzas on the second section, the conceptualizations to be abandoned by the path of meditation, into two parts: conceptualizations of apprehended objects (gzung rtog) [as truly existent] and conceptualizations of apprehending-subjects ('dzin rtog) [as truly existent]. The first, conceptualizations of apprehended objects, has two parts: conceptualizations of apprehended objects that are objects of engagement (jug pa gzung rtog) and conceptualizations of apprehended objects that are objects of disengagement (ldog pa gzung rtog).

The first part, conceptualizations of apprehended objects that are objects of engagement, takes one and a half stanzas, V.26-27b:

[V.26]
(1) Brief, (2) extensive, (3) not being
Thoroughly taken care of by a Buddha,
(4-6) The nonexistence of qualities of the three times,
(7-9) The three aspects of paths to goodness—

[V.27]
These apprehended objects are one.
[A path of meditation] has these as objects of activity of aspects of training.

Ngag-wang-pal-dan’s Meaning of the Words, 82a.7ff., fleshes these lines out as:

The nine conceptualizations to be abandoned by the path of meditation that adhere to true existence with regard to:

(1) the high speech (gsung rab)—spoken for the sake of taking care of sentient beings who like brief verbiage—as well as the objects expressed [such as the paths and fruits of the Great Vehicle] *

(2) the high speech—spoken for the sake of taking care of sentient beings who like extensive verbiage—as well as the objects expressed

(3) [taking the perfection of wisdom to mind,] the antidote to not being thoroughly taken care of, that is, not being protected, by a Buddha due to one’s not acting intently with regard to achieving the meaning of the brief and extensive [sūtras] *

(4) the absence of ultimate existence of the qualities of the path of preparation, which are past relative to the path of seeing
(5) the absence of ultimate existence of the present qualities of the path of seeing
(6) the absence of ultimate existence of the future qualities of the path of meditation
the means of attaining goodness, nirvāṇa:
(7) the path of preparation
(8) the path of seeing
(9) the path of meditation

[within thinking] “These are my apprehended objects of engagement,” are one of four conceptualizations of apprehended objects and apprehended subjects [as truly existent], the first. Manifest [versions] of these are objects of activity of aspects of training of a path of meditation, that is to say, are its temporary objects of abandonment.

* Brackets are from Gung-thang Lo-drö-gya-tsho’s Annotations to (Haribhadra’s) “Clear Meaning Commentary,” vol. 2, 322.

Maitreya’s Ornament:
[V.26]

Ngag-wang-pal-dan’s Meaning of the Words:


The second part, conceptualizations of apprehended objects that are objects of disengagement (ldog pa gzung rtog), takes two and a half stanzas, V.27c-29:

The second are asserted as being
Minds and mental factors, operative object-possessors.

{V.28}
Conceptualizations of (1) the mind not generated,
(2) The essence of enlightenment not taken to mind,
(3-4) Lesser Vehicles taken to mind
(5) Complete enlightenment not taken to mind,

{V.29}
(6) Meditation, (7) no meditation,
(8) Opposites from those,
(9) And improper meaning
Are to be known as the path of meditation.

Ngag-wang-pal-dan’s Meaning of the Words, 82b.5ff., fleshes these two and a half stanzas out as:

The second, conceptualizations of apprehended objects that are objects of disengagement, are asserted as being abandoned by
minds and mental factors, operative object-possessors—that is, uninterrupted paths—encompassed by the path of meditation. The nine conceptualizations to be abandoned by the path of meditation that adhere to true [existence, thinking], “These are my apprehended objects of disengagement,” upon observing:

1. the path of accumulation [of the Lesser Vehicle]* in which the mind of enlightenment is not generated
2. the path of accumulation [of the Lesser Vehicle]* in which the essence of enlightenment, the body of attributes, is not taken to mind as an object of attainment
3. the path of preparation [of the Lesser Vehicle]* in which a Lesser Vehicle, the Hearer Vehicle, is taken to mind as an object of attainment
4. the path of preparation [of the Lesser Vehicle]* in which a Lesser Vehicle, the Solitary Victor Vehicle, is taken to mind as an object of attainment
5. the path of seeing in which complete enlightenment is not taken to mind as an object of attainment
6. the path of meditation [of the Lesser Vehicle]* in which a reflection of the perfection of wisdom is meditated
7. the path of no-more-learning [of the Lesser Vehicle]* in which there is no meditation of the perfection of wisdom
8. awarenesses adhering to the four poles:
   1. meditation
   2. non-meditation
   opposite from those—that is:
   3. not meditation of the perfection of wisdom and not without meditation of the perfection of wisdom—and so forth**
9. an awareness improperly conceiving of the meaning of the mode of subsistence

are to be known as being objects of abandonment on the occasion of the path of meditation.

* Brackets are from Gung-thang Lo-drö-gya-tsho’s Annotations to (Haribhadra’s) “Clear Meaning Commentary,” vol. 2, 324-325.
** Gung-thang Lo-drö-gya-tsho (Annotations to [Haribhadra’s] “Clear Meaning Commentary,” vol. 2, 325.6) explains the four as:
1. adhering to true existence regarding meditation
2. adhering to true existence regarding not meditation
   *and opposite from the above two:*
3. adhering to true existence regarding both meditation and not meditation
4. adhering to true existence regarding not both.

Maitreya’s *Ornament:*

\[\text{གཉིས་པ་སེམས་དང་སེམས་ེན་ྦམས།} \]
\[\text{།འིག་པའི་ལལ་ཅན་ཡིན་བཞེད་དེ།} \]
\[\text{།} \]
\[\text{སེམས་མི་ཝེ་དང་ེང་ཞབ་ཀྱི།} \]
\[\text{།ིང་པོ་ཡིད་ལ་མི་ཝེད་དང་།} \]
\[\text{།ɲོགས་པའི་ེང་ཞབ་ཡིད་མི་ཝེད།} \]
\[\text{།} \]
\[\text{ཐེག་པ་དམན་པ་ཡིད་ཝེད་དང་།} \]
\[\text{།ɲོགས་པའི་ེང་ཞབ་ཡིད་མི་ཝེད།} \]
\[\text{།} \]
\[\text{ Ngag-wang-pal-dan’s *Meaning of the Words:*} \]

\[\text{གཉིས་པ་ཡོག་པ་གང་ོག་ནི་ཡོམ་ལམ་ིས་བུམ་པའི་སེམས་} \]
\[\text{དང་སེམས་ེན་ོག་པའི་ལལ་ཅན་ཏེ་བར་ཆད་མེད་ལམ་} \]
\[\text{ིས་པ་ཡིན་པར་བཞེད་དེ།} \]
\[\text{ེང་ཞབ་ཀྱི་སེམས་མི་ཝེ་བའི་ཚོགས་} \]
\[\text{ལམ་དང༌།} \]
\[\text{ེང་ཞབ་ཀྱི་ིང་པོ་ཆོས་ཞེན་ཐོབ་བི་ཡིད་ལ་མི་ཝེད་} \]
\[\text{པའི་ཚོགས་ལམ་དང༌།} \]
\[\text{ཐེག་པ་དམན་པ་ཉན་ཐོས་ཀྱི་ཐེག་པ་ཐོབ་} \]
\[\text{ཐེག་པ་དམན་པ་རང་བལ་} \]
\[\text{གྱི་ཐེག་པ་ཐོབ་ཐོབ་ཡིད་ལ་ཝེད་པའི་ɚོར་ལམ་} \]
\[\text{དང༌།} \]
\[\text{ɲོགས་པའི་} \]
\[\text{ེང་ཞབ་ཤོབ་} \]
\[\text{པ་ཡིད་པའི་མཐོང་ལམ་དང༌།} \]
\[\text{ཤེར་} \]
\[\text{ིན་ི་བཞིན་དོན་མིན་ོག་པ།} \]
\[\text{ཤེར་} \]
\[\text{ོམ་པ་མེད་པ་མ་ཡིན་ཤེར་} \]
\[\text{པ་མེད་པ་མ་ཡིན་པ་ལ་སོགས་པའི་ɞ་བཞིར་} \]
\[\text{བདེན་པར་ཞེན་} \]
See also Sparham, *Abhisamayālambakāra with Āryavimuktisena’s Vṛtti and Haribhadra’s Álokā*, vol. 4, 32ff.

85 V.30-32; Ngag-wang-pal-dan’s *Meaning of the Words*, 83a.4ff., divides the second section above, conceptualizations of apprehending-subjects (**’dzin rtog**) into two parts, conceptualizations apprehending substantial existence (**rdzas ’dzin rtog pa**) and conceptualizations apprehending imputed existence (**btags ’dzin rtog pa**).

The first, conceptualizations apprehending substantial existence, takes two stanzas, V.30-31:

{V.30}
(1) Objects of activity imputed as sentient beings,
(2) Imputations of phenomena, (3) the non-empty,
(4) Attachment, (5) a nature of intensive differentiation,
(6) Acting on things, (7) the three vehicles

{V.31}
(8) Impure donation,
(9) Disturbed behavior
Are proclaimed as to be known
As the first apprehensions.

Ngag-wang-pal-dan’s *Meaning of the Words*, 83a.4ff., fleshes these two stanzas out as:

*It is proclaimed* in sūtra that the nine conceptualizations to be abandoned by the path of meditation that conceive of a partaker* (**longs spyod pa po**)—qualified by substantial existence—as truly existent upon observing:

(1) **objects of activity imputed as sentient beings**, that is, sentient beings imputed to aggregates and so forth
(2) **imputations of** eyes, forms, and so forth as the **phenomena**
of objects and object-possessors [that is, subjects]
(3) **those which are not empty** of existing in conventional terms, such as exalted-knowers-of-all-aspects and so forth
(4) **attachment** to phenomena as truly existent
(5) **intensively differentiating** the doctrine of the absence of true existence
(6) **acting** to achieve the object of intent by way of observing the aggregates as truly established **things**
(7) **final deliverance**, the place of definite emergence by **the three vehicles**
(8) **impure donation** due to not being a field of merit
(9) **disturbed behavior** due to practicing upon having observed giving and so on as truly existent

**are to be known as being the first apprehensions**, that is, conceptualizations of a substantially existent apprehender.

* longs spyod pa po: partaker, enjoyer, user.

As Tshe-chog-ling Ye-shay-gyal-tshan’s *Quintessential Instructions Clearly Teaching the Essentials of (Tsong-kha-pa’s) “Stages of the Path to Enlightenment,”* Correlating the “Eight Thousand Stanza Perfection of Wisdom Sūtra” with (Maitreya’s) “Ornament for Clear Realization” (61a.1) says:

Concerning how those nine conceptualizations go as apprehending substantial existence, they have conception thinking “a self that is a substantially existent apprehender” with respect to phenomena possessing those objects, whereby they are posited as conceptualizations conceiving such [that is, conceptualizations conceiving substantial existence]. (rtog pa dgu po de dag rdzas ’dzin du ’gro tshul ni yul de dag dang ldan pa’i chos la rdzas yod kyi ’dzin po po’i bdag go snyam du zhen pa yod pas de liar du zhen pa’i rtog par ’jog pa’o)

Maitreya’s *Ornament:*
{V.30}

Maitreya’s *Ornament:*
{V.31}
Ngag-wang-pal-dan’s *Meaning of the Words:*

See also Sparham, *Abhisamayālaṃkāra with [Āryavimuktisena’s] Vṛtti and [Haribhadra’s] Ālokā*, vol. 4, 34ff.

\[V.32\]

There are nine other aspects of the discordant class,

Related with the path of meditation,

Since it overcomes those having as objects

The imputation of sentient beings and the causes of those.
Ngag-wang-pal-dan’s *Meaning of the Words*, 83b.2ff., fleshes this stanza out as:

There are **nine aspects of the discordant class, other** than the earlier ones, **related with the path of meditation** as antidotes to objects of abandonment, **since** path-of-meditation peak trainings **overcome** [innate conceptualizations that are]* object-possessors [that is, conceptual consciousnesses conceiving the true existence] of the two—**the imputation of conventions as sentient beings and the causal factors (rgyu mtshan) of positing those imputations.**

* The brackets in this paragraph are from Gung-thang Lo-drö-gya-tsho’s *Annotations to [Haribhadra’s] “Clear Meaning Commentary,”* vol. 2, 331.6.

**Maitreya’s Ornament:**

[V.32]

Ngag-wang-pal-dan’s *Meaning of the Words:*

See also Sparham, *Abhisamayālaṃkāra with [Āryavimuktisena’s] Vyrtti and [Haribhadra’s] Ālokā,* vol. 4, 37.

**Jam-yang-shay-pa,** unlike the pattern above, does not cite the two stanzas concerning the extensive explanation of conceptualizations apprehending imputed existence, but let us add them here, V.33-34:

[V.33]

Thorough obscurations about (1-3) the three aspects
Of obstructions to the three exalted knowers respectively,
(4) The paths for pacification, (5) thusness
And so forth not possessing association,

[V.34]

(6) Inequality, (7) suffering
And so forth, (8) the nature
Of afflictive emotions, (9) and nonduality
Are asserted as the final conceptualizations.

Ngag-wang-pal-dan’s Meaning of the Words, 83b.4, continuing from the paragraph just above, fleshes these two stanzas out as:

What are those? The conceptualizations to be abandoned by the path of meditation that conceive of a partaker (longs spyod pa po)—qualified by imputed existence—as truly existent upon observing nine objects:

(1-3) thorough obscuration about the methods for removing the three aspects of obstructions to generating the three exalted knowers respectively, that is, each of the three exalted knowers:

1. thorough obscuration about the methods for removing the obstructions to generating exalted-knowers-of-all-aspects
2. thorough obscuration about the methods for removing the obstructions to generating knowers of paths
3. thorough obscuration about the methods for removing the obstructions to generating knowers of bases

(4) thorough obscuration about the path [the perfection of wisdom]* for pacifying all obstructions

(5) thorough obscuration about thusness and form and so forth not possessing association, that is, not possessing sameness of entity, which is to say being different entities

(6) thorough obscuration about the inequality of the paths of the Lesser Vehicle and the Great Vehicle

(7) thorough obscuration about the four truths—suffering and so forth

(8) thorough obscuration about the nature of afflictive emotions

(9) thorough obscuration about the nonduality that is the emptiness of a different substantial entity between apprehended-object and apprehending-subject
are asserted as being the final conceptualizations, that is, conceptualizations of an imputedly existent apprehender (btags 'dzin rtog pa).


Maitreya’s Ornament:
{V.33}

Ngag-wang-pal-dan’s Meaning of the Words:

Ngag-wang-pal-dan’s Meaning of the Words:
Ngag-wang-pal-dan’s *Meaning of the Words*, 84a.6, divides the six stanzas on uninterrupted peak trainings into three parts, two stanzas on the entity of uninterrupted peak trainings (V.37-38), one stanza on the “causes” of uninterrupted peak trainings (V.39), and three stanzas on the objects of abandonment by uninterrupted peak trainings (V.40-42). Jam-yang-shay-pa cites the two stanzas on the entity except for the last line, skips the stanza on the “causes,” and in Topic 49, Wrong Achievings to be Avoided, cites the three stanzas on the objects of abandonment.

V.37-38c:

{V.37}
That which is uninterrupted to Buddhahood
Having much more merit than, for example,
The virtues setting the beings of the billion [world-systems]
In the fulfillment of realizations

{V.38}
Of Hearers and Rhinoceros-like Solitary Victors
And in the flawlessness of Bodhisattvas
Is the uninterrupted meditative stabilization.

Ngag-wang-pal-dan (*Meaning of the Words*, 84a.6ff.) fleshes out these lines plus the final line of the second stanza as:

The uninterrupted meditative stabilization—the cause for attaining Buddhahood, uninterrupted by any other phenomenon—is taught within being characterized by way of indicating that, for example, the merit of generating the first mind [that is, the first Bodhisattva ground]* is much more than the virtues, the
merit, of setting all the beings of the billion [world-systems] in
the fulfillment of realizations of Hearers and Rhinoceros-like
Solitary Victors, and the merit of entering into enlightenment is
much more than, for example, the virtues of setting all beings of
the billion [world-systems] in:

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. ground of a Solitary Victor, and
9. the flawlessness of a Bodhisattva [the first Bodhisattva
ground].*

The fruit of that meditative stabilization, Buddhahood, is an ex-
alted-knower-of-all-aspects itself.

* Gung-thang Lo-drö-gya-tsho’s Annotations to [Haribhadra’s] “Clear
Meaning Commentary,” vol. 2, 339.5.

Maitreya’s Ornament:
{V.37} ནོང་བོ་ཁོང་ཐོས་དང་། བསེ་ི་ཞིང་ཚོགས་དང་། མོ་ཞེས་བོི་དཔེར་མཛད་ནས།
{V.38} ཆོད་ཀྱང་བྱེད་ཀྱི་ཉིད་ཀྱི་བར་མེད་དེ། དེ་ནི་ཟམ་པ་ཀུན་མཁྱེན་ཉིད། དེ་ལས་སེམས་དང་པོ་བསོད་ནམས་པ་བ་དང་མཐོང་བ་དང་བསེ་བར་མདོ་དང་བཤུད་པ་དང་མཐོང་བ་

Ngag-wang-pal-dan’s Meaning of the Words:
དོན་དཔེར་མཛད་ནས་བ་དང་མཐོང་བ་དང་བསེ་བར་མདོ་དང་བཤུད་པ་

Ngag-wang-pal-dan’s Meaning of the Words:

49th Topic

8. Wrong Achievings to be Avoided (བསལ་ཟློག་ལོབ་)

There are three stanzas on wrong achievings to be avoided, which are objects of abandonment by uninterrupted peak trainings, V.40-42.

V.40-41a:

{V.40}
1. The logical feasibility of objects of observation,
2. Distinguishing their entities,
3. The pristine wisdom of an exalted-knower-of-all-aspects,
4. The ultimate and the obscurational,

{V.41}
5. Trainings, 6.-8. the three jewels,

Ngag-wang-pal-dan’s Meaning of the Words, 84b.7ff., fleshes these lines out as:

[There are sixteen wrong conceptions revolving around the proposition that the emptiness of true existence and performance of function are contradictory:]

1. It follows that objects of observation of uninterrupted peak trainings are not logically feasible because [according to you]
ultimately the two—compounded and uncompounded objects—do not exist.

2. It follows that distinguishing—that is, a way of realizing—the entities of the objects of observation of uninterrupted peak trainings is not logically feasible because [according to you] all phenomena ultimately do not exist.

3. It follows that the pristine wisdom of an exalted-knower-of-all-aspects does not exist because [according to you] ultimately the two—effective things and noneffective things—do not exist.

4. It follows that dividing [phenomena] into the two—ultimate and obscurational truths—is not logically feasible because [according to you] ultimately those two are not divisible.

5. It follows that the practice of trainings, giving and so forth, does not exist because [according to you] the three spheres [action, agent, and object] of giving and so forth to not ultimately exist.

6. It follows that the Buddha jewel does not exist because [according to you] ultimately objects to which an awareness could be extended among the knowable (shes bya la blo rgyas pa'i yul) do not exist.

7. It follows that the doctrine jewel does not exist because [according to you] all phenomena ultimately are reduced to only nominally imputed.

8. It follows that the spiritual community jewel does not exist because [according to you] the bases of imputation as spiritual community, forms and so forth, do not exist.

Maitreya’s Ornament:

{V.40}

Ngag-wang-pal-dan’s Meaning of the Words:

Ngag-wang-pal-dan’s Meaning of the Words:
V.41bc:

9. Skill in means, 10. the realizations of a Subduer [Buddha],
11. Error, 12. paths,

Ngag-wang-pal-dan’s *Meaning of the Words*, 85a.5ff., fleshes these lines out as:

9. It follows that **skill in means** such as mental discouragement and so forth and so forth does not exist because [according to you] observation in terms of the three spheres of giving and so forth is refuted.
10. It follows that the clear realizations of a Subduer [Buddha] do not exist because [according to you] that realizations of things in the four alternatives of existing, not existing, and so forth are clear realizations of a Subduer is refuted.

11. It follows that the distinctions of being and not being wrong with respect to the two—apprehensions as the four, permanent and so forth, and apprehensions as the four, impermanent and so forth—do not exist because [according to you] ultimately both permanence and impermanence and so forth do not exist.

12. It follows that the purpose of the meditative cultivation of the three paths by Bodhisattvas does not exist because [according to you] the fruits of two paths, the nirvāṇas of Hearers and Solitary Victors, are not actualized.

Maitreya’s Ornament:

Ngag-wang-pal-dan’s Meaning of the Words:
13. Antidotal, 14. and unfavorable classes,

{V.42}

15. Characteristics, 16. meditative cultivation—

These wrong conceptions by proponents

Concerning an exalted-knower-of-all-aspects

Are asserted in sixteen aspects.

Ngag-wang-pal-dan’s *Meaning of the Words*, 85b.2ff., fleshes these lines out as:

13. It follows that the class of antidotes does not exist because [according to you] ultimately objects to be adopted do not exist.

14. It follows that the unfavorable class does not exist because [according to you] ultimately objects discarded do not exist.

15. It follows that specific and general characteristics of phenomena do not exist because [according to you] ultimately all phenomena are characterless.

16. It follows that meditative cultivation of the path for the sake of attaining an exalted-knower-of-all-aspects is not logically feasible because [according to you] ultimately the specific and general characteristics of objects of meditation do not exist.

*It is asserted* in sūtra that there are sixteen aspects of wrong conceptions—based on an exalted-knower-of-all-aspects and the objects of observation and the aspect of its cause, uninterrupted peak trainings—by those propounding that the emptiness of true existence and performance of function are contradictory…These indicate that Bodhisattvas should become skilled in the divisions of the two truths, and clear away wrong conceptions with respect to the objects of observation and the aspects of uninterrupted peak trainings, and having done so, generate the uninterrupted meditative stabilization.

The differences between Ngag-wang-pal-dan’s list of sixteen and Jamyang-shay-pa’s sixteen divisions of wrong achievings to be avoided (see
below in the text) reflect different readings among various Indian and earlier Ge-lug-pa commentators.

Maitreya’s Ornament:

Ngag-wang-pal-dan’s Meaning of the Words:

See also Sparham, *Abhisamayālaṃkāra with [Āryavimuktisena’s] Vṛtti and [Haribhadra’s] Ālokā*, vol. 4, 43ff.
50th Topic
1. Perfection of Giving (ཐུན་མི་བརྟེན་)

51st Topic
2. Perfection of Ethics (མཁུན་གཞི་བརྟེན་)

52nd Topic
3. Perfection of Patience (བཟོད་པའི་བརྟེན་)

53rd Topic
4. Perfection of Effort (བེན་པའི་བརྟེན་)

54th Topic
5. Perfection of Concentration (བསམ་གཏན་བརྟེན་)

55th Topic
6. Perfection of Wisdom (ཤེས་རབ་བརྟེན་)

56th Topic
7. Recollection of the Buddha Jewel (སངས་རྒས་དཀོན་མཆོག་)

57th Topic
8. Recollection of the Doctrine Jewel (ཆོས་དཀོན་མཆོག་)
58th Topic

9. Recollection of the Spiritual Community Jewel
(དགེ་བȭན་དཀོན་མཆོག་Ցེ་ཕ་)

59th Topic

10. Recollection of ethics (ཛུལ་ཁྲིམས་Ցེ་ཕ་)
[illustrating reversal from the unfavorable class]

60th Topic

11. Recollection of generosity (གཏོང་བ་Ցེ་ཕ་)
[illustrating engagement in virtue]

61st Topic

12. Recollection of deities [endowed with the eye of pristine wisdom] and gurus (ʈ་ཐ་མ་Ցེ་ཕ་) [as judges of whether virtues or nonvirtues are performed]

62nd Topic

13. Realizing the naturelessness (ངོ་བོ་ཉིད་མེད་པ་མོག་པ་)
[of all those twelve]

Chapter VI. Explaining the thirteen phenomena characterizing serial trainings

A brief indication of serial trainings is given in two half-lines, I.16ab:

The serial
Having thirteen aspects.

Ngag-wang-pal-dan’s Meaning of the Words, 6a.6, fleshes out these two half-lines as:
The six:
1. serial training in giving
2. serial training in ethics
3. serial training in patience
4. serial training in effort
5. serial training in concentration
6. serial training in wisdom

and the six:
7. serial training in recollection of the Buddha
8. serial training in recollection of the Doctrine
9. serial training in recollection of the spiritual community
10. serial training in recollection of ethics
11. serial training in recollection of generosity
12. serial training in recollection of deities

and:
13. serial training in realizing all phenomena as ultimately natureless

are the thirteen phenomena characterizing serial trainings.

Maitreya’s Ornament:

Ngag-wang-pal-dan’s Meaning of the Words:

See also Sparham, *Abhisamayālaṃkāra* with [Āryavimuktisena’s] Vṛtti and [Haribhadra’s] Ālokā, vol. 1, 6.

The extensive explanation of serial trainings is given in a single stanza, VI.1:
Giving through to wisdom,
Recollections of the Buddha and so forth,
And phenomena as the nature of thinglessness
Are asserted as the serial activity.

Ngag-wang-pal-dan’s *Meaning of the Words*, 86a.3ff., fleshes out this stanza as:

The training in stages in the 173 aspects of the three exalted knowers by way of being conjoined with the thirteen—the six perfections ranging from *giving through to wisdom*; the six *recollections of the Buddha*, the doctrine, the spiritual community, ethics, generosity, and deities; and realizing all *phenomena as ultimately having the nature of thinglessness* (*dngos po med pa’i ngo bo nyid*)—is asserted in sūtra as the serial activity (*mthar gyis pa’i bya ba*), the serial learning (*mthar gyis pa’i slob pa*), and the serial achieving (*mthar gyis pa’i sgrub pa*).

Moreover, those are associated as “the serial activity” on the occasion of the path of accumulation, as “the serial learning” on the occasion of the path of preparation, and as “the serial achieving” on the occasion of the path of seeing.” With respect to the way [the training in stages in the 173 aspects of the three exalted knowers] is conjoined with the thirteen phenomena, the thirteen serial trainings were set forth in order to know that when the aspects of the three exalted knowers are meditated in stages, it is necessary to practice by way of being conjoined with:

- nonseparation from the deeds, the practice of the six perfections
- nonseparation from the support, recollection of the qualities of the Three Jewels
- nonseparation from reversal from the unfavorable class, recollection of ethics, and from engagement in the class of virtues as illustrated by recollection of the benefits of generosity
- nonseparation from recollection of divine superiors (*lha ’phags pa*) and gurus having the life-supports of all three realms [that is, those in the Desire, Form, and Formless Realms] as the sovereigns of those
- wisdom realizing emptiness without adhering to all those as truly existent.
Maitreya’s Ornament:
{VI.1}

Ngag-wang-pal-dan’s Meaning of the Words:
Chapter VII. Explaining the four phenomena characterizing momentary trainings

As a brief indication of momentary trainings Jam-yang-shay-pa cites a mere listing of the category, I.4bc:

- single moment
- Manifest complete enlightenment;

Maitreya’s Ornament: 2a.2

One might expect Jam-yang-shay-pa to cite I.16b-16c since in Chapter 6 at the corresponding point he cites I.16a-16b, and in Chapter 5 at the corresponding point he cites I.14-16a, and so forth. Indeed, some information about momentary trainings is provided at 16b-16c:

- Single moment
- Manifest complete enlightenment
- Is of four aspects by way of character.

Ngag-wang-pal-dan’s Meaning of the Words, 6b.1, fleshes these lines out as:

- Nonfruitional momentary trainings, fruitional momentary trainings, characterless momentary trainings, and nondual momentary trainings are the four phenomena characterizing momentary trainings.
Ngag-wang-pal-dan’s Meaning of the Words:

Because of bringing together all uncontaminated phenomena
Even with every one of giving and so forth,
This realization of a subduer
Is to be known as single moment.

Just as when a person moves a paddle
On a water wheel from a single point,
All simultaneously are moved,
So is single moment knowledge.

Ngag-wang-pal-dan’s Meaning of the Words, 86b.5ff., fleshes out these
two stanzas as:

Not only does a single awareness that takes many as objects bring them together as objects of one [awareness] but also this pristine wisdom itself at the end of the continuum that brings together each, that is, every one of giving and so forth, is a training of meditation upon bringing together all uncontaminated phenomena ranging from giving and so forth through the eighty beauties. Therefore this realization of a subduer (thub pa)—that is, a Bodhisattva at the end of the continuum [as a sentient being] whose three doors [of body, speech, and mind] are set in equipoise—is to be known as a nonfruitional momentary training.

Just as, for example, when through the force of the previous skillful craftsmanship of one skilled in construction gradually and with each of these—the water wheel, the sluice, the rope, and so forth—a person moves a paddle on the water wheel from a single point, all the paddles of the wheel simultaneously are moved, so when through the force of:

1. having gradually familiarized well previously over three periods of countless great eons,
2. wish-paths thinking, “May [I] simultaneously directly realize all phenomena in a single moment,” and
3. the element of attributes in which all phenomena are of one taste within thusness,

an uncontaminated pristine wisdom at the time of the fruit observes one [phenomenon], all uncontaminated [phenomena] of a type concordant with it are brought together as objects.

Maitreya’s Ornament:

{VII.1}

{VII.2}

Ngag-wang-pal-dan’s Meaning of the Words:
See also Sparham, Abhisamayālaṃkāra with Āryavimuktisena’s Vṛtti and Haribhadra’s Álokā, vol. 4, 61ff.
64th Topic

2. Fruitional Momentary Trainings (ཉིད་ལམ་ཤིག་པའི་ཉིད་ལམ་ཤིག་པར་ཞིིག་)

VII.3:

{VII.3}
When the perfection of wisdom having a nature
Of all bright phenomena
Is generated on the occasion having nature of fruition,
It is single moment pristine wisdom.

Ngag-wang-pal-dan’s *Meaning of the Words*, 87a.5ff., cites Tsong-kha-pa’s *Golden Garland* which follows the translation of this stanza as:

and thus Ngag-wang-pal-dan, 87a.6, fleshes it out as:

When all the types of pure [phenomena] are fruitional—that is to say, when they have separated from all defilements on the occasion having the nature of their attainment in one’s own continuum—the pristine wisdom at the end of continuum that realizes those uncontaminated [phenomena] in a single moment is a nature of a training in the second moment of the perfection of wisdom.

Maitreya’s *Ornament*:

{VII.3}

As Tsong-kha-pa cites this translation, it is:

Ngag-wang-pal-dan’s *Meaning of the Words*:
Ngag-wang-pal-dan’s *Meaning of the Words*, 87b.2ff., fleshes out this stanza as:

The pristine wisdom attained through the power of having previously familiarized—over three periods of countless eons—abiding in realizing all phenomena, such as the deeds of giving and so forth, as empty of true existence like dreams is the final training directly realizing thoroughly afflicted and pure phenomena as ultimately characterless in only one moment.

752    Backnotes: Commentary on Maitreya’s *Ornament*
Ngag-wang-pal-dan’s Meaning of the Words:

Just as a dream and what sees it are, upon waking, not seen in a dualistic manner of different substantial entities of apprehended-object and apprehending-subject, the pristine wisdom at the end of the continuum directly sees in a single moment the suchness that is the nonduality of apprehended-object and apprehending-subject of phenomena.

It is said that those [momentary trainings] are divided by way...
of isolates such that there are four trainings—nonfruitional, fruitional, characterless, and nondual—in a single pristine wisdom at the end of the continuum.

It is to be analyzed whether the likes of the statement that a single moment of a pristine wisdom simultaneously directly realizes all phenomena is in consideration that the collection of the direct causes for simultaneously directly realizing all phenomena has been completed and in the next moment those [that is, all phenomena] will be directly realized.

Maitreya’s Ornament:

Ngag-wang-pal-dan’s Meaning of the Words:
Chapter VIII. Explaining the four phenomena characterizing bodies of attributes

67th Topic

1. Nature Bodies (ངོ་བོ་ཉིད་)

VIII.1:

{VIII.1}
The nature body of a Subduer
Has attained uncontaminated attributes
Has purity in all respects,
And a nature possessing the characteristic [of emptiness].

Ngag-wang-pal-dan’s Meaning of the Words, 88a.7ff., fleshes this stanza out as:

The nature body of a Lord of Subduers, a Buddha Supramundane Victor, is a body endowed with two purities having three features:

1. the feature of endowment which is to have attained the twenty-one groups of uncontaminated attributes such as the establishments through mindfulness and so forth
2. the feature of separation which is purity in all respects from the two obstructions as well as their predispositions
3. the feature of entity which is a nature of those pristine wisdoms possessing the characteristic of emptiness of true existence.

Although the three bodies, which are the subjects about to be explained, do not exist as different entities from the nature body, they are posited as different bodies in order to indicate respectively that “They are posited as objects of activity of the direct perception of Buddhas, Bodhisattvas residing on the great grounds, and Hearers and so forth.”

Maitreya’s Ornament:
Ngag-wang-pal-dan’s Meaning of the Words:

See also Sparham, Abhisamayālamkāra with [Āryavimuktisena’s] Vṛttī and [Haribhadra’s] Ālokā, vol. 4, 64ff.

68th Topic

2. Pristine Wisdom Bodies of Attributes (ཐོབ་དཔལ་ཐོབ་)

VIII.2-3b:

1) The harmonies with enlightenment, 2) the immeasurables, 3) The liberations, 4) the entities

Of the nine serial absorptions
5) The entities of the ten totalities,

[VII.3]

6) The eight aspects by way of thoroughly dividing
The faculties of outshining,

Ngag-wang-pal-dan’s *Meaning of the Words*, 88a.7ff., fleshes these lines out as:

The Buddha ground’s

1. thirty-seven harmonies with enlightenment
2. four immeasurables—love, compassion, joy, and equanimity
3. eight liberations
4. nine serially abiding absorptions
5. ten totalities—meditative stabilizations of earth, water, fire, wind, blue, yellow, red, white, space, and consciousness
6. eight outshinings—four shape outshinings: the two which are by way of the internal yogi discriminating oneself as having a form viewing external forms as little and viewing them as big, and the two which are by way of the internal yogi discriminating oneself as formless viewing external forms as little and viewing them as big; and four color outshinings: which are by way of the internal yogi discriminating oneself as formless viewing external forms as blue, yellow, red, and white. Those are known upon being outshone and seen upon being outshone. There come to be eight by applying such discrimination to each of these, or the shape outshinings are condensed into two, making six, and then counting the two, sky and consciousness outshinings, making eight.

Maitreya’s *Ornament*:

[VII.2]

Ngag-wang-pal-dan’s *Meaning of the Words*:

བོད་ལྡན་ལེགས་པོ་སྡིག་པའི་ཆོས་སོ་
VIII.3c-5b:

7) Nonaffliction, 8) exalted knowledge upon wishing, 9) Clairvoyances, 10) individual correct knowledges,
11) Four purities in all aspects,
12) Ten powers, 13) ten strengths
14) Four fearlessnesses
15) Three aspects of nonconcealment,

16) Three aspects of mindful establishment,
17) A nature of not being endowed with forgetfulness,

Ngag-wang-pal-dan’s *Meaning of the Words*, 89a.3ff., fleshes these lines out as:

7. **nonafflictive** meditative stabilizations—that do not generate the afflicting emotions of desire and so forth in others’ continuums

8. **exalted knowledge** upon wishing—knowing all upon merely wishing

9. six **clairvoyances**

10. four **individual correct knowledges**

11. **four purities**—purity of support such that one has attained control with regard to taking and leaving a body; purity of object of observation such that one has attained control with regard to transforming a nonexistent into an existent emanation; purity of mind that enters into countless meditative stabilizations in each moment; purity of pristine wisdom that has gained dominion with regard to immeasurable doors of retentions

12. **ten powers**—three fruits of giving: power over life, power over mind, and power over articles; two fruits of ethics: power over body and power over birth; one fruit of patience: power over interests; one fruit of effort: power over prayer-wishes; one fruit of concentration: power over magical emanation; two fruits of wisdom: power over pristine wisdom and power over doctrine.

13. **ten strengths**

14. **four fearlessnesses**

15. **three nonconcealments** of the behaviors of exalted body, speech, and mind
16. **three mindful establishments**, when teaching doctrine, absence of desire regarding the retinue wanting to listen respectfully, and absence of anger regarding the retinue not wanting to listen due to disrespect, and neutrality without the occurrence of a mixture of desire and anger regarding their engaging in listening with a mixture of those two

17. possessing a **nature of not being endowed with forgetfulness** of sentient beings’ welfare

*Maitreya’s Ornament:*

VIII.4

VIII.5

Ngag-wang-pal-dan’s **Meaning of the Words:**
VIII.5c-6:

18) Thorough conquest of the predispositions,
19) Great compassion for creatures,

[VIII.6]
20) The unshared attributes of only a Subduer
That are described as eighteen,
21) And the exalted-knower-of-all-aspects
Are called the body of attributes.

Ngag-wang-pal-dan’s *Meaning of the Words*, 89b.4ff., fleshes these lines out as:
18. possessing **thorough conquest of the predispositions** of the two obstructions
19. **great compassion** seeing all **creatures** in the six periods of day and night
20. **eighteen unshared attributes of only a Subduer**
21. the three—**exalted-knower-of-all-aspects**, knower of paths, and knower of bases:

in terms of the sense (**don gyis**), **sūtra says** that the twenty-one groups of uncontaminated pristine wisdoms of the Buddha ground are the pristine wisdom **body of attributes**.

Tsong-kha-pa’s **Golden Garland** says that the ten groups ranging from the harmonies with enlightenment through the individual correct knowledges are in common with the Lower Vehicle; the four purities and the ten powers are in common with Bodhisattvas; and the remaining nine groups are uncommon qualities of Buddhas; therefore, the explanation in [Jam-yang-shay-pa’s] textbook [on the perfection of wisdom] that the four individual correct knowledges are qualities only of Buddhas is to be examined because even in **Manifest Knowledge** the four individual correct knowledges are described as in common with the Lower Vehicle.

**Maitreya’s Ornament:**

{VIII.6}

Ngag-wang-pal-dan’s **Meaning of the Words:**

Ngag-wang-pal-dan’s **Meaning of the Words:**
See also Sparham, *Abhisamayālaṃkāra with [Āryavimuktisena’s] Vṛtti and [Haribhadra’s] Ālokā*, vol. 4, 67ff.

VIII.7-8; from among the twenty-one groups of uncontaminated pristine wisdoms of the Buddha ground listed in the previous five stanzas, these two stanzas explain the distinctive feature of the seventh, nonafflictive meditative stabilization, which is a Buddha’s not generating the afflictive emotions of desire and so forth in others’ continuums, and the distinctive features of the eighth, exalted knowledge upon wishing, which is to know all upon merely wishing:

[VIII.7]
The Hearers’ nonafflictive viewing
Is just the thorough abandonment of a human’s afflictive emotion;
The severance of the continuum of their afflictive emotions
In towns and so forth is the nonafflictiveness of Conquerors.

[VIII.8]
A Buddha’s exalted knowledge upon wishing
Is asserted as (1) spontaneously established,
(2) having abandoned attachment, (3) being unobstructed,
(4) always abiding, and (5) answering all questions.
Ngag-wang-pal-dan’s *Meaning of the Words*, 90a.3ff., fleshes these two stanzas out as:

The nonafflictive meditative stabilization of Hearers and Solitary Victors is exhausted as just the thorough abandonment of acting as the observed-object-condition of a human’s afflictive emotion viewing them in towns and so forth, but the severance from the root of the continuum of the afflictive emotions of humans and so forth when they come in towns, cities, and so forth is a distinctive feature of the nonafflictive meditative stabilization of Conquerors.

A Buddha’s exalted knowledge upon wishing is asserted as (1) being spontaneously established without striving and exertion, that is, operates on objects of its own accord, (2) having abandoned attachment due to being of unbroken continuum, (3) being unobstructed due to being engaged in all objects of knowledge, (4) always abiding due to always being set in equipoise, and (5) answering all questions due to making response to all inquiries.

Tsong-kha-pa’s *Golden Garland* says that it is implied that the knowledge upon wishing of Hearers and so forth is not endowed with the five features and that the explanation of the features of these two from among the 146 pristine wisdoms is for the sake of also illustrating the others.

**Maitreya’s Ornament:**

[VIII.7]

{VIII.7]

{VIII.8]

Ngag-wang-pal-dan’s *Meaning of the Words*:
The cause having thoroughly ripened,
They manifest that [body],
The deed for that specific benefit,
To a specific one at a specific [place] at a specific time.

Just as even though a monarch of gods sends down rain,
Nothing grows from unfit seeds,
So although Buddhas have arisen,
Those without the lot do not experience the goodness.
Ngag-wang-pal-dan’s *Meaning of the Words*, 90b.2ff., fleshes these two stanzas out as:

It is not contradictory that even though [Buddhas] abide in a body of attributes having a nature of great compassion always seeing all sentient beings, they sometimes do not bring about the welfare for certain sentient beings by way of actually manifesting a body because in dependence upon thorough ripening of the virtuous root that is the cause of actually hearing doctrine from a Buddha they enact the deed for that specific benefit, actually manifesting that body by performing the activity of actually teaching doctrine to such a specific trainee at a specific place at a specific time.

For example, just as even though a monarch of gods such as Shakra or the gods of the Four Great Royal Lineages send down rain upon dunking clothing in the great ocean and stirring it up, green shoots do not grow from seeds unfit due to being burned and the like, so although Buddhas have actually arisen in the world, certain sentient beings without the lot of actually seeing a Buddha do not experience the goodness of hearing the doctrine and so forth.
Dispelling a second objection, VIII.11:

{VIII.11}  
Because exalted activities thus are vast,  
Buddhas are called pervasive.  
Because those are not consumed,  
They are also called “permanent.”

Ngag-wang-pal-dan’s *Meaning of the Words*, 90b.6ff., fleshes this stanza out as:

**Someone objects:** It follows that it is not reasonable to call the subject, a pristine wisdom body of attributes, “pervasive” because of existing only within the life-supports of continuums limited to individual yogis dwelling in the Highest Pure Land and so forth. It follows that it is also not reasonable to call [a pristine wisdom body of attributes] “permanent” because of being produced and arising in each moment.

**Answer:** Because exalted activities—as explained on the occasion of “The cause having thoroughly ripened” and so forth*—
engage all having the lot, they are vast, whereby Buddhas are called pervasive, and because the continuum of those [activities] is not consumed, or severed, as long as there is cyclic existence, [Buddhas] are also called “permanent.”

* Two stanzas above.

Maitreya’s Ornament:
[VIII.11]

Ngag-wang-pal-dan’s Meaning of the Words:

See also Sparham, *Abhisamayālāmkāra* with [Āryavimuktisena’s] *Vṛtti* and [Haribhadra’s] *Ālokā*, vol. 4, 83ff.

69th Topic

3. Complete Enjoyment Bodies (ལོངས་)

VIII.12:

[VIII.12]
This having an essence
Of thirty-two marks and eighty beauties
Is asserted as a Subduer’s complete enjoyment body
Because of thoroughly enjoying the Great Vehicle.

Ngag-wang-pal-dan’s *Meaning of the Words*, 91a.3ff., fleshes out this stanza as:

**This** form body that is qualified by the five certainties of residing
only in a Highest Pure Land and so forth and **has an essence of**
**thirty-two marks and eighty beauties** that are the fruition of
having accumulated the collections [of merit and wisdom] **is as-
serted as a Subduer’s complete enjoyment body because of**
**thoroughly enjoying** [or making use of] **the Great Vehicle** doc-
trine.

Maitreya’s *Ornament*:

{VIII.12}

Ngag-wang-pal-dan’s *Meaning of the Words*:

See also Sparham, *Abhisamayālaṃkāra* with [Āryavimuktisena’s] *Vṛtti* and [Haribhadra’s] *Ālokā*, vol. 4, 84.

102 Thirty-two marks, VIII.13-17.

VIII.13-14ab:

{VIII.13}
1) Hands and feet marked by wheels, 2) tortoise-feet,
3) Fingers and toes joined by webs [of light],
4) Soft and youthfully tender hands as well as feet,
5) Seven body areas prominent,

{VIII.14}
6) Long fingers and toes, 7) broad heels, 8) large straight body,
9) Inconspicuous ankles, 10) body hairs standing upwards,

Ngag-wang-pal-dan’s *Meaning of the Words*, 91a.6ff., fleshes these lines out as:

*The first group of ten:*

1. **hands and feet** endowed with **signs of wheels** due to being accustomed to escorting and welcoming gurus
2. level soles of the **feet** like a **tortoise** due to having brought to completion the firmness of vows that have been assumed
3. **fingers and toes joined by webs** [of light] due to having relyantly cultivated the four means of gathering [students—giving, speaking pleasantly, purposeful behavior, and concordant behavior; these respectively are (a) to give material things, (b) to converse on the subjects of high status and definite goodness, (c) to cause others to practice what is beneficial, and (d) for oneself to practice what one teaches others]
4. **soft and youthfully tender hands as well as feet** due to having given fine articles of food, drink, and so forth
5. this one’s **seven body areas prominent** due to having given the finest of what is licked [such as yogurt] and so forth
6. **long fingers and toes** due to having freed those bound to be killed and so forth
7. **broad heels** due to having protected the lives of others and assisted in their livelihood
8. **large and straight body** due to having abandoned taking life
9. **inconspicuous** kneecaps and **ankles** due to oneself having thoroughly undertaken virtuous practices
10. **body hairs** each **standing upwards** due to increasing in others the undertaking of virtues

*Maitreya’s Ornament:*

{VIII.13}

{VIII.14}
Ngag-wang-pal-dan’s Meaning of the Words:

VIII.14c-15:

11) Calves like an antelope’s, 12) long and beautiful arms,
13) Secret organ of the genitals retracting inside,

14) Gold-colored skin, 15) smooth skin,
16) Body hairs each growing nicely to the right,
17) Face adorned with a hair treasury, 18) lion-like upper body,
19) Round shoulders, 20) broadness between the shoulder blades,

Ngag-wang-pal-dan’s *Meaning of the Words*, 91b.3ff., fleshes these lines out as:

*The second group of ten:*

11. **calves like an antelope’s (aineyā)** due to having been intent on the science of medicine, the crafts, and so forth and giving them to others

12. **long and beautiful arms** due to not rejecting suppliants when they beg them for wealth they own

13. **secret organ of the genitals retracting inside** like an all-knowing-horse due to causing others to undertake pure behavior and to guarding secret words that are secret from others

14. **skin color** shining like **gold** due to having given fine sitting mats to others

15. **smooth skin** due to having given excellent buildings and so forth

16. **body hairs each curling nicely to the right** in each hair pore due to having thoroughly abandoned busyness and so forth

17. **face adorned with a hair treasury** due to having treated all higher beings with respect and service in accordance with their status

18. **upper body** greatly expansive **like a lion** due to not scorning others with a vicious mouth

19. **shoulders** very **round** due to learning in accordance with others’ propounding pleasantly and propounding well

20. **broadness between the shoulder blades,** that is, a chest not uneven, due to having provided medicine and doctors to others

*Maitreya’s Ornament:*

{VIII.15}
Ngag-wang-pal-dan’s Meaning of the Words:

VIII.16-17:

21) Unpleasant tastes perceived for this one as supreme of tastes,
22) Body symmetrical like a fig tree,
23) Prominent crown protrusion, 24) long and beautiful tongue,
25) Brahmā melodiousness, 26) cheeks like a lion,

{VIII.17}
27) Very white teeth 28) equal in size, 29) well arranged,
30) And fully forty in number,
31) Dark blue sapphire eyes, and 32) eyelashes like those of a
supreme cow—
These are the thirty-two marks.

Ngag-wang-pal-dan’s *Meaning of the Words*, 92a.2ff., fleshes these lines out as:

*The third group of ten:*
21. unpleasant tastes perceived as the supreme of delicious
tastes due to having acted as a servant of Insider [Buddhists]
22. body symmetrical like a fig (nyagrodha: banyan) tree, the
circumference [of outstretched arms and body height] equal
to a fathom, due to having encouraged others to thoroughly
take up construction of parks, pleasure groves, and so forth
23. endowment with a prominent crown protrusion due to hav-
ing especially provided temples and so forth
24. long and beautiful tongue that covers as much as is wished
due to having spoken smoothly, melodiously, and softly over
a long time
25. endowment with the five-limbed brahmā melodiousness due
to having caused sentient beings in all worldly realms to un-
derstand the excellent doctrine
26. cheeks like a lion due to having abandoned foolish talk (tshig
kyal)
27. very white teeth due to having made honor, praise, and so
forth to all beings
28. teeth equal in size without being higher or lower due to pure
livelihood having abandoned the five wrong livelihoods [hy-
 pocrisy, flattery, soliciting, expropriating, and calculated gen-
erosity*]
29. teeth well arranged without gaps due to having used true
words in all ways
30. teeth fully forty in number due to having abandoned divisive
words
Two:
31. eyes like dark blue sapphire jewels due to having looked on all sentient beings as like a sole child
32. upper and lower eyelashes like the eyelashes of a supreme cow due to having looked on all sentient beings without belligerence, lust, obscuration, and so forth—

These are the thirty-two marks.

*For Nāgārjuna’s slightly different list of these five see Hopkins, Nāgārjuna’s Precious Garland, stanzas 413-415b.

Maitreya’s Ornament:

{VIII.16}

Ngag-wang-pal-dan’s Meaning of the Words:
See also Sparham, *Abhisamayālamkāra with Āryavimuktisena’s Vṛtti and Haribhadra’s Ālokā*, vol. 4, 84ff.

103 Causes of the marks, VIII.18-20:

{VIII.18}
These marks are thoroughly achieved
Through intensively completing
The particular causes achieving
The marks for this [complete enjoyment body]—

{VIII.19}
 Escorting gurus and so forth,
Firmness of vows that have been assumed,
Reliantly cultivating gathering [of students]
Giving fine articles, freeing those bound

{VIII.20}
To be killed, spreading to others
Virtues taken up and so forth—
Those having the character of causes achieving them
In accordance with how they occur in the sūtras.

Ngag-wang-pal-dan’s *Meaning of the Words*, 92b.2ff., fleshes these three stanzas out as:

*These thirty-two marks are thoroughly achieved through intensively completing the particular causes achieving the respective thirty-two marks for this complete enjoyment body.*

What are those causes? They are *those having the characteristics of causes achieving* marks, that is to say, the seven explicitly indicated here [in Maitreya’s *Ornament for the Clear Realizations*]:

1. escorting gurus and so forth
2. firmness of vows that have been assumed
3. reliantly cultivating the four means of gathering [students]
4. giving fine articles of food, drink, and so forth
5. giving the finest of what is licked [such as yogurt] and so forth
6. freeing those bound to be killed
7. spreading to others the virtuous practices that [you] have taken up

and the twenty-five included by the term “and so forth” [in Maitreya’s *Ornament for the Clear Realizations*, as occur in the *Mother Sūtras*. These were explained earlier (see the previous backnote).

Maitreya’s *Ornament*:

[VIII.18]

[VIII.19]

[VIII.20]

Ngag-wang-pal-dan’s *Meaning of the Words*: 
VIII.21-22a:

{VIII.21}
A Subduer has 1) nails copper-colored,
2) Oily-toned, and 3) prominent,
4) Fingers round, 5) broad, and 6) tapering,
7) Veins not manifest and 8) without knots,

{VIII.22}
9) Ankles not protruding, 10) legs even,

Ngag-wang-pal-dan’s Meaning of the Words, 92b.6ff., fleshes these lines out as:

**Subduers have:**

*First group of ten:*
1. nails copper-colored due to having separated from desire for all compositional phenomena (‛du byed)
2. nails oily-toned due to being endowed with a special attitude of helping all sentient beings, and
3. nails prominent due to having been born from a supreme lineage
4. fingers round due not having unseemly modes of behavior
5. fingers broad due to having accumulated vast roots of virtue
6. fingers tapering due to having gradually accumulated roots of virtue
7. veins not manifest due to having abandoned the ten nonvirtues and wrong livelihood and
8. without knots of veins due to having unraveled the knots of the afflicting emotions
9. ankles not protruding due to just having intelligence realizing profound secret points that are very secret
10. legs even without a difference in length due to having released beings from all states difficult to traverse—cyclic existence and so forth

Maitreya’s Ornament:
[VIII.21]
སོང་ལུགས་མཁྱོན་སོང་པོ་མོ་ཟངས་སུམ་པ་དང་།
པོ་མོ་ཟངས་ཀྱི་མདོག་༨ཙ་དང་།
ཕན་པའི་སོང་པོ་མོ་ཟངས་མདོག་ཐམས་ཅད་དང་།
ལོང་༨ཙ་མི་མངོན་ཞབས་མཉམ་དང་།
[VIII.22]
ཐོབ་མི་མངོན་གྱི་སོར་མོ་ȷམས་ཕམ་པ་དང་།
དགེ་བའི་བ་Ȅ་ཆེན་བསགས་པས་སོར་མོ་ȷམས་Ȅས་པ་དང་།

Ngag-wang-pal-dan’s Meaning of the Words:
བགྲུ་ག་བཟང་བའི་ཞུ་ཚང་དང་ཞུ་ཚང་གི་ལུགས་མཁྱོན་སོང་པོ་མོ་ཟངས་སུམ་པ་དང་།
ཞུ་ཚང་གི་ཕན་པའི་སོང་པོ་མོ་ཟངས་མདོག་ཐམས་ཅད་དང་།
ལོང་༨ཙ་མི་མངོན་ཞབས་མཉམ་དང་།
ཐོབ་མི་མངོན་གྱི་སོར་མོ་ȷམས་ཕམ་པ་དང་།
དགེ་བའི་བ་Ȅ་ཆེན་བསགས་པས་སོར་མོ་ȷམས་Ȅས་པ་དང་།
དགེ་བའི་བ་Ȅ་ཆེན་བསགས་པས་སོར་མོ་ȷམས་Ȅས་པ་དང་།
}
VIII.22b-23a:

11) Proceeding in the manner of a lion, 12) of an elephant, 13) Of a swan, 14) and of a supreme bull, 15) Proceeding turning to the right, 16) beautifully, 17) and straight, 18) Body elegant, 19) as if wiped, 20) well-proportioned.

Ngag-wang-pal-dan’s Meaning of the Words, 93a.3ff., fleshes these lines out as:

Second group of ten:
11. proceeding in the manner of a lion due to being skilled in outshining humans 12. proceeding in the manner of an elephant due to being skilled in outshining dragons 13. proceeding in the manner of a swan due to being skilled in moving in the sky 14. proceeding in the manner of a supreme bull due to being skilled in guiding sentient beings 15. proceeding turning to the right due to proceeding in accordance with the path of the direction of circumambulation 16. proceeding beautifully due to being skilled in the lovely and the beautiful
17. proceeding **straight** due to not having the crookedness of taking two grounds* to mind
18. **body elegant** due to having thoroughly expressed the good qualities of others
19. body **as if wiped** [that is, smooth] due to not having been contaminated by sinful practices
20. body **well-proportioned** due to having taught doctrine relevant to trainees

* The reference of “two grounds” (*sa gnyis*) is not apparent.

Maitreya’s *Ornament*:

Maitreya’s Ornament:

Ngag-wang-pal-dan’s *Meaning of the Words*:

Ngag-wang-pal-dan’s *Meaning of the Words*:
VIII.23b-24c:

21) Clean, 22) smooth, 23) and pure,
24) Signs fully complete,
25) Limbs of the body broad and excellent,
26) Steps equal, 27) two eyes pure,
28) Just having youthful flesh,
29) Body not slouching but 30) expansive,

Ngag-wang-pal-dan’s *Meaning of the Words*, 93a.7ff., fleshes these lines out as:

*Third group of ten:*

21. body **clean** due to clean behavior of body, speech, and mind
22. body **smooth** due to being one having a mind of compassion
23. body **pure** due to having a mind purified of defilement
24. the parts of the **signs fully complete** due to the disciplinary practices overcoming defilements being fully complete
25. **limbs of the body broad and excellent** due to having complete broad and beautiful qualities
26. **steps equal** due to an equal mind toward all sentient beings
27. **two eyes pure** due to teaching pure doctrine engendering only good qualities
28. body **having youthful flesh** due to teaching doctrine in a manner easy to understand
29. **body not slouching** due to not having a dejected mind with regard to things difficult to do
30. flesh of body **expansive** due to the roots of virtues being thoroughly elevated above all the world

*Maitreya’s Ornament:*

\[\text{ངོམ་ȡོམས་པ་དང་Ʉན་གཉིས་ནི། །}
\]

\[\text{དོན་དང་གཞོན་ཤ་ཅན་ཉིད་དང་། །}
\]
Ngag-wang-pal-dan’s *Meaning of the Words*:

VIII.24d-26b:

31) Body very taut,

\[\text{[VIII.25]}\]

32) Limbs very distinct,

33) Unobstructed clear vision,  
34) Waist round, 35) appropriately sized, 36) not stretched out, 37) But flat, 38) navel deep and  

\[\text{[VIII.26]}\]

39) Curling to the right,  
40) Beautiful when viewed in all ways, 

Ngag-wang-pal-dan’s *Meaning of the Words*, 93b.3ff., fleshes these lines out as:

*Fourth group of ten:*

- Body very taut,
- Limbs very distinct,
- Unobstructed clear vision,
- Waist round,
- Appropriately sized,
- Not stretched out,
- But flat,
- Navel deep and
- Curling to the right,
- Beautiful when viewed in all ways.
31. **body very taut** without loose bodily flesh due to having extinguished future mundane existence [rebirths]
32. **limbs** and secondary limbs **very distinct** due to teaching the fine divisions of dependent-arising
33. **clear vision** without the cataracts of defilements due to teaching very clear words and meanings
34. **waist round** due [their] students’ having perfect ethics
35. **waist appropriately sized** due to not being polluted by the defects of cyclic existence
36. **waist not stretched out**, that is, not overly long, due to having overcome the inflation of pride
37. **flat** waist, that is, abdomen without differences in height, due to teaching without knowing exhaustion of doctrine
38. **navel deep** due to realizing profound doctrines
39. outline of the navel **curling to the right** due to being endowed with students holding guidance concordant with oneself
40. **beautiful when viewed in all ways** due to making [their] retinue beautiful in all ways

**Maitreya’s Ornament:**

\[
\begin{align*}
\text{སེར་དྲི་སྐེལ་བི་སྦུ་དྲི་ཬུ་} \quad & \\
\text{} & \\
\text{ཡན་ལག་སེར་དྲི་ཡོས་དང་} & \\
\text{གཟིགས་པ་ཡི་མི་དེ་དག་} & \\
\text{དཀུ་སྲིམ་ཐབས་མ་ཐུངས} & \\
\text{ངེ་བ་དང་ཤེ་བ་ནི།} & \\
\text{VIII.25} & \\
\text{ཡན་ལག་ཡོས་དང་ཉིང་ལག་} & \\
\text{གཟིགས་པ་ཡི་བལ་བ་དང་} & \\
\text{ཚིག་དོན་སེར་དྲི་དག་པ་} & \\
\text{གཟིགས་པ་ཡི་མའི་རབ་རིམ་} & \\
\text{མེད་ཅིང་དག་པ་} & \\
\text{VIII.26} & \\
\text{ཟབ་དང་གཡས་ོགས་འཁྱིལ་} & \\
\text{བུན་ནས་བཤེ་ན་ཤག་པ་} & \\
\text{ཚོགས་པར་} & \\
\end{align*}
\]

**Ngag-wang-pal-dan’s Meaning of the Words:**

\[
\begin{align*}
\text{ཡང་རིད་ཟད་པས་སེར་དྲིའི་སྦུ་དྲི་} & \\
\text{ཡིན་པོ་དག་པ་} & \\
\text{ཤིན་ི་ཞིད་པར་} & \\
\text{ཡིན་པོ་དག་པ་} & \\
\text{སོབ་མ་ལུམ་ཁྲིམས་} & \\
\text{ཤུབ་མ་ཤིང་དག་པ་} & \\
\text{པོ་མེད་ཅིང་དག་པ་} & \\
\end{align*}
\]
VIII.26c-28a:

41) All behavior clean,
42) Body without moles and black spots,

[VIII.27]
43) Hands smooth like cotton,
44) Lines on the hands lustrous, 45) deep, and 46) long,
47) Mouth not too wide,
48) Lips red like the bimba [fruit],

[VIII.28]
49) Tongue flexible, 50) slender,

Ngag-wang-pal-dan’s *Meaning of the Words*, 93b.7ff., fleshes these lines out as:

*Fifth group of ten:*

41. all behavior clean due to the mind being clean
42. body without moles and black spots due to being free from teaching the disciplinary doctrine at the wrong time
43. hands smooth like cotton due to teaching doctrines for attaining pleasant figure and color of body and so forth
44. lines on the hands lustrous due to treating one’s own and others’ peoples equally
45. lines on the hands *deep* due to abiding in realization of profound doctrines
46. lines on the hands *long* due to teaching doctrines again and again
47. *mouth not too wide* due to making a great many moral trainings appropriate to trainees
48. *lips red like the bimba [fruit]* due to realizing that all worlds are like reflections (*gzugs brnyan, pratibimba*)
49. *tongue flexible* due to taming trainees with soft words
50. *tongue slender* due to teaching many logically feasible qualities

*Maitreya’s Ornament:*

{VIII.27}

{VIII.28}

*Ngag-wang-pal-dan’s Meaning of the Words:*


VIII.28b-29b:

51) And red, 52) sound of a dragon,
53) Speech supple and smooth, 54) eye-teeth round,
55) Sharp, 56) white, 57) even,

{VIII.29}
58) And tapered, 59) nose prominent,
60) And supremely pure,

Ngag-wang-pal-dan’s *Meaning of the Words*, 94a.4ff., fleshes these lines out as:

*Sixth group of ten:*

51. tongue **red** due to taming childish desirous impassioned beings with doctrines whose depth is difficult to fathom
52. **sound of a dragon** due to not having any fears
53. **speech** pleasant and **supple and smooth** due to speaking pleasantly and so forth
54. **eye-teeth round** due to having extinguished all entanglements
55. eye-teeth **sharp** due to taming beings difficult to tame
56. eye-teeth **white** due to taming afflictive emotions with very white doctrines
57. eye-teeth **even** due to abiding on the ground of realizing self and other as just equal
58. eye-teeth **tapered** due to intensively teaching serial clear realization of the three vehicles
59. **nose prominent** due to abiding in the supreme wisdom realizing emptiness endowed with all supreme aspects
60. nose **supremely** clean and **pure** due to being endowed with trainee beings having the splendid cleanliness of belief

Maitreya’s *Ornament:*
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Ngag-wang-pal-dan’s Meaning of the Words:

VIII.29c-30:

61) Eyes wide, 62) eyelashes thick,
63) [Eyes] like lotus petals,
64) Eyebrows long, 65) soft,
66) Glossy, 67) with even hairs,
68) Arms long and broad, 69) ears equal
70) And devoid of impairment,
Ngag-wang-pal-dan’s *Meaning of the Words*, 94b.1ff., fleshes these lines out as:

**Seventh group of ten:**

61. eyes wide due to teaching very vast Great Vehicle doctrines
62. eyelashes thick due to drawing endless groups of sentient beings out of cyclic existence
63. eyes like lotus petals due to being endowed like the ornamented white and black of a maiden’s eyes and pleasing lotus petals, delighting the supreme, that is, fit to be praised by transmigrators who are gods, demi-gods, and humans
64. eyebrows long due to seeing all that will occur in the future
65. eyebrows soft due to being skilled in taming transmigrators through soft doctrines
66. eyebrows glossy due to being moistened with a virtuous mental continuum
67. eyebrow hairs even due to entirely seeing the defects of thorough afflictions
68. arms long and broad due to having reversed the supremely harmful afflictions
69. ears equal in being without difference in length and size due to have conquered over the battle of desire and so forth
70. ear sense power devoid of impairment due to not having impaired the continuums of all sentient beings

Maitreya’s *Ornament:*

Ngag-wang-pal-dan’s *Meaning of the Words:*
VIII.31-32:

{VIII.31}
71) Forehead beautifully defined,
72) Large, 73) head broad,
74) Head hair black like a bee,
75) Thick, 76) smooth, 77) not tangled,

{VIII.32}
78) Not bristly, 79) and with fragrance
Captivating the minds of beings,
80) Adorned with glorious curls,
Lucky [signs], curling swastikas—
Those are asserted as a Buddha’s excellent beauties.

Ngag-wang-pal-dan’s *Meaning of the Words*, 94b.6ff., fleshes these lines out as:

*Eighth group of ten:*
71. **forehead beautifully defined**, that is, the border with the hair
is nicely prominent, due to the mind not having been affected by bad views

72. **large**, that is, the area of the forehead is large due to having overcome all wrong proponents

73. **head broad** like an umbrella due to having thoroughly completed the supreme of wish-paths wishing to attain Buddhahood

74. **head hair black like a bee** due to having overcome attachment liking objects

75. head hair **thick** due to having exhaustively abandoned the dormancies of the objects abandoned by the path of seeing and the objects abandoned by the path of meditation

76. head hair **smooth** due to knowing the essence of the teaching with smoothed awareness lacking the roughness of holding to extremes

77. head hair **not tangled** due to the mind not being disturbed by desire and so forth

78. head hair **not bristly** due to having exhaustively abandoned harsh words

79. **fragrant** head hair **captivating the minds of beings** due to having spread out the flowers of the branches of enlightenment

80. **adorned** on hands and feet with **glorious curls** (**dpal gyi be’u, śrīvatsa**), **lucky** [signs] (**bkra shis, nandyāvarta**), and **swastikas** circling to the right due to the body being beautified in all aspects.

**Those are asserted** in sūtra as a Supramundane Victor Buddha’s excellent beauties.

With regard to the difference between marks and beauties, marks are so called because they characterize persons possessing them in their continuum as great beings (**skyes bu chen po**), and beauties are so called because they create physical beauties for others (**gzhon la sku’i mdzes pa byed pa**); since the marks are principal, even each is said to arise from a cause within the six perfections, whereas since the beauties are accompaniers, such is not said.

Maitreya’s *Ornament*
{VIII.31}
Ngag-wang-pal-dan’s Meaning of the Words:

དཔལ་གྱི་བེར་དང་བཀྲ་ཤིས་ནི། སྨོང་ལོང་འཁྱིལ་བས་བལྟན་པ་དང་། མཐོང་ཤེང་དང་ཡོན་ཤེང་གི་བག་ལ་ཉལ་ཟད་པར་ཉིངས་པས་དུ་ཞག་བདེན་པ་བཤེད་པ་དང༌། དེ་དག་ནི་སངས་རྒྱས་བཅོམ་ཡན་འདས་ཀྱི་དཔེ་ཟོད་བཟང་པོར་བཞེད་།
See also Sparham, *Abhisamayālāṃkāra* with [Āryavimuktisena’s] Vṛtti and [Haribhadra’s] Ālokā, vol. 4, 91ff.

70th Topic

4. Emanation Bodies (བཤད་པ་)

VIII.33:

Those form bodies simultaneously bringing about the various benefits of high status and definite goodness for pure and impure transmigrating beings without intimacy [for some] and alienness [for others] as long as mundane existence lasts are the emanation bodies of a Subduer, which, moreover, are of uninterrupted continuum.

Ngag-wang-pal-dan’s *Meaning of the Words*, 96a.4ff., fleshes out this stanza as:

Those bodies simultaneously bringing about various benefits for transmigrating beings as long as mundane existence lasts are the Subduer’s emanation bodies of uninterrupted continuum.
Buddha Activities (སངས་རྒྱས་ཀྱི་འིན་ལས་ལོག་)

VIII.34-40.

VIII.34-36b:

{VIII.34}
Likewise, activities as long as cyclic existence lasts
Are asserted to be of uninterrupted continuum.
1) The activity of the pacification of transmigrations,
2) Setting them in the four aspects of gathering [students],

{VIII.35}
3) The realizations of the thoroughly afflicted
And adoptions of the thoroughly pure,
4) Properly [achieving] the welfare of sentient beings,
5) The six perfections,

{VIII.36}
6) The Buddha path, 7) emptiness
Of inherent existence, 8) extinguishment of dualistic [appearance]

Ngag-wang-pal-dan’s Meaning of the Words, 96a.6ff., fleshes these lines out as:

_Just as_ the body of attributes is of uninterrupted continuum as long as cyclic existence lasts, _so the activities of this_ body of attributes _are asserted to be of uninterrupted continuum as long as cyclic existence lasts_. Concerning them, how many are there?

_one that sets [beings] in a life-support for the path
1. The One-Gone-Thus performs _the activities of achieving the_
pacification of the sufferings of three bad transmigrations, of [bad] views, and of human transmigrations

five that set [beings] in the path of accumulation
2. setting them in the four aspects of gathering [students]—giving, speaking pleasantly, purposeful behavior, and concordant behavior [that is, giving gifts, giving doctrine, teaching others to fulfill their aims, and oneself acting according to that teaching]
3. setting them in the realizations of the discardings of the thoroughly afflicted and adoptions of the thoroughly pure
4. setting them in properly achieving the welfare of sentient beings that has a limitless nature
5. setting them in achieving their own welfare, the six perfections
6. setting them in achieving their own and others’ welfare, the ten paths of virtuous actions, the Buddha path

one that sets [beings] in the path of preparation
7. setting them in a worldly state arisen from meditation realizing all phenomena as ultimately empty of inherent existence

one that sets [beings] in the path of seeing
8. setting them in the pristine wisdom of the first ground in which the proliferations of dualistic appearance are extinguished

Maitreya’s Ornament:
{VIII.34}
དེ་བཞིན་འཁོར་བ་ི་རིད་འདིའི།ལས་ནི་ȅན་མི་འཆད་པར་འདོད།།ལས་ནི་ȷཐོམ་པའི་ལས་དང་ནི།།བȵ་ȷཐོམ་བཞི་ལ་འགོད་པ་དང་།།
{VIII.35}
ཀུན་ནས་ཉོན་མོངས་བཅས་པ་ཡི།ȷཐོམ་པར་Ȧོགས་པ་དང་།།Ȳོང་པ་ཉིད་དང་གཉིས་ཟད་དང་།།
{VIII.36}
སངས་Ȅོས་ལམ་དང་རང་བཞིན་གྱིས།Ȫོང་པ་ཉིད་དང་གཉིས་ཟད་དང་།།

Ngag-wang-pal-dan’s Meaning of the Words:
VIII.36c-37c:

9) Terminological, 10) unobservable, 11) Thorough ripening of embodied beings,

{VIII.37}

12) The paths of Bodhisattvas, 13) Reversing manifest conception, 14) Attaining enlightenment,

Ngag-wang-pal-dan’s *Meaning of the Words*, 96b.4ff., fleshes these lines out as:

one that sets [beings] in the second through fifth grounds
9. setting them in the pristine wisdoms of the second through fifth grounds realizing all phenomena as only terminological (brda), or conventional (tha snyad)

one that sets [beings] in the sixth ground

10. setting them in the pristine wisdom of the sixth ground realizing all phenomena as ultimately unobservable

one that sets [beings] in the seventh ground

11. setting them in the pristine wisdom of the seventh ground enacting the thorough ripening of embodied beings through the power of having surpassingly attained the perfection of method

two that set [beings] in the eighth ground

12. setting them on the Bodhisattva paths included within the pristine wisdom of the eighth ground

13. setting them in the pristine wisdom of the eighth ground reversing manifest conception of true existence

one that sets [beings] in the ninth ground

14. setting them in the pristine wisdom of the ninth ground able to perform the deeds of an emanation body partially akin to having attained enlightenment

Maitreya’s Ornament:

[VIII.37]

Ngag-wang-pal’s Meaning of the Words:

[Translation to English]

9. setting them in the pristine wisdoms of the second through fifth grounds realizing all phenomena as only terminological (brda), or conventional (tha snyad)

one that sets [beings] in the sixth ground

10. setting them in the pristine wisdom of the sixth ground realizing all phenomena as ultimately unobservable

one that sets [beings] in the seventh ground

11. setting them in the pristine wisdom of the seventh ground enacting the thorough ripening of embodied beings through the power of having surpassingly attained the perfection of method

two that set [beings] in the eighth ground

12. setting them on the Bodhisattva paths included within the pristine wisdom of the eighth ground

13. setting them in the pristine wisdom of the eighth ground reversing manifest conception of true existence

one that sets [beings] in the ninth ground

14. setting them in the pristine wisdom of the ninth ground able to perform the deeds of an emanation body partially akin to having attained enlightenment

Maitreya’s Ornament:

[VIII.37]

Ngag-wang-pal’s Meaning of the Words:
VIII.37c-40:

15) the pure land
Of buddhafication, 16) definite,

[VIII.38]
17) Immeasurable benefits for sentient beings,
18) The qualities of relying on Buddhas and so forth
19) The branches of enlightenment,
20) Nonwasted, 21) seeing the truths,

[VIII.39]
22) Abandonment of the errors,
23) The mode of baselessness of those,
25) Purification, the causal collections,
26) Thoroughly not knowing the compounded

[VIII.40]
And uncompounded as different,
And 27) setting them in the nonabiding nirvāṇa
Are asserted as the twenty-seven aspects
Of the activities of the body of attributes.

Ngag-wang-pal-dan’s Meaning of the Words, 97a.1ff., fleshes these lines out as:

twelve that set [beings] in the tenth ground
15. setting them in the pure land of the environment and the inhabitants of one’s own buddhafication that the tenth grounder is about to attain
16. setting those definite to be buddhafied in the next birth in being separated from [buddhafication] by one birth
17. setting those separated from [buddhafication] by one birth in achieving immeasurable benefits for sentient beings
18. setting those separated from [buddhafication] by one birth in going everywhere to worldly realms and in the qualities of relying on Buddhas and listening to doctrine and so forth
19. setting those in their last existence in completing the branches of unsurpassed enlightenment definite to become buddhafied in that very birth
20. setting them in the pristine wisdom of the final existence realizing that the relationship of actions and effects is not wasted and is nondelusive
21. setting them in the pristine wisdom of the final existence directly realizing all the actualities of the four truths correctly just as they are
22. setting those in their last existence in abandonment of the four errors (phyin ci log bzhi)
23. [commentary missing on “the mode of baselessness of those”]
24. [commentary missing on “purification”]
25. setting those in their last existence in fulfillment of the causal collections of buddhafication
26. setting them in the pristine wisdom of the final existence directly realizing that compounded cyclic existence and uncompounded nirvāṇa are not ultimately different
27. setting them in the fruit of the path, the nonabiding nirvāṇa:

these are asserted in sūtra as the twenty-seven aspects of the activities of the pristine wisdom body of attributes.

Maitreya’s Ornament:

\[ \text{Maitreya’s Ornament:} \]

\[ \text{[VIII.38]} \]
Ngag-wang-pal-dan’s Meaning of the Words:

[VIII.39]

[commentary on activities 23 and 24 missing]
Four divisions of bodies of attributes, I.17:

{I.17}
Nature, complete enjoyment,  
And likewise the others, emanation  
And body of attributes as well as activities,  
Are expressed as the four aspects.

Ngag-wang-pal-dan’s Meaning of the Words, 6b.2ff., fleshes out this stanza as:

Nature body, complete enjoyment body, emanation body, and  
pristine wisdom body of attributes as well as activities are the four phenomena characterizing the fruit body of attributes.

Maitreya’s Ornament:

{I.17}

Ngag-wang-pal-dan’s Meaning of the Words:

See also Sparham, Abhisamayālaṃkāra with [Āryavimuktisena’s] Vṛtti and [Haribhadra’s] Ālokā, vol. 1, 7.
108 Nature bodies, VIII.1:

[VIII.1]
The nature body of a Subduer
Has attained uncontaminated attributes
Has purity in all respects,
And a nature possessing the characteristic [of emptiness].

Ngag-wang-pal-dan’s *Meaning of the Words*, 88a.7ff., fleshes this stanza out as:

*The nature body of a Lord of Subduers*, a Buddha Supramundane Victor, is a body endowed with two purities having three features:

1. the feature of endowment which is to have attained the twenty-one groups of *uncontaminated attributes* such as the establishments through mindfulness and so forth
2. the feature of separation which is *purity in all respects* from the two obstructions as well as their predispositions
3. the feature of entity which is a *nature* of those pristine wisdoms possessing the characteristic of emptiness of true existence.

Although the three bodies, which are the subjects about to be explained, do not exist as different entities from the nature body, they are posited as different bodies in order to indicate respectively that “They are posited as objects of activity of the direct perception of Buddhas, Bodhisattvas residing on the great grounds, and Hearers and so forth.”

*Maitreya’s Ornament:*

[VIII.1]

Ngag-wang-pal-dan’s *Meaning of the Words:*

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See also Sparham, *Abhisamayālaṃkāra with [Āryavimuktisenā’s] Vṛtti and [Haribhadra’s] Ālokā*, vol. 4, 64ff.

Pristine wisdom bodies of attributes, VIII.2-3b:

{VIII.2}
1) The harmonies with enlightenment, 2) the immeasurables,
3) The liberations, 4) the entities
Of the nine serial absorptions
5) The entities of the ten totalities,

{VIII.3}
6) The eight aspects by way of thoroughly dividing
The faculties of outshining,

Ngag-wang-pal-dan’s *Meaning of the Words*, 88a.7ff., fleshes these lines out as:

The Buddha ground’s

1. thirty-seven harmonies with enlightenment
2. four immeasurables—love, compassion, joy, and equanimity
3. eight liberations
4. nine serially abiding absorptions
5. ten totalities—meditative stabilizations of earth, water, fire, wind, blue, yellow, red, white, space, and consciousness
6. **eight outshinings**—four shape outshinings: the two which are by way of the internal yogi discriminating oneself as having a form viewing external forms as little and viewing them as big, and the two which are by way of the internal yogi discriminating oneself as formless viewing external forms as little and viewing them as big; and **four color outshinings**: which are by way of the internal yogi discriminating oneself as formless viewing external forms as blue, yellow, red, and white. Those are known upon being outshone and seen upon being outshone. There come to be eight by applying such discrimination to each of these, or the shape outshinings are condensed into two, making six, and then counting the two, sky and consciousness outshinings, making eight.

**Maitreya’s Ornament:**

{VIII.2}

{VIII.3}

**Ngag-wang-pal-dan’s Meaning of the Words:**
VIII.3c-5b:

7) Nonaffliction, 8) exalted knowledge upon wishing,
9) Clairvoyances, 10) individual correct knowledges,

{VIII.4}
11) Four purities in all aspects,
12) Ten powers, 13) ten strengths
14) Four fearlessnesses
15) Three aspects of nonconcealment,

{VIII.5}
16) Three aspects of mindful establishment,
17) A nature of not being endowed with forgetfulness,

Ngag-wang-pal-dan’s *Meaning of the Words*, 89a.3ff., fleshes these lines out as:

7. **nonafflictive** meditative stabilizations—that do not generate the afflictive emotions of desire and so forth in others’ continuums

8. **exalted knowledge** upon **wishing**—knowing all upon merely
wishing
9. six clairvoyances
10. four individual correct knowledges
11. four purities—purity of support such that one has attained control with regard to taking and leaving a body; purity of object of observation such that one has attained control with regard to transforming a nonexistent into an existent emanation; purity of mind that enters into countless meditative stabilizations in each moment; purity of pristine wisdom that has gained dominion with regard to immeasurable doors of retentions
12. ten powers—three fruits of giving: power over life, power over mind, and power over articles; two fruits of ethics: power over body and power over birth; one fruit of patience: power over interests; one fruit of effort: power over prayer-wishes; one fruit of concentration: power over magical emanation; two fruits of wisdom: power over pristine wisdom and power over doctrine.
13. ten strengths
14. four fearlessnesses
15. three nonconcealments of the behaviors of exalted body, speech, and mind
16. three mindful establishments, when teaching doctrine, absence of desire regarding the retinue wanting to listen respectfully, and absence of anger regarding the retinue not wanting to listen due to disrespect, and neutrality without the occurrence of a mixture of desire and anger regarding their engaging in listening with a mixture of those two
17. possessing a nature of not being endowed with forgetfulness of sentient beings’ welfare

Maitreya’s Ornament:

{VIII.4}

{VIII.5}
Ngag-wang-pal-dan’s *Meaning of the Words*:

The meaning of the words refers to the interpretation of the text and its implications in the context of Maitreya’s *Ornament*. The text delves into philosophical and religious elucidations, providing insights into the deeper meanings and applications of the words used in the original work.

The commentary elaborates on each word, analyzing its connotations, historical context, and significance within the Buddhist tradition. It is aimed at helping the reader understand the intricacies of the text, thereby enhancing their comprehension and appreciation of Maitreya’s *Ornament*.
VIII.5c-6:

18) Thorough conquest of the predispositions,
19) Great compassion for creatures,

[VIII.6]
20) The unshared attributes of only a Subduer
That are described as eighteen,
21) And the exalted-knower-of-all-aspects
Are called the body of attributes.

Ngag-wang-pal-dan’s *Meaning of the Words*, 89b.4ff., fleshes these lines out as:

18. possessing **thorough conquest of the predispositions** of the
two obstructions
19. **great compassion** seeing all **creatures** in the six periods of
day and night
20. **eighteen unshared attributes of only a Subduer**
21. the three—**exalted-knower-of-all-aspects**, knower of paths, and
knower of bases:

in terms of the sense (*don gyis*), *sūtra* says that the twenty-one
groups of uncontaminated pristine wisdoms of the Buddha ground
are the pristine wisdom **body of attributes**.

Tsong-kha-pa’s *Golden Garland* says that the ten groups
ranging from the harmonies with enlightenment through the individual
correct knowledges are in common with the Lower Vehicle;
the four purities and the ten powers are in common with Bodhisattvas;
and the remaining nine groups are uncommon qualities of Buddhas; therefore, the explanation in [Jam-yang-shay-pa’s]
textbook [on the perfection of wisdom] that the four individual correct knowledges are qualities only of Buddhas is to be examined because even in *Manifest Knowledge* the four individual correct knowledges are described as in common with the Lower Vehicle.

*Maitreya’s Ornament:*

{VIII.6}

Ngag-wang-pal-dan’s *Meaning of the Words:*

...
Complete enjoyment bodies, VIII.12:

{VIII.12}

This having an essence
Of thirty-two marks and eighty beauties
Is asserted as a Subduer’s complete enjoyment body
Because of thoroughly enjoying the Great Vehicle.

Ngag-wang-pal-dan’s *Meaning of the Words*, 91a.3ff., fleshes out this stanza as:

This form body that is qualified by the five certainties of residing only in a Highest Pure Land and so forth and has an essence of thirty-two marks and eighty beauties that are the fruition of having accumulated the collections [of merit and wisdom] is asserted as a Subduer’s complete enjoyment body because of thoroughly enjoying [or making use of] the Great Vehicle doctrine.

Maitreya’s *Ornament*:

{VIII.12}

Ngag-wang-pal-dan’s *Meaning of the Words*:

See also Sparham, *Abhisamayālaṃkāra with [Āryavimuktisena’s] Vṛtti and [Haribhadra’s] Ālokā*, vol. 4, 67ff.

Emanation bodies, VIII.33:

{VIII.33}

Those bodies simultaneously bringing about
Various benefits for transmigrating beings
As long as mundane existence lasts
Are the Subduer’s emanation bodies of uninterrupted continuum.

Ngag-wang-pal-dan’s *Meaning of the Words*, 96a.4ff., fleshes out this stanza as:

Those form bodies simultaneously bringing about the various benefits of high status and definite goodness for pure and impure transmigrating beings without intimacy [for some] and alienness [for others] as long as mundane existence lasts are the emanation bodies of a Subduer, which, moreover, are of uninterrupted continuum.

Maitreya’s *Ornament:*

{VIII.33}

Ngag-wang-pal-dan’s *Meaning of the Words:*

See also Sparham, *Abhisamayālaṃkāra with Āryavimuktisena’s Vṛtti and Haribhadra’s Ālokā*, vol. 4, 97.

112 Buddha activities, VIII.34-40:

VIII.34-36b:

{VIII.34}
Likewise, activities as long as cyclic existence lasts
Are asserted to be of uninterrupted continuum.
1) The activity of the pacification of transmigrations,
2) Setting them in the four aspects of gathering [students],
3) The realizations of the thoroughly afflicted
And adoptions of the thoroughly pure,
4) Properly [achieving] the welfare of sentient beings,
5) The six perfections,

[VII.36]
6) The Buddha path, 7) emptiness
Of inherent existence, 8) extinguishment of dualistic [appearance]

Ngag-wang-pal-dan’s *Meaning of the Words*, 96a.6ff., fleshes these lines out as:

**Just as** the body of attributes is of uninterrupted continuum as long as cyclic existence lasts, so the activities of this body of attributes are asserted to be of uninterrupted continuum as long as cyclic existence lasts. Concerning them, how many are there?

**one that sets [beings] in a life-support for the path**
1. The One-Gone-Thus performs the activities of achieving the pacification of the sufferings of three bad transmigrations, of [bad] views, and of human transmigrations

**five that set [beings] in the path of accumulation**
2. setting them in the four aspects of gathering [students]—
giving, speaking pleasantly, purposeful behavior, and concordant behavior [that is, giving gifts, giving doctrine, teaching others to fulfill their aims, and oneself acting according to that teaching]
3. setting them in the realizations of the discardings of the thoroughly afflicted and adoptions of the thoroughly pure
4. setting them in properly achieving the welfare of sentient beings that has a limitless nature
5. setting them in achieving their own welfare, the six perfections
6. setting them in achieving their own and others’ welfare, the ten paths of virtuous actions, the Buddha path

**one that sets [beings] in the path of preparation**
7. setting them in a worldly state arisen from meditation realizing all phenomena as ultimately empty of inherent existence

**one that sets [beings] in the path of seeing**
8. setting them in the pristine wisdom of the first ground in
which the proliferations of dualistic appearance are extinguished

Maitreya’s Ornament:
{VIII.34}
དེ་བཞིན་འཁོར་བ་ི་རིད་འདིའི། ལས་ནི་ȷན་མི་འཆད་པར་འདོད།
{VIII.35}
འགྲོ་ȷམས་ཞི་བའི་ལས་དང་ནི། ་བȵ་ȷམ་བཞི་ལ་འགོད་པ་དང་།
{VIII.36}
སེམས་ཅན་ȷམས་དོན་ི་བཞིན་གྱི། ་དོན་དང་ཕ་རོལ་ȣ་ȱག་དང་།

Ngag-wang-pal-dan’s Meaning of the Words:
ཆོས་DZ་ȷན་མི་ཆད་པ་དེ་བཞིན་ȭ་འཁོར་བ་ི་རིད་པར་ཆོས་DZ་
འདིའི་འɋིན་ལས་ȷན་མི་ཆད་པར་འདོད་དོ། །དེ་ལ་ȭ་ཞིག་ཡོད་
ཅེ་ན། །ལམ་གྱི་Ȧེན་ལ་འགོད་པ་གཅིག་ནི། །དེ་བཞིན་གཤེགས་
པས་ངན་སོང་གཤེར་དང་ȟ་དང་མིའི་འགྲོ་བ་ȷམས་ཀྱི་ȵག་
བȓལ་ཞི་བ་ȣབ་པའི་འɋིན་ལས་མཛད་པ་དང༌། །ཚǑགས་ལམ་
ལ་འགོད་པ་ȣེ་Ȧེང་།

ཞན་ཞི་མ་དཔལ་ཞི་མjured དེ་བཞིན་ȭ་ȣབ་པ་ལ་འགོད་པ་Ȧེང་།
སེམས་ཅན་ȷམས་ཀྱི་དོན་ཚད་མེད་པའི་རང་བཞིན་
ི་ȷེ་ȣབ་བཞིན་ȣབ་པ་ལ་འགོད་པ་Ȧེང་།

Backnotes: Commentary on Maitrea’s Ornament 813
VIII.36c-37c:

9) Terminological, 10) unobservable,  
11) Thorough ripening of embodied beings,

{VIII.37}
12) The paths of Bodhisattvas,  
13) Reversing manifest conception,  
14) Attaining enlightenment,

Ngag-wang-pal-dan’s *Meaning of the Words*, 96b.4ff., fleshes these lines out as:

one that sets [beings] in the second through fifth grounds
9. setting them in the pristine wisdoms of the second through fifth grounds realizing all phenomena as only **terminological** (*brda*), or conventional (**tha snyad**)

one that sets [beings] in the sixth ground
10. setting them in the pristine wisdom of the sixth ground realizing all phenomena as ultimately **unobservable**

one that sets [beings] in the seventh ground
11. setting them in the pristine wisdom of the seventh ground enacting the **thorough ripening of embodied beings** through the power of having surpassingly attained the perfection of method

two that set [beings] in the eighth ground
12. setting them on the **Bodhisattva paths** included within the pristine wisdom of the eighth ground  
13. setting them in the pristine wisdom of the eighth ground reversing **manifest conception** of true existence

one that sets [beings] in the ninth ground
14. setting them in the pristine wisdom of the ninth ground able to perform the deeds of an emanation body partially akin to **having attained enlightenment**

Maitreya’s *Ornament*: 

Ngag-wang-pal-dan’s Meaning of the Words:

VIII.37c-40:

15) the pure land
Of buddhafication, 16) definite,

{VIII.38}

17) Immeasurable benefits for sentient beings,
18) The qualities of relying on Buddhas and so forth
19) The branches of enlightenment,
20) Nonwasted, 21) seeing the truths,

[VIII.39]
22) Abandonment of the errors,
23) The mode of baselessness of those,
25) Purification, the causal collections,
26) Thoroughly not knowing the compounded

[VIII.40]
And uncompounded as different,
And 27) setting them in the nonabiding nirvāṇa
Are asserted as the twenty-seven aspects
Of the activities of the body of attributes.

Ngag-wang-pal-dan’s *Meaning of the Words*, 97a.1ff., fleshes these lines out as:

twelve that set [beings] in the tenth ground
15. setting them in the pure land of the environment and the inhabitants of one’s own buddhafication that the tenth grounder is about to attain
16. setting those definite to be buddhafied in the next birth in being separated from [buddhafication] by one birth
17. setting those separated from [buddhafication] by one birth in achieving immeasurable benefits for sentient beings
18. setting those separated from [buddhafication] by one birth in going everywhere to worldly realms and in the qualities of relying on Buddhas and listening to doctrine and so forth
19. setting those in their last existence in completing the branches of unsurpassed enlightenment definite to become buddhafied in that very birth
20. setting them in the pristine wisdom of the final existence realizing that the relationship of actions and effects is not wasted and is nondelusive
21. setting them in the pristine wisdom of the final existence directly realizing all the actualities of the four truths correctly just as they are
22. setting those in their last existence in abandonment of the four errors (phyin ci log bzhi)
23. [commentary missing on “the mode of baselessness of those”]
24. [commentary missing on “purification”]
25. setting those in their last existence in fulfillment of the causal collections of buddhificiation
26. setting them in the pristine wisdom of the final existence directly realizing that compounded cyclic existence and uncompounded nirvāṇa are not ultimately different
27. setting them in the fruit of the path, the nonabiding nirvāṇa:

these are asserted in sūtra as the twenty-seven aspects of the activities of the pristine wisdom body of attributes.

Maitreya’s Ornament:

Ngag-wang-pal-dan’s Meaning of the Words:

Nga-bzhag slob-dbang po ma thugs rje bshad pa phreng ba shes bya ba
}
རིད་པ་ཐ་མ་པ་དང༌། ལས་དང་འས་བར་འགོད་པ་དང༌། བདེན་པ་བཞིའི་དངོས་པོ་ཐམས་ཅད་ཡང་དག་པ་
See also Sparham, *Abhisamāyālaṃkāra* with [Āryavimuktisena’s] *Vṛtti* and [Haribhadra’s] *Ālokā*, vol. 4, 97ff.
Jeffrey Hopkins is Professor Emeritus of Tibetan Buddhist Studies at the University of Virginia where he taught Tibetan Buddhist Studies and Tibetan language for thirty-two years from 1973. He received a B.A. magna cum laude from Harvard University in 1963, trained for five years at the Lamaist Buddhist Monastery of America in Freewood Acres, New Jersey, USA (now the Tibetan Buddhist Learning Center in Washington, New Jersey), and received a Ph.D. in Buddhist Studies from the University of Wisconsin in 1973. He served as His Holiness the Dalai Lama’s chief interpreter into English on lecture tours for ten years, 1979-1989. At the University of Virginia he founded programs in Buddhist Studies and Tibetan Studies and served as Director of the Center for South Asian Studies for twelve years. He has published forty-two books, some of which have been translated into a total of twenty-two languages. He published the first translation of the foundational text of the Jo-nang school of Tibetan Buddhism in Mountain Doctrine: Tibet’s Fundamental Treatise on Other-Emptiness and the Buddha-Matrix. He has translated and edited fifteen books by His Holiness the Dalai Lama, the last three being How to See Yourself as You Really Are, Becoming Enlightened, and How to Be Compassionate. He is the Founder and President of the UMA Institute for Tibetan Studies.

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The Hidden Teaching of the Perfection of Wisdom Sutras
This book provides a map detailing the progression to enlightenment. First it presents the omniscience, knowledge of the paths, and knowledge of the foundation that are to be developed through practice; then it describes the four trainings that are the means of developing those extraordinary wisdoms; and finally it details the attributes of Buddhahood that are the fruit of training.

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• oral commentary from Dan-ma-lo-chö: Ge-she of Lo-sel-ling College, Abbot Emeritus of Nam-gyal College, and Great Assembly Hall Tulku

• annotations by seven Tibetan and Mongolian authors from several Ge-lug-pa monasteries and colleges

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• annotations comparing two basic editions of Jam-yang-shay-pa’s text as well as six secondary editions.

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