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 Maitreyaṇātha

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UMA INSTITUTE
FOR TIBETAN STUDIES
Meaning of the Words

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Dyke, VA 22935-1008, USA

Version: July, 2018

ISBN 9781941381014
Library of Congress Control Number: 2014935183

Hopkins, Jeffrey; Yi, Jongbok.
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 / by Jeffrey Hopkins, Jongbok Yi ; edited by Elizabeth Napper.
Includes bibliographical references.

ISBN 9781941381014
1. Ngag dbang dpal ldan, b. 1797. Bstan bcos mngon par rongs pa'i rgyan tshig don gyi sgo nas bshad pa byams mgon zhal lung. 2. Byams pa (Maitreya). Shes rab kyipha rol tu phyin pa'i man ngag gi bstan bcos mngon par rongs pa'i rgyan. 3. Dge-lugs-pa (Sect)--Doctrines.
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Preface

The Khalkha Mongolian scholar Ngag-wang-pal-dan was born in Urga—present day Ulaanbaatar, the capital of Mongolia—in the Fire-Serpent year of 1797. He received his monastic training in the Ge-lug-pa monastic college of Dra-shi-chö-pel and at the age of forty in 1836 was appointed to the seat of Doctrine Master of Urga, and thus he is more commonly known as Pal-dan-chö-jay. He went to Tibet in 1843 in connection with the funeral service of the Fifth Je-tsun-dam-pa, the reincarnation of Tāranātha, the second most important figure of the Jo-nang-pa sect, and in 1847 relinquished the post of Doctrine Master of Urga. It seems that he remained in Tibet at the Go-mang College of Dre-pung Monastery, which at that time was considered to be outside of the city of Lhasa. He also avidly studied and sometimes wrote about the textbook literature of the Lo-sel-ling College of Dre-pung. He composed seven volumes of many works on a wide range of topics.

Ngag-wang-pal-dan’s extraordinary depth is exemplified in his extensive commentary titled Annotations for (Jam-yang-shay-pa’s) “Great Exposition of Tenets”: Freeing the Knots of the Difficult Points, Precious Jewel of Clear Thought, almost as long Jam-yang-shay-pa’s text itself. The Great Exposition of Tenets, despite being monumental in length, is

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a These two sentences are drawn from Lokesh Chandra, Eminent Tibetan Polymaths of Mongolia (New Delhi: International Academy of Indian Culture, 1961), 24.
b chos rje.
c dpal ldan chos rje.
d sgo mang.
e 'bras spungs.
f Jeffrey Hopkins has a vague memory of being told that Ngag-wang-pal-dan was “removed from the comforts of the community” of the Go-mang College fourteen times, which he speculates was due to Ngag-wang-pal-dan’s occasional affinity for the positions of the Lo-sel-ling College.
g 505 folios, Guru Deva edition.

h grub mtha’ chen mo’i mchan ’grel dka’ gnad mdud grol gsal gces nor, Collected Works of Chos-rje nag-dban Dpal-Idan of Urga, vols. 4-5, 1-401 (Delhi: Guru Deva, 1983).
i 545 folios, bla brang edition.
j 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 [Emptiness], Ocean of Scripture and Reasoning Fulfilling All Hopes of All Beings (grub mtha’ chen mo / grub mtha’i rnam bshad rang gshan grub mtha’ kun dang zab don mchog tu gsal ba kun bzang zhing gi ngyi ma lung rigs rgya mtsho skye dgu’i re ba kun skong), Collected Works of ’Jam-dbyans-hzad-pa’i-rdo-rje, vol. 14 entire (New Delhi:
often cryptic in its references and meaning (atypical for Jam-yang-shay-pa whose style is usually relatively clear); it is also laden with copy-editing problems. Seeing the tremendous value of the *Great Exposition of Tenets*, Ngag-wang-pal-dan sought to make it more accessible through lengthening, explaining, and identifying source materials and through expanding on issues. He also raises qualms about the relevance of certain source quotes and frequently corrects misprints, faulty citations, and other copy-editing problems in the Central Tibet edition, though he forswears trying to make a list of what requires copy-editing. His attention to detail manifests the great value he put on the text, bringing tremendous clarity to what otherwise is an unusually abstruse work. His annotations are a necessary key for the *Great Exposition of Tenets* through providing rigorous contextualization and non-partisan critique.

The *Annotations* are invaluable as they reveal the systematic background of Jam-yang-shay-pa’s citations which, without this contextualization, sometimes even seem to be proving the opposite of what the author intends. Until one understands that Jam-yang-shay-pa intends his text to be more-or-less lecture notes for a teacher competent in Tsong-kha-pa’s system, many of his citations are baffling. Undoubtedly, Ngag-wang-pal-dan saw this need and provided contextualization. His annotations do indeed untie the knots of a great many difficult points especially by elaborating the meaning of quotations, and thus Jeffrey Hopkins used it extensively for both understanding the meaning and adding bracketed material in his *Meditation on Emptiness* and *Maps of the Profound*.

When Ngag-wang-pal-dan, evincing independence and intellectual honesty, disagrees with Jam-yang-shay-pa, he usually presents a carefully


a Some of his corrections indicate that he did not have the Tra-shi-khyil edition.

b He says (*stod, ha*, 179.2):

Since, in general, I have not tried to write down the very many mistakes in wording (*yig nor*) here in Jam-yang-shay-pa’s *Great Exposition of Tenets*, I have mostly neglected them.

and (*dngos, tha*, 215.5):

Although in general there are very many tiny mistakes in wording in all of the omniscient Jam-yang-shay-pa’s textbook literature on philosophy and in particular in the *Great Exposition of Tenets*, such as the genitive case where the instrumental case should be and the instrumental case where the genitive case should be, I have not tried here to write [all of] them down, and hence have mostly neglected them.

c See the Bibliography.
framed argument, sometimes in great detail.\textsuperscript{a} Due to this, in the Go-mang College, which uses Jam-yang-shay-ba’s works as most of their basic textbooks, his \textit{Annotations} are sometimes described as “not their own system”\textsuperscript{b} and even occasionally disparaged as “annotations [that point out only] misprintings.”\textsuperscript{c} To the contrary, they are a necessary key to Jam-yang-shay-ba’s work through providing contextualization and are shining examples of rigorous, nonpartisan application of scholarly principles. Ngag-wang-pal-dan himself adopts a humble attitude; for instance, after thoroughly challenging the relevance of Jam-yang-shay-pa’s citation of a passage, he says:\textsuperscript{d}

These are stated in the manner of raising qualms for those of new awareness. The fact that there is no chance to debate with the explanations by the omniscient patriarch Jam-yang-shay-pa-dor-jay should be known everywhere throughout [my annotations].

With this type of format, or perhaps mask, Tibetan and Mongolian authors critically examine the works of esteemed predecessors. Jam-yang-shay-pa also uses similar formats when he examines—and improves upon—Tsong-kha-pa’s works.

Ngag-wang-pal-dan also wrote a separate text that examines the presentations of the two truths in the four schools of tenets, titled \textit{Explanation of the Obscurational and the Ultimate in the Four Systems of Tenets}.\textsuperscript{e} Here he explains the intricacies of obscurational truths and ultimate truths often in the format of debates. His departure points often stem from Jam-yang-shay-pa’s \textit{Great Exposition of Tenets} and \textit{Great Exposition of the Middle}.\textsuperscript{f} For instance, Jam-yang-shay-pa’s exposition of the two truths in the \textit{Great Exposition of the Middle} is particularly long and developed but eventually bogs down in articulating how obscurational truths (conventional phenomena), which are necessarily unreal because they appear

\begin{itemize}
  \item[a] See his opinion on the meaning of “mine,” Hopkins, \textit{Maps of the Profound}, 869ff.
  \item[b] \textit{rang lugs ma yin}.
  \item[c] \textit{yig nor mchan ‘grel}.
  \item[d] \textit{Annotations, dbu ma pa, ’a}, 92.3.
  \item[e] 135 folios, Guru Deva edition.
  \item[f] \textit{Great Exposition of the Middle / Analysis of (Chandrakīrti’s) ‘Supplement to (Nāgār-juna’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), Collected Works of ‘Jam-dbyangs-bzad-pa ‘i-rdo-rje, vol. 9 entire (New Delhi: Nga-wang Gelek Demo, 1973).}
\end{itemize}
in an unreal mode as inherently existent to their certifying consciousnesses, can be divided into the real and the unreal. Ngag-wang-pal-dan wades into the implications of framing the issue and resolves it through differentiating the meanings of the terms “in the perspective” (shes ngor) and “in relation to the perspective” (shes ngo la ltos te) of a worldly consciousness, favoring usage of the latter.a

Another book, Ngag-wang-pal-dan’s Presentation of the Grounds and Paths of the Four Great Secret Tantra Sets: Illumination of the Texts of Tantra, b is twice the length of his lama Yang-jan-ga-way-lo-drö’s c Presentation of the Grounds and Paths of Mantra According to the Superior Nāgārjuna’s System of the Glorious Guhyasamāja: Eloquence Serving as a Port for the Fortunate. d His lama’s text is solely concerned with Highest Yoga Tantra, whereas Ngag-wang-pal-dan devotes one fifth of his to the modes of progressing on the paths of the three lower tantra sets—Action, Performance, and Yoga Tantras. Also, within Highest Yoga Tantra, Yang-jan-ga-way-lo-drö treats only the Guhyasamāja system, whereas Ngag-wang-pal-dan also includes an exposition of the Kālachakra system. In addition, Ngag-wang-pal-dan from time to time provides interesting nuances in the form of challenges and responses. For instance, on the issue of whether in the Guhyasamāja system Buddhahood can be achieved in one lifetime with one body, Ngag-wang-pal-dan presents the hypothetical challenge that in order to achieve enlightenment in one lifetime an illusory body that is capable of remaining separate from the practitioner’s ordinary body must be achieved, and thus two bodies are needed, and so Buddhahood cannot be achieved in one lifetime with one body.

In response, Ngag-wang-pal-dan presents a complex defense of the position that Buddhahood can be achieved in one lifetime with one body. He does this by making the refinement that even though it is necessary for

c dbyangs can dga’ ba’i blo gros, 1740-1827; also known as A-kya-yong-dzin Lo-sang-don-drub (a kya yongs ‘dzin blo bzang don grub); he was the tutor (yongs ‘dzin) of A-kya Hotogtu.
the practitioner to switch (brje ba) from the coarse, or ordinary, body to a subtle body, it is not necessary to discard (’dor ba) the ordinary body, since one has the capability to still use it for the sake of others. However, he immediately points out contrary evidence that casts doubt on his own hair-splitting refinement.”

Nevertheless, in notes by my lama Yang-jan-ga-lo there also is a statement by Shing-sa Rin-po-che, that the previous Pan-chen [Lama], when bestowing the Guhyasamāja initiation on the members of the Upper Tantric College at Drag-yer-pa, [explained] that when Tibetans asked Atisha, “Could there be full purification in one lifetime in one body?” Atisha said, “Complete purification in one lifetime exists, but complete purification in one body does not exist,” and the Tibetans took this answer to mean that Atisha did not understand, whereas this is speech [indicating] that Atisha understood an important point of Mantra, and therefore his opinion was most expert, and the Tibetans did not understand. Hence, [the position that there is enlightenment in one lifetime in one body] should be analyzed.

Atisha’s point is that a new subtle body is required to achieve enlightenment in one lifetime.

In another work, Ngag-wang-pal-dan compares stances in the textbooks of the Lo-sel-ling and Go-mang Colleges on the phases of study called “Middle Way” and “Perfection of Wisdom.” Among the Five Great Books of Buddhist India:

- the “Middle Way” focuses on Chandrakīrti’s Supplement to (Nāgārjuna’s) Treatise on the Middle,” an exposition of the emptiness of

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a For this topic, see 576.3/29b.3-579.2-31a.2.
b Yang-jan-ga-way-lo-drö.
c shing bza’ rin po che.
d drag yer pa; ten kilometers northeast of Lhasa.
e 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
the “Perfection of Wisdom” focuses on 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.

Ngag-wang-pal-dan’s synthetic book, titled *Stating the Modes of Explanation in the Textbooks on the Middle Way and the Perfection of Wisdom in the Lo-sel-ling and Go-mang Colleges: Festival for Those of Clear Intelligence,* treats issue after issue in the form of a list. It is clearly aimed at those familiar with the positions of one or the other of the two colleges.

affix” or “to add on.” To summarize the oral teachings of the late Ngag-wang-leg-dan:

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 rang 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 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 mngon rtogs rgyan, abhisamayālaṃkāra.*

on these vast areas, and thus the book cannot be approached as a way to learn these two topics from the ground up since the author lists and expands only on points of difference, making the text an eventually dry venture for those new to the territory despite being fascinatingly informative for those familiar with the terrain from one perspective. For instance:

1. he presents (a) the series of reasons why Pan-chen Sö-nam-drāg-pa, the principal textbook author of Lo-sel-ling College, holds that the Maitreya who composed the Ornament for the Clear Realizations is a Bodhisattva and (b) the maneuvers Pan-chen Sö-nam-drāg-pa uses to explain away sources indicating that Maitreya is a Buddha

2. he presents (a) the series of reasons why Jam-yang-shay-pa, the principal textbook author of Go-mang College, holds that the Maitreya who composed the Ornament for the Clear Realizations is a Buddha and (b) the maneuvers Jam-yang-shay-pa uses to explain away sources indicating that Maitreya is a Bodhisattva.a

The central question is whether according to the Perfection Vehicle (the sūtra systems of the Great Vehicle) Maitreya’s enlightenment during his appearance as a human on this earth is the display of one of the twelve deeds of an already enlightened Buddha (Jam-yang-shay-pa’s position) or an actual case of becoming enlightened during a human life (Pan-chen Sö-nam-drāg-pa’s position). For Jam-yang-shay-pa, Maitreya is a Bodhisattva in the perspective of common trainees and is a Buddha for uncommon trainees, whereas for Pan-chen Sö-nam-drāg-pa the Perfection Vehicle views Maitreya from the common perspective of an actual birth but Mantra Vehicle views Maitreya from the uncommon perspective of a mere display. Nevertheless, both Jam-yang-shay-pa and Pan-chen Sö-nam-drāg-pa hold that Shākyamuni Buddha was just making a display of becoming enlightened and that Maitreya is the next Buddha to appear in this world to openly enact the twelve deeds of a Buddha and that in terms of the final perspective Maitreya was already a Buddha.

The need for a commentary on Maitreya’s Ornament

Maitreya’s Ornament for the Clear Realizationsb is a rendering of the hidden teaching on the path structure in the Perfection of Wisdom Sūtras that

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a 11b.3/434.3.
b mngon rtogs rgyan, abhisamayañānakāra.
contains within it a veritable cornucopia of information on Buddhist practice. In the standard Ge-lug-pa educational curriculum, six years are spent studying this highly elaborate compendium on the paths; the long period of study is used to enrich understanding of a complex structure of spiritual development providing 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. The more complex system is highly elaborate, such that it provides a perimeter and horizon within which the more practical teachings are implemented.

Shākyamuni Buddha lived for eighty-one years, turning the wheel of doctrine for forty-five years, the Perfection of Wisdom Sūtras being considered in all Great Vehicle schools to be the supreme of all sūtras. These sūtras teach 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. 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, an absence affirming something in place of its object of negation—such that a consciousness explicitly realizing emptiness knows only an 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.

Maitreya’s Ornament for the Clear Realizations is written in poetry that is often cryptic, such that many stanzas of Maitreya’s text 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.

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\[\text{a} \] mdo sde kun kyi mchog.
\[\text{b} \] rnam mkhyen, sarvākāraṇātā.
\[\text{c} \] This list is found also in the Preface of Jeffrey Hopkins and Jongbok Yi, *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* (UMA Institute for Tibetan Studies: \url{http://uma-tibet.org}).
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
      4. Ratnākarashānti (rin chen 'byung gnas zhi ba). Pure Commentary on (Maitreya’s) “Ornament for the Clear Realizations”

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

   C. Eight Thousand Stanza Perfection of Wisdom Sūtra

   D. Verse Summary of the Perfection of Wisdom

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*Tsung-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 (Tsong kha pa, Detailed Explanation of the Ornament and Brief Called Golden Garland of Eloquence, trans. Gareth Sparham [Fremont, CA: Jain Publishing Company, 2008], vol. 1, 13), “So although this and the Key to the Treasury [item 11] are widely attributed to Dharmashrī, I think they were written by the translator or by some other Tibetan.”*


11. Dharmārāja. *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*

12. Śrīmārtiṣṭhānākārti. a *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*

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a Tsong-kha-pa wonders whether Śrīmārtiṣṭhānākārti actually is the author (ibid., 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 Śrīmārtiṣṭhānākārti requires further research.”

b The eight are the eight clear realizations, that is, the eight categories.
17. Atisha (dīpañkaraśrīñāna, mar me mdzad ye shes, 982-1054). Lamp Summary of (Maitreya’s) “Perfection of Wisdom”
18. Kumārashrībhadra (bkra shis rgyal mtsan). Summary of (Maitreya’s) “Perfection of Wisdom”

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.

These commentaries and those in Tibet differ considerably on small and large points, as is reflected on occasion even in this book between Ngag-wang-pal-dan and Jam-yang-shay-pa and sometimes also in the comments by Dan-ma-lo-chö included in our translation of Jam-yang-shay-pa’s Eloquent Presentation of the Eight Categories and Seventy Topics. Since stanzas of Maitreya’s Ornament are often enigmatic beyond immediate comprehension unlike, for instance, Chandrakīrti’s Supplement to (Nāgārjuna’s) “Treatise on the Middle,” Ngag-wang-pal-dan provided an illuminating, concise commentary titled Explanation of the Treatise “Ornament for the Clear Realizations” From the Approach of the Meaning of the Words: The Sacred Word of Maitreyanātha. It is likely that he called this work “the Meaning of the Words” rather than the more preva-

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a 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 dbu ma la ’jug pa, madhyamakāvatārā.

d bstan bcos mgon 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.
lent “commentary on the words” to give himself the flexibility of unraveling the import of Maitreya’s text to expose the meaning without being limited to accounting for every single word in the source text. Nevertheless, in both the English translation and the Tibetan of Ngag-wang-pal-dan’s text we have highlighted the words of Maitreya’s Ornament to demonstrate how he has used the source text as his basis. His aim is to present a structured, introductory commentary on Maitreya’s text without becoming too complex, and in a similar spirit we have not translated sixty-four of his own diversions into scholastic minutia that seem to divert attention away from the root text; we have put the Tibetan of this material in backnotes for those who wish to pursue it.

Thus, in this volume we present Maitreya’s entire text with Ngag-wang-pal-dan’s commentary as well as his elaborate outline of the stanzas. The outline reveals the organization of Maitreya’s text, uncovering its structure like an organizational tree so that a reader can easily see the relation of the parts. Whereas Indian texts mostly contained only chapter titles, this type of structural skeleton became standard in Tibet, perhaps stemming from such a device in the Extensive Commentary on the “Sūtra Unraveling the Thought” written in Chinese by the seventh-century Korean scholar Wonch’uke and translated into Tibetan.

For the same reason we have put the Tibetan of Ngag-wang-pal-dan’s opening homage and closing colophon in backnotes.

The backnotes in our book 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 contain Ngag-wang-pal-dan’s commentary on 203 of the 274 stanzas of Maitreya’s Ornament for the Clear Realizations, these being the stanzas that Jam-yang-shay-pa cites in his Eloquent Presentation of the Eight Categories and Seventy Topics: Sacred Word of Guru Ajita. The only extant version of the Chinese is in the supplement to the Kyōto edition of the canon, Dainihon Zokuzōkyō (Kyōto, 1905-1912; also Hong Kong Reprint, 1922, 134.d-535.a) and is available in a Chinese version of an ongoing tripiṭaka that includes many texts, mostly Chinese works: Da Zang Jing (Taipei: Xin Wen Fong Ltd.), 1977, vol. 34, 581-952, and vol. 35, 1-100. It is missing the first portion of the eighth fascicle and all of the tenth fascicle of the original text. These have been reconstructed from the Tibetan by Inaba Shōju: Enjiki Gejinmikkyō sho Sanitsububan no kanbunyaku (Kyōto: Hōzōkan, 1949). See Shōtarō Iida, “The Three Stūpas of Ch’ang An,” in Papers of the First International Symposium Commemorating the 30th Anniversary of Korean Liberation (Seoul, Academy of Korean Studies: 1975), 489, and John C. Powers, Hermeneutics and Tradition in the Saṃdhinirmocana-sūtra (Leiden, Netherlands: Brill, 1993), 17, n. 34.

d The only extant version of the Chinese is in the supplement to the Kyōto edition of the canon, Dainihon Zokuzōkyō (Kyōto, 1905-1912; also Hong Kong Reprint, 1922, 134.d-535.a) and is available in a Chinese version of an ongoing tripiṭaka that includes many texts, mostly Chinese works: Da Zang Jing (Taipei: Xin Wen Fong Ltd.), 1977, vol. 34, 581-952, and vol. 35, 1-100. It is missing the first portion of the eighth fascicle and all of the tenth fascicle of the original text. These have been reconstructed from the Tibetan by Inaba Shōju: Enjiki Gejinmikkyō sho Sanitsububan no kanbunyaku (Kyōto: Hōzōkan, 1949). See Shōtarō Iida, “The Three Stūpas of Ch’ang An,” in Papers of the First International Symposium Commemorating the 30th Anniversary of Korean Liberation (Seoul, Academy of Korean Studies: 1975), 489, and John C. Powers, Hermeneutics and Tradition in the Saṃdhinirmocana-sūtra (Leiden, Netherlands: Brill, 1993), 17, n. 34.

e Tib. rdzogs gsal / wen tshig / wen tshegs / wanydzeg, Ch. yüan-t’s i e, 613-696.

f Ernst Steinkellner cogently speculates that the Tibetan technique of employing elaborate sectioning and subsectioning of texts may stem from similarly elaborate sectioning in
The translation of Ngag-wang-pal-dan’s text was aided by teachings by Dan-ma-lo-chö at the University of Virginia in the Spring semester of 1978. 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.a His autobiography is available online at: http://uma-tibet.org/haa/archive.php.

Throughout the book additional explanations are drawn mainly from:


Tshe-chog-ling Ye-shay-gyal-tshan (tshe mchog gling ye shes rgyal mtshan, 1713-1793), 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.c Go-mang College of Dre-pung Monastery.

and also from:


Kön-chog-jig-may-wang-po (dkon mchog 'jigs med dbang po, 1728-1791), Condensed Presentation of the Eight Categories and Seventy

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a tshogs chen sprul sku.

b mngon rtogs rgyan gyi ’grel chung don gsal ba'i mchan ’grel kun bzang zhiin gi ngyi ma thar 'dod mun sel, TBRC W00EGS1017126, which is a PDF of: Lhasa (?): dge ldan legs bshad gsung rab 'grem spel khang, 2006.

c sher phyin stong phrag brygyad pa dang mngon rtogs rgyan sbyar 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).

d rnam bshad sning 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 sning po'i rgyan, (Sarnath: Gelugpa Student's Welfare Committee, 1980).
Topics a Identified as Jam-yang-shay-pa’s reincarnation, Go-mang College of Dre-pung Monastery.


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 of Ngag-wang-pal-dan’s commentary by name and number from Jam-yang-shay-pa’s text mentioned above, 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 Dre-pung Monastery and by Long-döl Ngag-wang-lo-sang of the Jay College of Se-ra Monastery. These appear in purple type in the Contents and in the translation. Chapter and verse numbers also have been added throughout the outline.

Ngag-wang-pal-dan’s original text mostly contains only abbreviated citations of Maitreya’s root text, which were filled in when his text was digitized by the Go-mang Library in Mundgod, Karnataka State, India, and subsequently shared with the UMA Institute for Tibetan Studies. Thus, the citations of Maitreya’s text in the run of Ngag-wang-pal-dan’s commentary are from that source; we also provide citations of Maitreya’s verses from the sde dge edition in smaller Tibetan type just above the Tibetan of Ngag-wang-pal-dan’s commentary to assist in identifying the words that he repeats in his commentary, which we have marked in bold orange type.

We wish to acknowledge the great benefit received 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, in resolving the meaning of many passages in Ngag-wang-pal-dan’s commentary.

Jeffrey Hopkins
Jongbok Yi

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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

(Words in Ngag-wang-pal-dan’s commentary that also appear in Maitreyanātha’s Ornament for the Clear Realizations are in bold orange type in both the English and the Tibetan.)
The slight explanation here of the meaning of the words of the *Ornament for the Clear Realizations* has three parts: explanations of the title of the meaningful means of expression, the text possessing meaningful subjects, and the activities of translation by those who translated it.

1. Explanation of the title of the meaningful means of expression

It says:

In the language of India [Sanskrit]: *abhisamayālaṃkāranāma-prajñāparamitopadeśastra*.

In the language of Tibet: *shes rab kyi pha rol tu phyin pa'i man ngag gi bstan bcos mngon par rtogs pa'i rgyan* (*Treatise of Quintessential Instructions on the Perfection of Wisdom, Ornament for the Clear Realizations*).

Homage to all Buddhas and Bodhisattvas.
2. Explanation of the text possessing meaningful subjects {3 parts}

This has three parts: activities engaging the composition, the nature of the composed text, the way the composition is concluded.

I. ACTIVITIES ENGAGING THE COMPOSITION {2 PARTS}

This has two parts: (1) expression of worship and (2) purpose and relationship.

A. EXPRESSION OF WORSHIP

Maitreya’s Ornament for the Clear Realizations says:

Homage to the Mother of Buddhas as well as of the groups of 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.
Homage to the Mother, the three exalted knowers, of Buddhas as well as of the groups of Hearers, Solitary Realizers, and Bodhisattvas (1) which through knowledge of all, that is, knowers of bases, realizing the selflessness of persons leads to peace Hearers and Solitary Realizers—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 transmigrators to achieve the welfare of worldly beings of the three lineages; (3) and through thoroughly possessing the exalted-knowers-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.\(^a\)

Maitreya’s Ornament, sde dge 1b.2-1b.4:

Ngag-wang-pal-dan’s Meaning of the Words, 2b.3:

\(^a\) See also Gareth Sparham, *Abhisamayālaṃkāra with Āryavimuktisena’s Vṛtti and Haribhadra’s Ālokā* (Fremont, Ca.: 2006), vol. 1, 3.
B. PURPOSE AND RELATIONSHIP (I.1-2)

Maitreya’s *Ornament for the Clear Realizations* (I.1-2) says:

{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

{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.
“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 Realizers

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 treatisex.

Ngag-wang-pal-dan’s Meaning of the Words, 3a.1:

Ngag-wang-pal-dan’s Meaning of the Words, 3a.1:

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*a* See also Sparham, *Abhisamayālaṃkāra with Āryavimuktisena’s Vṛtti and Haribhadra’s Alokā*, vol. 1, 3.
Ngag-wang-pal-dan’s Meaning of the Words

ཉན་རང་གིས་ཐོས་ང་ལ་སོགས་པའི་ཤེས་རབ་གོམ་གྱིས་ཐོག་མ་དང་བར་དང་ཐ་མར་རིམ་གྱིས་ངོང་བ་མ་ཡིན་པའི་ཉམ་མཁྱེན་དེ།

ཆོས་དེ་ཐབ་པའི་ཉོད་པ་ཕར་ཉིན་བཞི་བདག་ཀྱི་ཉམ་གི་མོའི་དོན་མ་རས་པ་ཐོས་བསམ་གྱིས་བཞག་པའི་བག་ཆགས་ལས་ང་བའི་ཡོན་པའི་ཤེས་པ་ལ་མི་བེད་པར་བཞག་ནས་གོམས་པར་ངས་པ་ལས།

འོོ་དང་ཡན་པ་ང་སེམས་ཁོ་ནའི་ས་ས་བཞི་ཐོབ་པའི་རིམ་པས་མཐོང་བ་འེ་མངོན་རིམ་༌ེད་པར་འར་བོ་ཞེས་ཉིང་དགོས་པ་དང༌།

ཉིང་དགོས་དེའི་ཉིར་ཡན་གྱི་གཞལ་ངས་ཡན་ལ་བཞེན་ཞེས་ཉམ་གོམ་གྱི་དོན་བདེ་ཐོག་པ་ཞེས་བ་ནི་བཞན་བཅོས་ལོམ་པའི་དགོས་པ་ཡིན་ནོ།
II. NATURE OF THE COMPOSED TEXT (CHAPS. I-CONDENSATION.2) {3 PARTS}

This has three parts: division into eight for those having faith in the extensive, division into six for those having faith in the medium-length, and division into three for those having faith in the condensed.

A. DIVISION INTO EIGHT FOR THOSE HAVING FAITH IN THE EXTENSIVE (CHAPS. I-VIII) {2 PARTS}

This has two parts: presentation of the body and extensive explanation of the branches.

1. Presentation of the body [of Maitreya’s treatise] (I.3-17) {2 parts}

This has two parts: brief indication and extensive explanation.

a. Brief indication [of the body of Maitreya’s treatise] (I.3-4)

Maitreya’s Ornament for the Clear Realizations (I.3-4) says:

{I.3}

The perfection of wisdom will be thoroughly
Ngag-wang-pal-dan’s *Meaning of the Words*

Explained by way of eight categories.

Exalted-knower-of-all-aspects, knower of paths,
Then knower of all,

\[I.4\]

Completely realizing all aspects,
Passed to the peak, serial,
Momentary thoroughly complete enlightenment,
And body of attributes—those are the eight aspects.

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.

Maitreya’s *Ornament, sde dge* I.3ab, 2a.1:

Ngag-wang-pal-dan’s *Meaning of the Words*, 3b.5:

According to Gyal-tshab’s *Explanation Illuminating the Meaning of the Commentaries on (Maitreya’s) “Treatise of Quintessential Instructions on*
The Eight Categories

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 (Chandrakīrti’s) “Supplement to (Nāgārjuna’s) ‘Treatise on the Middle’” that if the term phyin pa (ita) [in pha rol tu phyin pa (pāramitā)] is taken as “gone beyond” (phyin zin pa), perfections (phar phyin) do not exist on paths of learning, whereas if it is taken as “means of having gone beyond” (phyin byed), perfections (phar phyin) do exist on paths of learning.

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 gives here a somewhat different nuanced opinion.

Jam-yang-shay-pa also makes a very broad usage of the term “path perfection of wisdom” in the Seventy Topics (61) when he treats it as a synonymous equivalent of “Bodhisattva path”:

Bodhisattva’s yoga (sems dpa’i rnal byor), path perfection of wisdom (lam sher phyin, mārgamātaprajñāpāramitā), Bodhisattva path (byang sans kyi lam, bodhisattvamārgah), Great Vehicle achieving (theg chen sgrub pa, mahāyānapratipattiḥ), and achieving through armor (go sgrub, sammāhārapratipattiḥ) 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 unusual 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.)
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**.

---

*a* That is, yogic consciousness.
Those are the eight aspects.

Furthermore concerning their boundaries, 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 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 Realizer, 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 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.a

Maitreya’s Ornament, sde dge I.3cd-4, 2a.1-2a.2:

Ngag-wang-pal-dan’s Meaning of the Words, 4a.2:

Ngag-wang-pal-dan’s Meaning of the Words, 4a.2:

Ngag-wang-pal-dan’s Meaning of the Words, 4a.2:

a See also Sparham, Abhisamayālaṃkāra with [Āryavimuktisena’s] Vṛtti and [Haribhadra’s] Alokā, vol. 1, 5ff.
Ngag-wang-pal-dan’s Meaning of the Words
Correcting mthar gyis sbyor bas in the Guru Deva edition to mthar gyis sbyor ba to harmonize with all the others in this sentence.
b. Extensive explanation [of the body of Maitreya’s treatise] (I.5-17)

Maitreya’s Ornament for the Clear Realizations (I.5-6) says:

{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.

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. The modes of characterization are both:

1. characterization of an effect by a cause (rgyus 'bras bu mtshon pa)—
   “The final exalted knower attained through the power of having practiced the ten phenomena is an exalted-knower-of-all-aspects,” and
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.”

Maitreya’s Ornament, sde dge I.5-6, 2a.2-2a.3:

\[
\begin{align*}
\text{I.5} & \quad \text{སེམས་བDzེད་པ་དང་གདམས་ངག་དང་།}
\text{ངེས་འɎེད་ཡན་ལག་ȷམ་བཞི་དང་།}
\text{བ་པ་ཡི་ནི་Ȧེན་ǽར་པ།}
\text{ཆོས་ཀྱི་དɎིངས་ཀྱི་རང་བཞིན་དང་།}
\end{align*}
\]

\[
\begin{align*}
\text{I.6} & \quad \text{དམིགས་པ་དག་དང་ཆེད་དང་ནི།}
\text{གོ་ཆ་འșག་པའི་Ȧེན་བ་དང་།}
\text{ཚǑགས་Ȫབ་པའི་ȷམ་ཀུན་མཁྱེན་པ་ཉིད།}
\end{align*}
\]

Ngag-wang-pal-dan’s Meaning of the Words, 4b.4:

\[
\begin{align*}
\text{མཚǑན་པ་དང༌།}
\text{ཐེག་ཆེན་Ȧེན་རང་བཞིན་གནས་རིགས་དང༌།}
\text{ཐེག་ཆེན་Ȫབ་པའི་Ȧེན་པ་དང༌།}
\text{གོ་Ȫབ་པ་དང༌།}
\text{འșག་Ȫབ་པ་དང༌།}
\text{ཚǑགས་Ȫབ་དང༌།}
\text{ངེས་འɏང་Ȫབ་པ་དང་བཅས་པ་ནི་ȷམ་མཁྱེན་མཚǑན་Ȧེད་ཀྱི་}
\text{ཆོས་ȿའོ།}
\text{མཚǑན་ɰལ་ནི།}
\text{ཆོས་ȿས་བȵས་པའི་Ȧོབས་ཀྱིས་ཐོབ་པའི་མཁྱེན་པ་མཐར་Ȭག་ནི་ȷམ་མཁྱེན་ནོ་ཞེས་}
\text{Ȧེས་འɐས་ɍ་མཚǑན་པ་དང༌།}
\text{ཆོས་ȿས་Ƚས་པའི་Ȧོབས་ཀྱི་Ȥ་འɐས་མཐའ་དག་མངོན་ɹ་Ȧོགས་པའི་མཐར་Ȭག་}
\text{མཁྱེན་པ་ནི་ȷམ་�ཁྱེན་ནོ་ཞེས་ɺལ་གྱིས་ɺལ་ཅན་མཚǑན་པ་}
\text{གཉིས་ཀ་ཡིན་ནོ།}
\end{align*}
\]

Maitreya’s Ornament for the Clear Realizations (I.7-9) says:

\[
\begin{align*}
\text{I.7} & \quad \text{Making lusterless and so forth;}
\text{Paths of learners and the rhinoceri;}
\end{align*}
\]

\[\text{I.8} \quad \text{"The final exalted knower directly realizing all Great Vehicle causes and effects included within the ten phenomena is an exalted-knower-of-all-aspects."}\]

\[\text{I.9}\]

\[\text{Maitreya’s Ornament, sde dge I.5-6, 2a.2-2a.3:}\]

\[\text{Ngag-wang-pal-dan’s Meaning of the Words, 4b.4:}\]

\[\text{Maitreya’s Ornament for the Clear Realizations (I.7-9) says:}\]

\[\text{"The final exalted knower directly realizing all Great Vehicle causes and effects included within the ten phenomena is an exalted-knower-of-all-aspects."}\]

\[\text{See also Sparham, Abhisamayālaṃkāra with [Āryavimuktisena’s] Vṛtti and [Haribhadra’s] Alokā, vol. 1, 189ff.}\]
[Great Vehicle] paths of seeing greatly beneficial
By way of qualities in this and other [lives];

1.8]
Paths of meditation—function, taking to mind belief,
Praise-extolling-lauding,
Dedication, admiration,
Achieving the unsurpassed,

1.9]
And completely pure:
A knower of paths
Of the wise Bodhisattvas
Is described as such.

are the eleven phenomena characterizing knowers of paths. That “Great
Vehicle superior paths knowing the three paths are knowers of paths” is a characterization by way of objects; Gyal-ṭshab’s Explanation of (Maitreya’s) “Ornament for the Clear Realizations” and its Commentaries: Ornament for the Essence explains that the characterization is by way of objects or entities.

Maitreya’s Ornament, sde dge I.7-9, 2a.3-2a.5:

Maitreya’s Ornament for the Clear Realizations (I.10-11) says:

Ngag-wang-pal-dan’s Meaning of the Words, 5a.3:

Maitreya’s Ornament for the Clear Realizations (I.10-11) says:

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.

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 non-distant 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.a

Maitreya’s Ornament, sde dge I.10-11, 2a.5-2b.1:

{I.10}

{I.11}

a See also Sparham, Abhisamayālaṃkāra with Āryavimuktisenā’s Vṛtti and Haribhadra’s Alokā, vol. 1, 6.
Ngag-wang-pal-dan’s Meaning of the Words, 5b.1:

Maitreya’s Ornament for the Clear Realizations (I.12-13) says:

{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.

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, sde dge 1.12-13, 2b.1-2b.2:

```
{I.12}
ཐམས་ཅྱིག་འེལ་བར་བཅས་གཉིས་དང་།
ཡོན་ཏན་Dzོན་དང་མཚན་པོ་བཅས།
{T.12}
ཐར་དང་ངེས་འེད་ཆ་མོན་དང་།
ʃོབ་པ་ཅིར་མི་ོག་པའི་ཚོགས།
```

Ngag-wang-pal-dan’s Meaning of the Words, 5b.6:

```
ཐམས་ཅྱིག་འེལ་བར་བཅས་གཉིས་དང་།
ཁྲིད་པ་དང༌།
ཁྲིད་པའི་ཡོན་ཏན་དང༌།
ཁྲིད་པའི་Dzོན་དང༌།
ཁྲིད་པའི་མི་ོག་པའི་དགེ་འཡན་དང༌།
རིད་ཞི་མཉམ་ཉིད་ཀྱི་ཁྲིད་པ་དང༌།
ཐབས་མཁས་ཁྲིད་པ་དང་བཅས་པ་ལོས་ནི་བོ།
ཁྲིད་ོགས་ཁྲིད་པ་མཚན་ོད་ཀྱི་ཆོས་བཅས་གཅིག་གོ
```

Maitreya’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}
```

a See also Sparham, Abhisamayālaṃkāra with [Āryavimuktisena’s] Vṛtti and [Haribhadra’s] Alokā, vol. 1, 6.
The Eight Categories

Peak clear realizations.

1. Heat peak trainings which are characterized by twelve \textit{signs}
2. peak peak trainings containing sixteen \textit{increases}
3. forbearance peak trainings which have attained \textit{firm} realization of method and wisdom
4. supreme mundane qualities peak trainings which have attained \textit{thorough stability of mind}
5. path-of-seeing peak trainings which are \textit{the antidotes to the four conceptions} of apprehended-object and apprehending-subject abandoned by \textit{the path of seeing}
6. path-of-meditation peak trainings which are \textit{the antidotes to the four conceptions} of apprehended-object and apprehending-subject abandoned by \textit{the path of meditation}
7. \textit{uninterrupted} peak trainings
8. \textit{wrong achievings} to be avoided

are the eight phenomena characterizing \textit{peak} trainings. The first seven are the entity [of peak trainings], and the last is objects of abandonment.\textsuperscript{a}

\begin{quote}
Maitreya’s \textit{Ornament, sde dge} I.14-16a, 2b.2-2b.3:
\end{quote}

\textsuperscript{a} See also Sparham, \textit{Abhisamayālaṃkāra with [Āryavimuktisena’s] Vṛtti and [Haribhadra’s] Alokā}, vol. 1, 6.
Ngag-wang-pal-dan’s Meaning of the Words, 6a.3:

Maitreya’s Ornament for the Clear Realizations (I.16ab) says:

The serial
Having thirteen aspects.

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.\(^a\)

Maitreyā’s *Ornament, sde dge* I.16a-16b, 2b.3-2b.4:

 gợi જྱིག་མ་བཞི་ཨ་ོམ་བཞི་མཐར་གྱིས་པ་

Ngag-wang-pal-dan’s *Meaning of the Words, 6a.6:

གཞི་བཞི་མཐར་གྱིས་པ་ནས་ཤེས་རབ་ཀྱི་མཐར་གྱིས་པའི་ཤེས་རབ་ཀྱི་མཐར་གྱིས་པ་

Ngag-wang-pal-dan’s *Meaning of the Words, 6b.1:

གཞི་བཞི་མཐར་གྱིས་པ་

Maitreyā’s *Ornament for the Clear Realizations* (I.16b-16d) says:

Single moment

Manifest complete enlightenment

Is of four aspects by way of character.

Nonfruitional momentary trainings, fruitional momentary trainings, characterless momentary trainings, and nondual momentary trainings are the **four** phenomena characterizing momentary trainings.\(^b\)

Maitreyā’s *Ornament, sde dge* I.16b-16d, 2b.4:

བཏོན་པ་དང་།

Ngag-wang-pal-dan’s *Meaning of the Words, 6b.1:

\(^a\) See also Sparham, *Abhisamayālaṃkāra with [Āryavimuktisena’s] Vṛtti and [Haribhadra’s] Alokā*, vol. 1, 6.

\(^b\) See also Sparham, *Abhisamayālaṃkāra with [Āryavimuktisena’s] Vṛtti and [Haribhadra’s] Alokā*, vol. 1, 6.
Maitreya’s *Ornament for the Clear Realizations* (I.17) says:

\[\text{(I.17)}\]

Nature, complete enjoyment,  
And likewise the others, emanation  
And body of attributes as well as activities,  
Are expressed as the four aspects.

*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.\(^a\)

Maitreya’s *Ornament, sde dge* I.17, 2b.4:

\[\text{(I.17)}\]

Ngag-wang-pal-dan’s *Meaning of the Words*, 6b.2:

\[\text{6b.2}\]

\[^{a}\text{See also Sparham, *Abhisamayālaṃkāra with [Āryavimuktisena’s] Vṛtti and [Haribhadra’s] Alokā*, vol. 1, 7.}\]
2. Extensive explanation of the branches [of Maitreya’s treatise] (I.18-VIII.40) {3 parts}

This has three parts: extensive explanations of the three exalted knowers, the four trainings, and the bodies of attributes.

a. Extensive explanations of the three exalted knowers (I.18-III.16) {3 parts}

This has three parts: extensive explanations of exalted-knowers-of-all-aspects, knowers of paths, and knowers of bases.

1) Extensive explanation of exalted-knowers-of-all-aspects (I.18-73) {3 parts}

This has three parts: (1) explaining the nature of the path, mind-generation, (2) explaining the guidances purifying mind-generation, and (3) explaining how the meanings of the guidances are achieved.
1st Topic
1. Great Vehicle Mind-generations
(སེམས་བདེན་)

A) EXPLAINING THE NATURE OF THE PATH, MIND-GENERATION (I.18-20)

Maitreya’s Ornament for the Clear Realizations (I.18ab) says:

\[
\text{\small I.18} \\
\text{Mind-generation is a wish for thoroughly Complete enlightenment for the sake of others.}
\]

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. About this, there are two, aspirational and practical mind-generations. Concerning the difference between these two, the assertion of Tsong-kha-pa’s 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-tshab’s 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-pa’s] textbooks is not restricted to being one-pointedly in accordance with the latter because he explains in the Middle Way textbook [Great Exposition of the Middle] that the practical mind exists among mind-generations devoid of intense [practice of the] deeds.

Maitreya’s Ornament, sde dge I.18ab, 2b.5:

\[
\text{\small I.18} \\
\text{སེམས་བདེན་པ་ནི་གཞན་དོན་ཅིའི་བཟང་སིང་པོ་པའི་མི་མོ་སོགས་}
\]

Ngag-wang-pal-dan’s Meaning of the Words, 6b.6:
Maitreya’s *Ornament for the Clear Realizations* (I.18cd) says:

That and that
Are described briefly and at length similarly to the sūtras.

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, sde dge 1.18cd, 2b.5:
དེ་དང་དེ་ནི་མདོ་བཞིན་ȭ། བཞིན་Ȅས་པའི་Ȉོ་ནས་བོད།

Ngag-wang-pal-dan’s Meaning of the Words, 7a.4:
ང་ཐོབ་ཐོབ་ལ་ཡིན་པ་དེ་དང་གཞན་དེ་རང་དག་མིན་
ལ་ཡིན་པ་དེ་ནི་བོད་པ་དང་Ȅས་པ་གཉིས་གཉིས་ཀྱི་Ȉོ་
མ་གྱི་མདོ་ལས་བོད་པས་ཐེ་བོན་གྱིས་སེམས་བོད་

See also Sparham, Abhisamayālaṃkāra with [Āryavimuktisena’s] Vṛtti and [Haribhadra’s] Alokā, vol. 1, 7ff.
Maitreya’s *Ornament for the Clear Realizations* (I.19-20) says:

{I.19}
Moreover that 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.
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 (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

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a Gung-thang Lo-drö-gya-tsho’s Annotations to (Haribhadra’s) “Clear Meaning Commentary,” vol. 1, 109.7ff.

b Gung-thang Lo-drö-gya-tsho’s Annotations to (Haribhadra’s) “Clear Meaning Commentary,” vol. 1, 109.7ff.

c In these “the perfection of” is drawn from Gung-thang Lo-drö-gya-tsho’s Annotations to (Haribhadra’s) “Clear Meaning Commentary,” vol. 1, 109.7ff.
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 (*llos pa’i rigs pa*), reasoning of performance of function (*hya 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.

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*a* Gung-thang Lo-drö-gya-tsho’s *Annotations to (Haribhadra’s) “Clear Meaning Commentary,”* vol. 1, 109.7ff.

*b* Gung-thang Lo-drö-gya-tsho’s *Annotations to (Haribhadra’s) “Clear Meaning Commentary,”* vol. 1, 109.7ff.

*c* Gung-thang Lo-drö-gya-tsho’s *Annotations to (Haribhadra’s) “Clear Meaning Commentary,”* vol. 1, 109.7ff.

*d* Jam-yang-shay-pa’s *Great Exposition of Tenets* (cited in Hopkins, *Maps of the Profound*, 317, with brackets drawn from Ngag-wang-pal-dan’s *Annotations, dngos, wa-nga, 129.5ff.*) explains how one loses out due to not understanding how to implement the four reliances:

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...
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.

uncontaminated pristine wisdom in which clear perception of the meaning of reality is complete…

a Gung-thang Lo-drö-gya-tsho’s Annotations to (Haribhadra’s) “Clear Meaning Commentary,” vol. 1, 109.7ff.

b The brackets in number 18 are from Gung-thang Lo-drö-gya-tsho’s Annotations to (Haribhadra’s) “Clear Meaning Commentary,” vol. 1, 109.7ff.

c Tsong-kha-pa’s Golden Garland speaks of “the retentions that hold words and meanings without forgetting” (tshig don mi brjed par ’dzin pa ’i gzungs) and “the confidence of unimpededly explaining to others” (gzhan la thogs med du ’chad pa ’i spobs pa).

d Gung-thang Lo-drö-gya-tsho’s Annotations to (Haribhadra’s) “Clear Meaning Commentary,” vol. 1, 109.7ff.

e The four summaries of doctrine are: All compounded phenomena are impermanent; all contaminated things are miserable; all phenomena are selfless; nirvāṇa is peace.
In that way, mind-generation is indicated to be twenty-two aspects of mind-generation by way of those ranging from earth through cloud.\(^a\)

Maitreya’s Ornament, sde dge I.19-20, 2b.5-2b.6:

\[^{1,19}\]

\[དེ་ཡང་ས་གསེར་ɷ་བ་མེ། །གཏེར་དང་རིན་ཆེན་འྱིང་གནས་མཚོ། །

\[^{1,20}\]

Ngag-wang-pal-dan’s Meaning of the Words, 7b.3:

\[^{a}\text{ See also Sparham, Abhisamayālaṃkāra with Āryavimuktisenā’s Vṛtti and Haribhadra’s Alokā, vol. 1, 9ff.}\]
Chapter I: Exalted-knowers-of-all-aspects
གཞན་དོན་ལ་རིས་རུ་མ་ཆད་པ་དང་རང་གི་ངང་གིས་མན་མ་འཆད་པར་འི་ིར།
ཆོས་DZ་དང་ཡུན་པ་ནི།
ིན་Ȩ་ཉ་
Ȫེ།
ཐབས་ལ་མཁས་པའི་མཛད་ཆེན་བཞི་གཉིས་ཀྱིས་མ་དག་པའི་གཡལ་དིའི་ཕན་བདེའི་ལོ་རོ་བོ་དཔའི་མཛད་པའི་ིར།
དེ་Ȩར་ས་ནས་Ȫིན་གྱི་བར་ȷམས་ཀྱིས་སེམས་བDzེད་པ་ȷམ་པ་ཉི་ȣ་ȣ་གཉིས་བȪན་པ་ཡིན་ནོ།
2nd Topic
2. Guidance
(གཉིས་པ་)

B) EXPLAINING THE GUIDANCES PURIFYING MIND-GENERATION (I.21-24){2PARTS}

This has two parts: setting forth the actual guidances and explanation of the start to generating a union of calm abiding and special insight observing emptiness by meditatively cultivating the meaning of the guidances.

1' Setting forth the actual guidances (I.21-24){2parts}

This has two parts: setting forth the general divisions and detailed explanation of what is difficult to realize.

a' Setting forth the general divisions [of guidances] (I.21-22)

Maitreya’s Ornament for the Clear Realizations (I.21-22) says:

{1.21}
Concerning achieving, the truths,
The three jewels—Buddha and so forth,
Nonattachment, thorough nonwearying,
Thoroughly maintaining the paths,

{1.22}
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.

1. Guidance concerning achieving’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 ultimate[ly 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 Realizers.”

Maitreya’s Ornament, sde dge 1.21a, 2b.6:

Ngag-wang-pal-dan’s Meaning of the Words, 8b.7:

a Gung-thang Lo-drö-gya-tsho’s Annotations to (Haribhadra’s) “Clear Meaning Commentary,” vol. 1, 120.5.
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 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!a

a 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 true[ly established].
Although the very different modes of explanation about the style of guidance concerning true paths in Tsong-kha-pa’s *Golden Garland* and Gyal-tshab’s *ExPLANation of (Maitreya’s) “Ornament for the Clear Realizations” and its Commentaries: Ornament for the Essence* need to be individually known, fearing it would be too much here, [I] will not write them down.

*Maitreya’s Ornament*, *sde dge* 1.21a, 2b.6:

Ngag-wang-pal-dan’s *Meaning of the Words*, 9a.3:
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, sde dge I.21b, 2b.6:

Ngag-wang-pal-dan’s Meaning of the Words, 9b.2:

4. Guidance concerning the effort of nonattachment, which is an antidote to the laziness that is attachment to bad activities, is: “Realize that body, speech, and mind are ultimately without the nature of an object of attachment!”

Maitreya’s Ornament, sde dge I.21c, 2b.6:
Guidance

Ngag-wang-pal-dan’s *Meaning of the Words*, 9b.4:

5. Guidance concerning the effort of nonwearying, 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.”]a is: “Realize phenomena ranging from forms through complete enlightenment as just without the conceit of being truly established!”

Maitreya’s *Ornament, sde dge* 1.21c, 2b.6:

Ngag-wang-pal-dan’s *Meaning of the Words*, 9b.5:

6. Guidance concerning the effort of thoroughly maintaining the paths, which is an antidote to the laziness of self-disparagement, is: “Train within realizing that phenomena are ultimately just not inherently produced!”

Maitreya’s *Ornament, sde dge* 1.21d, 2b.7:

Ngag-wang-pal-dan’s *Meaning of the Words*, 9b.6:

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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, sde dge I.22a, 2b.7:

Ngag-wang-pal-dan’s Meaning of the Words, 9b.7:

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 afflicting 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, sde dge 1.22ab, 2b.7:

Ngag-wang-pal-dan’s Meaning of the Words, 10a.3:
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]a—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.”

Maitreya’s Ornament, sde dge 1.22b, 2b.7:

Ngag-wang-pal-dan’s Meaning of the Words, 10b.1:

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.\textsuperscript{a}

Maitreya’s *Ornament, sde dge* 1.22cd, 2b.7:

Ngag-wang-pal-dan’s *Meaning of the Words, 10b.3*:

\textsuperscript{a} See also Sparham, *Abhisamayālaṃkāra* with [Āryavimuktisena’s] *Vṛtti* and [Haribhadra’s] *Alokā*, vol. 1, 27ff.
Detailed explanation of what is difficult to realize (I.23-24)

Maitreya’s Ornament for the Clear Realizations (I.23-24) says:

[1.23]
Dull and sharp faculties,
By faith and attained by seeing, from lineage to lineage,
One intervening, intermediate, upon birth,
With and without exertion, three flying to the highest land,

[1.24]
Going to the finality of the peak of cyclic existence,
Conquering desire for form, peace in the life of seeing,
Manifesting the corpus,
Rhinoceros—the twenty.

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a At the University of Virginia in the Spring semester of 1978 Dan-ma-lo-chö introduced this topic by saying:

Referring back to the three jewels, the third of the ten divisions of guidances by way of their subjects of expression, and among those to discuss the spiritual community, there are forty-eight Buddha Children, or Bodhisattvas, who are the spiritual community jewel. Since the division into forty-eight is difficult to understand, there is an easier way of including these forty-eight within twenty types of spiritual aspirants, or spiritual community (dge 'dan, sangha). These twenty are given the names of Lesser Vehicle practitioners. Thus, right after Maitreya’s section on guidances in the Ornament for the Clear Realizations is this short section of two stanzas on the twenty spiritual aspirants.
Chart 2: Sixteen periods of forbearance and knowledge
(read from bottom to top)

path of meditation
(Abider in the fruit of Stream Enterer)

16 subsequent knowledge
  15 subsequent forbearance
    14 knowledge
    13 forbearance
  12 subsequent knowledge
  11 subsequent forbearance
  10 knowledge
    9 forbearance
  8 subsequent knowledge
  7 subsequent forbearance
  6 knowledge
    5 forbearance
  4 subsequent knowledge
  3 subsequent forbearance
  2 knowledge
    1 forbearance

higher realms,
true paths

path of seeing
(Approacher to the fruit of Stream Enterer)

16 subsequent knowledge
  15 subsequent forbearance
    14 knowledge
    13 forbearance
  12 subsequent knowledge
  11 subsequent forbearance
  10 knowledge
    9 forbearance
  8 subsequent knowledge
  7 subsequent forbearance
  6 knowledge
    5 forbearance
  4 subsequent knowledge
  3 subsequent forbearance
  2 knowledge
    1 forbearance

higher realms,
true paths

Desire Realm,
true paths

Desire Realm,
true paths

Desire Realm,
true paths

Desire Realm,
true paths

Desire Realm,
true paths

Desire Realm,
true paths

Desire Realm,
true paths

Desire Realm,
true paths

higher realms,
true paths

true origins

true sufferings

true origin
Irreversible community members are the basis of division [into the twenty members of the spiritual community]. The divisions are twenty,\(^a\) comprised by Bodhisattvas having the names of:

\(^a\) In the Lesser Vehicle the twenty members of the spiritual community represent a classification of the location and number of lives remaining for practitioners on the way to attaining the fruits of Stream-Enterer (rgyun zhugs, šrotāpanna), Once-Returner (lan gcig phyir ’ong, sakrdāgamin), Never-Returner (phyir mi ’ong, anāgamin), and Foe Destroyer.

The Eight Approachers and Abiders are beings who are approaching to or abiding in the
1. Approachers to Stream-Enterer with dull\textsuperscript{a} and sharp faculties—treated as one

2. Approachers [to Once-Returner and to Never-Returner] of dull faculty who have separated from desire previously\textsuperscript{b}

fruits of Stream-Enterer, Once-Returner, Never-Returner, or Foe Destroyer. The four Abiders refer to persons who have fully accomplished, or who abide in, these fruits. A Stream-Enterer is one who will never again be reborn as a hell-being, hungry ghost, or animal. A Once-Returner will be reborn once more in the Desire Realm. A Never-Returner will never be born again in the Desire Realm. A Foe Destroyer has overcome the afflicted emotions and thus is completely liberated from cyclic existence.

\textsuperscript{a} Dan-ma-lo-chö explains:

What type of Bodhisattva is given the name “approacher to Stream-Enterer with dull faculties?” There are eight non-leisures, four of which refer to states of being non-human, and one of a god of long life. A god of long life is not just a god with long life but one who abides in the state of non-discrimination (\textit{du shes med pa pa}). Beings born in this state live in Great Fruit Land (\textit{bras bu che, brhatphala}), the third of the lands of the fourth concentration. Only a portion of this land is a place where such people are born, not all of it. When one is born there, one has the sense that one has been born into that area, but one remains there for many eons without any further discrimination until one dies, when one knows that one is dying. Thus, because one is in this state for a long time, one has no opportunity to practice; hence, this type of life is included among the states of non-leisure. If one dies from there and is reborn as a human, one will have a messy mind without good discrimination; one will not have a clear intellect due to having remained so long in a state of non-discrimination. Thus, even if—after being reborn as a human from the state of a god of long life—one becomes a Bodhisattva, one will be a Bodhisattva of dull faculties. Such a Bodhisattva is called an “approacher to Stream-Enterer with dull faculties.” There are similar identifications with respect to all twenty members of the spiritual community in terms of where they died and into what state they were reborn.

\textsuperscript{b} Dan-ma-lo-chö explains:

In general, a person who is proceeding serially is an Approacher to Stream-Enterer when on the fifteen periods of the path of seeing and is an Abider in the Fruit of Stream-Enterer in the sixteenth moment of subsequent knowledge of paths. However, if prior to the path of seeing that person has abandoned afflictions one through six, these six being objects of abandonment by a worldly path of meditation, then instead of being an Approacher to a Stream-Enterer, this person would be an Approacher to Once-Returner and in the sixteenth moment would become an Abider in the Fruit of Once-Returner.

In order to be an Approacher to Once-Returner while one is on the path of seeing one has to have abandoned all six of the first six afflictions prior to the path of seeing. If you have only abandoned one or any number up to five, you are still only an Approacher to Stream-Enterer.

If one has abandoned all afflictions one through nine, actually attaining the first concentration prior to attaining the path of seeing, then when one is on the path
3. Approachers [to Once-Returner and to Never-Returner] of sharp faculty who have separated from desire previously

the above three being explicitly indicated by “Dull and sharp faculties” in Maitreya’s text

4. Abiders in the fruit of Once-Returner who have separated from desire previously, [the dull] who [are inspired] by faith and [the sharp] who attain by seeing—treated as one

5. Abiders in the fruit of Never-Returner who have separated from desire previously, [the dull] who [are inspired] by faith and [the sharp] who attain by seeing—treated as one

the above two being explicitly indicated by “By faith and attained by seeing” in Maitreya’s text

6. Stream-Enterers who are born from a god lineage into a god lineage

7. Stream-Enterers who are born from a human lineage into a human lineage

8. Once-Returner having one intervening lifetime

9. Never-Returner who passes [from sorrow, that is, attains nirvāṇa] in the intermediate state

10. Never-Returner who passes [from sorrow] upon birth

11. Never-Returner who passes [from sorrow] with exertion

12. Never-Returner who passes [from sorrow] without exertion

Using going to the final highest land as the basis of division, there are three:

13. Never-Returner flying

14. Never-Returner half-flying

15. Never-Returner transmigrating in all stations

16. Never-Returner going in form who goes to the finality of the peak of cyclic existence

17. Never-Returner conquering desire for form, that is, who goes in formlessness


19. Never-Returner manifesting the corpus

of seeing, one is an Approacher to Never-Returner and when attaining subsequent knowledge of paths becomes an Abider in the Fruit of Never-Returner. This is because one has been able to suppress all the afflictions to be abandoned by a worldly path of meditation with respect to the Desire Realm. However, this is only within the worldly path of meditation. All of the objects of abandonment of a supramundane path of meditation are yet to be abandoned.

20. **Rhinoceros**\(^a\)-like Solitary Realizer.

That here [in items two and three] the two Approachers who have separated from desire previously are combined but counted as two from the viewpoint of [dull and sharp] faculty is by reason that there are no more than the two sūtra passages concerning dull and sharp faculties, whereas that such is not the case on the occasion of Abiders in the fruit [items four and five] is by reason that there are no sūtra passages concerning dull and sharp faculties about them and there are two sūtra passages having etymologies of Once-Returner and Never-Returner.

In Tsong-kha-pa’s *Golden Garland* it is emphatically explained that only this [presentation of the twenty] is the assertion of the Foremost Holy [Maitreya] due to its being the assertion of Āryavimuktisena, being easily associated with the sūtra, being concordant with the teaching in Vasubandhu’s *Treasury of Manifest Knowledge*, not needing making up for shortage of numbers, and so forth. However, nowadays in accordance with the assertion in Gyal-tshab’s *Explanation: Ornament for the Essence*—that sixteen are explicit in [Maitreya’s] text and four are fill-ins, making twenty—[the claim] without investigation and analysis that this is the assertion of Āryavimuktisena is a great basis for analysis! The master [Haribhadra’s] assertion is as is widely renowned.\(^b\)

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\(^a\) Dan-ma-lo-chö explains the similarity with a rhinoceros:

A rhinoceros is a being who stays off all alone. Prior to the last lifetime of rhinoceros-like Solitary Realizers, they have three prayer petitions. They pray, “May I be born in a land where there are no Buddhas or Hearers; may I have the capacity to actualize the state of a Foe Destroyer without depending upon a teacher; may I be able to explain the doctrine to trainees through physical movements rather than through speech.” The last is because the mind would be disturbed by speech. Through the force of these prayer petitions, in their last lifetime rhinoceros-like Solitary Realizers are born in an area where there are no Buddhas or Hearers; they do not need to depend on the guidance of others in order to actualize the fruit of Foe Destroyer, and they teach other sentient beings through magical manifestations and so forth. For example, they might show fire burning forth in the upper part of the body and water flowing from the lower part, or flying in the air and so forth.

For instance, the place where Buddha set forth the teaching of the four noble truths is called the Deer Park of Falling Sages (*drang srong lhung ba ri dwags kyi nags*). After the teaching of the last Buddha, Kāshyapa, many Solitary Realizers appeared. Some of them levitated or flew up into the air and burned themselves. Their relics then fell from the sky. The people in that area said, “The sages (*drang srong*) have fallen!” Hence, it received this name. It is through such physical manifestations that Solitary Realizers teach others.

\(^b\) The Se-ra Jay scholar Long-döl Ngag-wang-lo-sang (*klong rdol ngag dbang blo bzang*,
Exalted-knowers-of-all-aspects

1719-1794) explains Haribhadra’s system clearly in his *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], 159.9/4a.5):

Regarding explaining in particular the spiritual community jewel, the actual community of aspirants that is characterized in [Maitreya’s *Ornament for the Clear Realizations* I.23-24, beginning with] “Dull and sharp faculties,” is only irreversible Bodhisattva Superiors. And about those, according to Haribhadra, seventeen are explicitly indicated and three [the third, the seventh, and the nineteenth] are implicitly indicated [by those stanzas], whereas the metaphoric community of aspirants who serve to characterize [that is, make known, the actual community of aspirants] is implicitly indicated. Hence, what are the twenty aspirants? There are five concerning Stream-Enterers, three concerning Once-Returners, ten concerning Never-Returners, an Approacher to Foe Destroyer, and a Rhinoceros-like Solitary Realizer.

**Five Stream-Enterers**
1. Approacher to Stream-Enterer with sharp faculties—a follower of fact
2. Approacher to Stream-Enterer with dull faculties—a follower of faith
3. Mere Abider in the fruit of Stream-Enterer
4. Stream-Enterer who will be reborn from a god lineage into a god lineage two or three times
5. Stream-Enterer who will be reborn from a human lineage into a human lineage two or three times.

**Three Once-Returners**
6. Approacher to Once-Returner
7. Mere Abider in the fruit of Once-Returner
8. Special Abider in the fruit of Once-Returner with one interruption who will take rebirth once as a god of the Desire Realm before passing from sorrow.

**Ten Never-Returners**
9. Approacher to Never-Returner
10. Never-Returner who passes from sorrow in the intermediate state on the way to the Form Realm
11. Never-Returner who passes from sorrow upon rebirth once in the Form Realm
12. Never-Returner who passes from sorrow with great exertion upon rebirth once in the Form Realm
13. Never-Returner who passes from sorrow without great exertion upon rebirth once in the Form Realm
14. Never-Returner who flies, taking only two births: in the Form Realm—the Brahmā Type and the Highest Land—and then passes from sorrow
15. Never-Returner who flies half-way, taking rebirth only three times: in the Form Realm—Brahma type, any of the pure lower places, and Highest Land—and then passes from sorrow
16. Never-Returner who transmigrates in all stations, taking rebirth in sixteen of the form levels [but not Great Brahma] and then passes from sorrow in the Highest Land
17. Never-Returner who attains peace in this life when the path of seeing is attained, having conquered desires included within the levels of form
18. Never-Returner with the manifest corpus of the eight meditative liberations, which are attained and not degenerated.

[One] Approacher to Foe Destroyer
19. Approacher to Foe Destroyer

[One] Rhinoceros-like Solitary Realizer

Among the many various presentations of these twenty by Tibetan scholars, Ngag-wang-pal-dan himself in his word commentary on the root text of Jam-yang-shay-pa’s Tenets (Hopkins, Maps of the Profound, 228) gives another version that differs in several ways even from both of these:

Twenty aspirants to virtue (dge ‘dun, saṅgha):
1. Eighth Superior
2. Approacher to Stream-Enterer of dull faculties
3. Approacher to Stream-Enterer of sharp faculties
4. Abider in the fruit of Stream-Enterer of dull faculties
5. Abider in the fruit of Stream-Enterer of sharp faculties
6. Stream-Enterer who will be reborn from a god lineage into a god lineage
7. Stream-Enterer who will be reborn from a human lineage into a human lineage
8. [Special Abider in the fruit of Once-Returner] with one life intervening [who will take rebirth once more in the Desire Realm before passing from sorrow]
9. Never-Returner who passes from sorrow in the intermediate state
10. Never-Returner who passes from sorrow from just rebirth [once in the Form Realm]
11. Never-Returner who passes from sorrow with [great] exertion
12. Never-Returner who passes from sorrow without [great] activity
13.-15. Three Never-Returners who rise [to the highest land in the Form Realm]
16. Never-Returner who goes to the finality of the peak of cyclic existence
17. Never-Returner who goes to the Formless Realm
18. Never-Returner who attains peace in the life [during which the path of seeing is attained, this being on the basis of a life-support of the peak of cyclic existence]
19. Never-Returner with the manifest corpus [of the eight meditative liberations which have been attained and have not degenerated]
Ngag-wang-pal-dan’s Meaning of the Words, 10b.5:


cer*i rjays pa bca' bsna de gnyen pa'i sdom
ngag thang po 'dul ba ces 'byin de
gi thang po snyon ma yongs nas

ngag thang po 'dul ba ces 'byin de
gi thang po snyon ma yongs nas
gi thang po snyon ma yongs nas
gi thang po snyon ma yongs nas
དབང་པོ་ȷོ་ལོ། །

དབཤེད་ȭ་ཡོད་པའི་མདོ་གཉིས་བྱང་བའི་མཚན་གྱིས་ཡིན་ནོ། །

འདི་འཕགས་པའི་བཞེད་པ་ཡིན་ཞིང༌། །

མདོ་དང་ོར་ི་བ་དང༌། །

མཛǑད་ནས་བȭན་པ་དང་མȬན་པ་དང༌། །

གྲངས་ཀྱི་ཁ་བǰོང་མི་

དགོས་པ་སོགས་ཀྱིས། །

འདི་ཁོ་ན་Țེ་བɫན་གྱི་བཞེད་པ་ཡིན་པར་

གསེར་ȭེང་ལས་ȭ་བཏོན་ནས་བཤད་ཀྱང༌། །

དེང་སང་མ་

བȦགས་མ་དȾད་པར་ȷམ་བཤད་Ȑར། །

གང་གིས་དངོས་Ȑ་

ཟིན་པ་བȕ་ȯག་དང་བཞི་ཁ་བǰང་ནས་ཉི་Ȑར་འདོད་པ་

འཕགས་པའི་བཞེད་པ་ཡིན་ཞེས་པ་ནི་Ȑད་གཞི་ཆེའོ། །

།ʃོབ་

དཔོན་གྱི་བཞེད་པ་ནི་ཡོངས་གྲགས་Ȑར་Ȑོ།

།

བཤེད་Ȑ་བལ་བཤེད་Ȑ་བལ་བཤེད་Ȑ་བལ་བཤེད་Ȑ་བལ་
2' Explanation of the start to generating a union of calm abiding and special insight observing emptiness by meditatively cultivating the meaning of the guidances (I.25-36) {2 parts}

This has two parts: brief indication and extensive explanation.

3rd Topic
3. Limbs of Definite Discrimination
(ངེས་འེད་ཡན་ལག་)

a' Brief indication [of the start to generating a union of calm abiding and special insight observing emptiness by meditatively cultivating the meaning of the guidances] (I.25-26)

Maitreya’s Ornament for the Clear Realizations (I.25-26) says:

{I.25}
By way of objects of observation, aspects, Cause, and restrainers
The entities of heat and so forth
Of protective Bodhisattvas—

{I.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.
According to the measure of the literal reading, by way of the four:

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 transmigrators—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, sde dge I.25-26, 3a.1-3a.2:

\[\text{[1.25]}\]
\[\text{[1.26]}\]

\[\text{[1.27]}\]

\[\text{[1.28]}\]

\[\text{[1.29]}\]

\[\text{[1.30]}\]

\[\text{[1.31]}\]
Ngag-wang-pal-dan’s *Meaning of the Words*, 11b.3:

b’ Extensive explanation [of the start to generating a union of calm abiding and special insight observing emptiness by meditatively cultivating the meaning of the guidances] (I.27-36) {3 parts}

This has three parts: (1) explaining the features of the objects of observation, aspects, and cause; (2) explaining the features of the conceptions; and (3) explaining the features of restrainers.
1" EXPLAINING THE FEATURES OF THE OBJECTS OF OBSERVATION, ASPECTS, AND CAUSE (I.27-33) {4 PARTS}

This has four parts: [the features of the heat, peak, forbearance, and supreme mundane qualities levels of a path of preparation].


Maitreya’s Ornament for the Clear Realizations (I.27-28b) says:

{1.27}
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.

{1.28}
Forms and so forth devoid of coming together and decay, [inexpressible]
As devoid of abiding and as abiding; and the imputed as inexpressible.
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.

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.

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, sde dge 1.27-28b, 3a.2-3a.3:

{1.27} བདེན་པ་མི་Ȧག་ལ་སོགས་པ།  བདེན་པའི་Ȧེན་ཅན་དེ་ཡི་ནི།
{1.28} མི་Ȧག་སོགས་Ȧི་Ȧི། མི་Ȧག་སོགས་Ȧི་Ȧི།

Ngag-wang-pal-dan’s Meaning of the Words, 12a.7:

{12a.5.}

See also Sparham, Abhisamayalāṃkāra with [Āryavimuktisena’s] Vṛtti and [Haribhadra’s] Alokā, vol. 1, 68f.
B" The Objects of Observation and Aspects of the Peak [Level of a Path of Preparation] (I.28c-30)

Maitreya’s Ornament for the Clear Realizations (I.28c-29a) says:

Those nonabiding forms and so forth
Are without inherent existence in their entity—

They are mutually one nature.

With respect to the objects of observation and the aspect of the small peak path of preparation, according to the assertion of Āryavimuktisena, from between the two—not positing [the objects of observation and the aspect with respect to the four] truths and positing [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, sele dge I. 28c-29a, 3a.3-3a.4:

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

[I.29]

Ngag-wang-pal-dan’s Meaning of the Words, 12b.4ff.:

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

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. 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. 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.

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. 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.a

Maitreya’s Ornament, sde dge I.29b-30, 3a.4-3a.5:

\[
\begin{align*}
\text{དེ་མི་Ȧག་སོགས་པར་མི་གནས།} & \text{།}
\text{དེ་ȷམས་དེ་ཡི་ངོ་བོས་Ȫོང་།} \\
\text{དེ་དག་གཅིག་གི་རང་བཞིན་གཅིག} & \text{།}
\text{ཆོས་ȷམས་མི་འཛིན་གང་ཡིན་དང་།} \\
{\text{ལོག་ȴམ་ȴང་ȴི་ȴི་ȴི་ȴི་ȴི}} & \text{།}
\text{ཡི་ȴང་ȴི་ȴི་ȴི་ȴི་ȴི་ȴི་ȴི} \\
{\text{I.30}} & \text{།}
\text{ཁོས་ȴམྟ་ȴི་ȴི་ȴི་ȴི་ȴི་ȴི}} & \text{།}
\text{ི་ȴང་ȴི་ȴི་ȴི་ȴི་ȴི་ȴི} \\
\text{ཞེས་རབ་ཀྱིས་ནི་ཡོངས་Ⱦོག་} & \text{།}
\text{པ།} \\
\text{ཁོས་ȴམྟ་ȴི་ȴི་ȴི་ȴི་ȴི་ȴི} & \text{།}
\text{པ་ȴི་ȴི་ȴི་ȴི་ȴི་ȴི} \\
\text{ཤེས་རབ་ཀྱིས་ནི་ཡོངས་Ⱦོག} & \text{།}
\text{b} \\
\text{པ།} & \text{།}
\text{ཐམས་ཅད་དམིགས་ȷ་མེད་པར་ȴི} \\
\end{align*}
\]

\[\text{anudgraho yo dharmāṇāṁ tannimittāśamikṣaṇam} \]
\[\text{parīkṣaṇaṁ cu praṇītāya sarvasyānupalambhataḥ} || 1.30 ||\]

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a See also Sparham, Abhisamayālaṃkāra with [Āryavimuktisena’s] Vṛtti and [Haribhadra’s] Ālokā, vol. 1, 68.

b sde dge (3a.5), co ne (3a.6), dpe bsdur ma (6.12), and Āryavimuktisena’s commentary (51a.6) read rtogs while snar thang (4b.1), Peking (3b.4), and Haribhadra’s commentary (87a.4) read rtag. The corresponding Sanskrit stanza is:

\[\text{anudgraho yo dharmāṇāṁ tannimittāśamikṣaṇam} \]
\[\text{parīkṣaṇaṁ cu praṇītāya sarvasyānupalambhataḥ} || 1.30 ||\]
Ngag-wang-pal-dan’s *Meaning of the Words*, 12b.7ff.:  

Consider the meaning of the corresponding Sanskrit term *parīkṣā* (careful examination), *rtog* (or *brtag* as Ngag-wang-pal-dan’s *Meaning of the Words* glosses it) is the more accurate Tibetan translation given that one of its meanings is “examine.”

**C" THE OBJECTS OF OBSERVATION AND ASPECT OF THE FORBEARANCE [LEVEL OF A PATH OF PREPARATION]**

*(I.31-32b)*

Maitreya’s *Ornament for the Clear Realizations* (I.31-32b) says:

*I.31*

Forms 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*

Due to not relying on signs of them  
There is no belief and discrimination of them.

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. 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. 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 yid*)]
Maitreya’s Ornament, sde dge I.31-32b, 3a.5:

\[ \text{[I.31]} \]

\[ \text{[I.32]} \]

Ngag-wang-pal-dan’s Meaning of the Words, 13b.4ff.:

\[ \text{[I.32c-33]} \]

D” THE OBJECTS OF OBSERVATION AND ASPECT OF THE SUPREME-MUNDANE-QUALITIES [LEVEL OF A PATH OF PREPARATION] (I.32c-33)

Maitreya’s Ornament for the Clear Realizations (I.32c-33) says:

\[ ^a \text{Gung-thang Lo-drö-gya-tsho’s Annotations to (Haribhadra’s) “Clear Meaning Commentary,” vol. 1, 234.18. See also Sparham, Abhisamayālaṃkāra with [Āryavimuktisena’s] Vṛtti and [Haribhadra’s] Alokā, vol. 1, 69.} \]
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 discrimination Are small, medium, and great.

The objects of observation of the small supreme-mundane-qualities [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. 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. 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. In that way the four concordances with a portion of definite discrimination each are possessors of divisions of small, medium, and great.³

³ See also Sparham, Abhisamayālāṃkāra with Āryavimuktisena’s Vṛtti and Haribhadra’s Alokā, vol. 1, 69.
Maitreya’s *Ornament, sde dge* I.32c-33, 3a.5-3a.6:

\[ L.33 \]

ལྷ་ྱུང་ནུབ་མྷོད་ཤེས་གཅིག་ཧོ་ཐོན་ཆེན་པོ་རི་ཆེན་

Ngag-wang-pal-dan’s *Meaning of the Words, 14a.3ff.*:

འེ་བ་ཐོན་པ་ཆེན་པོ་དང་མྷོ་པ་བཞི་པོ་རེ་རེ་ནས་ཐང་

\[ S.12 \]
Maitreya’s *Ornament for the Clear Realizations* (I.34-35) says:

(I.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.

(I.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 the pure [phenomena] that are their antidotes—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:a

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.

There are nine conceptualizations as pure apprehended objects because there are the nine conceptualizations as apprehended objects that conceive [the following] as truly [established] 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] a partakerb qualified by substantial existence upon observing:

1. [a consciousness] apprehending a self as having its own power

---

a 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 enumeration is offered by us as one possibility.

b longs spyod pa po: partaker, enjoyer, user.
2. [a consciousness] apprehending a self as unique without equal
3. [a consciousness] apprehending a self as the cause opening the door of consciousness
4. [a consciousness] apprehending a 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] a partaker qualified by an imputed existence—an absence of a self of persons—upon observing:

1-5. the 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-arising, 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\(^a\)
9. the path of no-more-learning of powers and so forth.\(^b\)

Maitreya’s Ornament, sde dge 1.34-35, 3a.6-3a.7:
\[1.34\]
\begin{center}
\begin{tabular}{c}
གཞི་དང་དེ་ཡི་གཉེན་པོ་ཡིས།

།གོང་བར་Ȧོག་པ་ȷམ་པ་གཉིས་།

།དེ་ནི་སོ་སོར་ȷམ་པ་དགུ།
\end{tabular}
\end{center}

\[1.35\]
\begin{center}
\begin{tabular}{c}
ɲས་དང་བཏགས་པའི་Ȧེན་ཅན་གྱིས།

།འཛིན་པའང་ȷམ་པ་གཉིས་ར་འདོད།

།རང་དབང་བདག་སོགས་ངོ་བོ་དང༌།

།Ȧང་སོགས་Ȧེན་ལས་དེ་བཞིན་ནོ།
\end{tabular}
\end{center}

Ngag-wang-pal-dan’s Meaning of the Words, 16b.4:

\(^a\) This is the uninterrupted peak training (\textit{bar cad med ba'i rise sbyor, anantarāmārūḍhaprayoga}) that is the cause of an exalted-knower-of-all-aspects.

\(^b\) See also Sparham, \textit{Abhisamayālaṃkāra} with [Āryavimuktisena’s] \textit{Vyrti} and [Haribhadra’s] \textit{Alokā}, vol. 1, 76ff.
དགོན་ཉོན་དང་དེའི་གཉེན་པོ་ཐམ་ཞང་ལ་དམིགས་པའི་དག་གིས།

གཟུགས་པར་ཞོག་པ་ལ་ཉོན་མོངས་གཟུགས་པ་ལ་དམིགས་པའི་དག་

དེ་གཉིས་སོ་སོ་ལ་དགུ་དགུ་ཡོད་དོ།

ནས་ས་ཡོད་པའི་ཁྱད་པར་ཟས་པ་དང་བཏགས་པར་ཡོད་པས་ཁྱད་པར་ཟས་

འཛིན་པར་ཞོག་པ་ལ་དམིགས་པའི་དག་

རང་དབང་བའི་བདག་ལ་སོགས་པ་ངོ་བོ་དང་ཐང་པོ་ལ་སོགས་པའི་

ཉོན་མོངས་གཟུགས་པ་ལ་དམིགས་པའི་དག་

ཀུན་ཉོན་གྱི་གཙོ་བོ་མ་རིག་པ་དང༌།

ཞག་བཅས་ཀྱི་གཞུངས་སོགས་ཐང་པོ་དང༌།

མིང་གཞུངས་ལ་བདག་དང་བདག་གི་བར་ཞེན་པའི་འཇིག་དང༌།

ལོག་སྐད་ཀྱི་མཐའ་གཉིས་པ་ཞེན་པའི་མཐར་དང༌།

ཀུན་ཐང་གི་ཐང་དོར་མི་ཤེས་པའི་མ་དད་པ་

འཕགས་ལམ་ལ་མི་གནས་པའི་ལེ་ལོ་

ཆོས་ཐམས་ལ་ཅིན་ཅི་ལོག་དམིགས་པའི་གཞན་

བདག་གཞན་གྱི་ཆ་

གང་གི་རང་བཞིན་ཤེས་ན་

ཐམ་ཐང་པར་དག་པ་

ཡོད་དེ།

ཐམ་ཐང་གི་ཐང་པོ་

དེའི་མཆེད་དང༌།

དེའི་ཁམས་

དེའི་ཐེན་འཐེལ་

ལྷོན་དང༌།

ཕར་ཅིན་
དངོས་པའི་བདག་རང་དབང་ཅན་ལ་འཛིན་པ་དང༌། བདག་ɷ་མེད་པའི་གཅིག་ར་འཛིན་པ་དང༌། བདག་ȷམ་ཤེས་ཀྱི་Ȉོ་འེད་པའི་ȷི་འཛིན་པ་དང༌། བདག་ȷེ་བ་པོ་ལ་སོགས་པར་འཛིན་པ་དང༌། ཅུན་ཉོན་གྱི་Ȧེན་དང༌། འཇིག་Ȧེན་པའི་ལམ་གྱིས་འདོད་ཆགས་དང་ལ་བའི་Ȧེན་དང༌། བདེན་བཞི་མངོན་ཨེ་Ȧོགས་པའི་མཐོང་ལམ་གྱི་Ȧེན་དང༌། བསམ་གྱིགས་ཀྱི་ངོ་བོར་ȷི་ར་བའི་Ȉོམ་ལམ་དང༌། ཉན་ཐོས་སོགས་ལས་Ȧེལ་ȷི་བའི་ཁྱད་པར་གྱི་ལམ་དང༌། བོས་ལ་སོགས་པའི་མི་ʃོབ་པའི་ལམ་ལ་དམིགས་ནས་བདག་ཐལ་མཐར་གནས་ཀྱི་ངོ་བོར་ȷི་བའི་Ȉོམ་ལམ་དང༌། ཙོབ་གཉིས་དང༌། བཤམས་བཅོ་བȄད་དང༌། བདེན་འɐེལ་ཡན་ལག་པའི་སོགས་སོ་བȭན་གྱི་ངོ་བོར་ȷི་བའི་Ȉོའེན་དང༌། བསམ་གྱིགས་ཀྱི་ངོ་བོར་ȷི་མཐོང་ལམ་དང༌། བསམ་གྱིགས་ཀྱི་ངོ་བོར་ȷི་Ȉོམ་ལམ་དང༌། ཉན་ཐོས་སོགས་ལས་Ȧེལ་ȷི་བའི་ཁྱད་པར་གྱི་ལམ་དང༌། བོས་ལ་སོགས་པའི་མི་ʃོབ་པའི་ལམ་ལ་དམིགས་ནས་གང་ཟག་གི་བདག་ཐལ་མཐར་ཐལ་པའི་བཏགས་ཡོད་ཀྱིས་ཁྱད་པར་ȷི་བའི་ལོངས་ȷོད་པ་པོར་བདེན་པར་ཞེན་པའི་བཏགས་འཛིན་གྱི་Ȧོག་པ་དགུ་ཡོད་དེ། བཏགས་འཛིན་དང་ལ་ལོངས་ȷོད་པ་པོར་བདེན་པར་ཞེན་པའི་བཏགས་འཛིན་གྱི་Ȧོག་པ་དགུ་ཡོད་དེ།
112 Chapter I: Exalted-knowers-of-all-aspects

414
3" EXPLAINING THE FEATURES OF RESTRainers (I.36)

Maitreya’s Ornament for the Clear Realizations (I.36) says:

\[\text{Mental nondiscouragement and so forth}
\quad \text{And teachers of naturelessness and so forth}
\quad \text{That have forsaken the discordant classes of those}
\quad \text{Are thorough restrainers in all respects.}\]

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, sde dge I.36, 3a.7-3b.1:

\[\text{Ngag-wang-pal-dan’s Meaning of the Words, 19a.5:}\]

\[\text{a Often translated as “tutors.”}\]
སེམས་མི་འགོང་བ་ལ་སོགས་པའི་ȅ་ཐབས་ཤེས་ཁྱད་པར་ཅན་གྱིས་ཟིན་པའི་ɕིན་ŵོག་ནི་ནང་གི་ཡོངས་འཛིན་དང༌། ཆོས་ȷམས་དོན་དམ་པར་ངོ་བོ་ཉིད་མེད་པ་ལ་སོགས་པའི་ཆོས་གȭལ་Ɏའི་ǰལ་བ་དང་འཚམ་པར་རིམ་ཅན་ȭ་Ȫོན་པར་Ȧེད་པའི་དགེ་བའི་བཤེས་གཉེན་ནི་ɕིའི་ཡོངས་འཛིན་ཏེ། དེ་གཉིས་ཀའི་མི་མȬན་ɕོགས་ȷམ་མཁྱེན་ཡིད་Ȧེད་དང་ɐལ་ཞིང་བདེན་ཞེན་ཤས་ཆེ་བ་སོགས་དང་ཐེག་ཆེན་གྱི་གང་ལམ་ɂོང་ȭ་འษག་པའི་བȭད་དང་ȴིག་གྲོགས་བོར་བའི་ɕི་ནང་གི་ཡོངས་འཛིན་ནི་ȷམ་པ་ཀུན་ȣ་གȭལ་Ɏ་ȷམས་Ȧིད་Ȧིའི་མཐར་Ȱང་བ་ལས་ཡོངས་Ȧ་འཛིན་པ་ཡིན་ནོ།
C) **EXPLAINING HOW THE MEANINGS OF THE GUIDANCES ARE ACHIEVED (I.37-73) {4 PARTS}**

This has four parts: support of achievings, objects of observation of achievings, objects of intent of achievings, and entities of achievings.

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4th Topic

4. Naturally Abiding Lineage, the Support of Great Vehicle Achievings

(ཐེག་ཆེན་Ȧེན་རང་བཞིན་གནས་རིགས་)

1' Support of achievings (I.37-39) {2 parts}

This has two parts: divisions of lineage and dispelling an objection.

---

a' Divisions of lineage (I.37-38)

Maitreya’s *Ornament for the Clear Realizations* (I.37-38) says:

{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.
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 abandonment—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 and 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. a

Maitreya’s Ornament, sde dge I.37-38, 3b.1-3b.2:

a See also Sparham, Abhisamayālaṃkāra with [Āryavimuktisena’s] Vṛtti and [Haribhadra’s] Alokā, vol. 1, 79.
Ngag-wang-pal-dan’s *Meaning of the Words*, 19b.2:

Ngag-wang-pal-dan’s *Meaning of the Words*, 19b.2:

\[\begin{align*}
\text{Ngag-wang-pal-dan’s } & \text{Meaning of the Words, 19b.2:} \\
\end{align*}\]

\[\begin{align*}
\text{Ngag-wang-pal-dan’s } & \text{Meaning of the Words, 19b.2:} \\
\end{align*}\]

\[\begin{align*}
\text{b' Dispelling an objection (I.39)} \\
\text{Maitreya’s Ornament for the Clear Realizations (I.39) says:} \\
\end{align*}\]

\[\begin{align*}
\text{b' Dispelling an objection (I.39)} \\
\text{Maitreya’s Ornament for the Clear Realizations (I.39) says:} \\
\end{align*}\]

\[\begin{align*}
\text{Objection: } & \text{Because the element of attributes has no divisions,} \\
\text{The lineages are not possibly different.} \\
\text{Response: } & \text{Divisions of those are thoroughly expressed} \\
\text{Due to differences in the dependent phenomena.} \\
\end{align*}\]

\[\begin{align*}
\text{Objection: } & \text{Because the element of attributes has no divisions,} \\
\text{The lineages are not possibly different.} \\
\text{Response: } & \text{Divisions of those are thoroughly expressed} \\
\text{Due to differences in the dependent phenomena.} \\
\end{align*}\]
Objection: If the noumenon [emptiness] is the lineage, then because the element of attributes [emptiness] dwells without divisions commonly in all phenomena, the divisions of different lineages of the three vehicles are not possible.

Responses: The responses to this are twofold, the response gained through the import [of Maitreya’s text] and the response explicitly indicated [by Maitreya’s text]:

• First [the response gained through the import of Maitreya’s text]: Although the noumenon is indivisible, a presentation of three different lineages is logically feasible because—due to levels of realizations from dissimilar features of collections [of merit] and of faculties—when persons of the three vehicles [Hearer, Solitary Realizer, and Bodhisattva vehicles] observe the noumenon for the sake of attaining their respective uncontaminated attributes of Superiors, [the noumenon] becomes the cause of attaining the respective realizations in accordance with these modes of observation. Though this is what [I, Ngag-wang-pal-dan] think [Maitreya’s text yields] about designating the convention [of three different lineages], it needs to be analyzed.

• Second [the response explicitly indicated by Maitreya’s text]: Although the noumenon does not have dissimilar divisions, divisions of best, medium, and low lineages are logically feasible because divisions of those lineages that are the supports are thoroughly expressed, or indicated, due to differences in the dependent phenomena—the three different realizations of the three vehicles—because, in brief, although the object of realization, thusness, has no variation, the awarenesses realizing it arise as the three—best, medium, and

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\[ dharmadh\var{toras}ambhed\textsubscript{dag}gotrabhedho na yujyate ca | \\
\text{ād}heyadharmabh\textsubscript{h}edātutadbhedaḥ pāra\textsubscript{gī}yate || 1.39 || \]

See Stcherbatsky and Obermiller, Abhisamayālaṃkāra, 6. Considering the meaning of the adh\textsubscript{heya} in this context, brten appears to be the better Tibetan reading and is also Ngag-wang-pal-dan’s reading, as below in his commentary.
low—whereby the lineages are designated as different from the viewpoint of the object-possessor [the subject].

“Support” (rten) and “dependent phenomena” (brten pa) on this occasion are taken as object (yul) and object-possessor [subject] (yul can) but are not taken as substratum (khyad gzhi) and attribute (khyad chos) because otherwise, since achievings would be the support and lineage would be the dependent phenomenon, the description [of the naturally abiding lineage as] “the support of Great Vehicle achievings” would not be logically feasible, and there is a way in which this passage becomes a source for knowing that Lesser Vehicle Superiors directly realize emptiness.

Maitreya’s Ornament, sde dge 1.39, 3b.2:

Ngag-wang-pal-dan’s Meaning of the Words, 20a.4:

a See also Sparham, Abhisamayālaṃkāra with [Āryavimuktisena’s] Vṛtti and [Haribhadra’s] Ālokā, vol. 1, 84ff.
b 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 Realizers also realize the nature of phenomena,” and proceeds to explain in detail 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 Realizers 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 but also presents the view of the Consequence 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 downloadable at: http://uma-tibet.org/edu/gomang/dbu_ ma/middle.php.
c See three notes above.
ནོ། བོ་ནི། ཆོས་ཉིད་ལ་དེར་མེད་ཀྱང་རིགས་ཐ་དད་
གྱི་ȷམ་གཞག་འཐད་དེ།

ཐེག་པ་གྱི་གང་ཟག
ཚǑགས་དང་དབང་པོའི་ཁྱད་པར་མི་འȮ་བའི་Ȧོགས་པའི་རིམ་
གྱིས་རང་རང་གི་འཕགས་པའི་ཟག་མེད་ཀྱི་ཆོས་ཐོབ་ɉིར་ȭ་

ཆོས་ཉིད་ལ་དམིགས་པ་ན།

ཇི་Ȩར་དམིགས་པ་དང་མȬན་
པར་རང་རང་གི་Ȧོགས་པ་དེ་དང་དེ་ཐོབ་པའི་ȅར་འǽར་པས་

dེ་དང་དེའི་རིགས་ཞེས་ཐ་ȡད་བཏགས་པའི་ɉིར་ཞེས་པ་ཡིན་

ནམ་ȡམ་ཡང་དȾད་དགོས་སོ།

།གཉིས་པ་ནི།

ཆོས་ཉིད་ལ་དབ་
མི་འȮ་བ་མེད་ཀྱང་རིགས་རབ་འɐིང་ཐ་

གྱི་ȷམ་གཞག་འཐད་

Ȧེན་པའི་ཆོས་ཐེག་པ་

Ȧོགས་པ་ཐ་


gྱི་ȷམ་གཞག

གྱི་ȷམ་

Ȧོགས་

Țང་བས་ཟུལ་ཅན་

Ȅོ་ནས་

Ȕབ་པ་Ȧེན་

Ȕབ་པ་Ȧེན་

Ȕབ་པ་Ȧེན་

Ȕབ་པ་Ȧེན་

Ȕབ་པ་Ȧེན་

Ȕབ་པ་Ȧེན་

Ȕབ་པ་Ȧེན་

Ȕབ་པ་Ȧེན་
5th Topic
5. Objects of Observation of Great Vehicle Achievings
(ཐེག་ཆེན་ལམ་པའི་དམིགས་པ་)

2' Objects of observation of achievings (I.40-41)

Maitreya’s *Ornament for the Clear Realizations* (I.40-41) says:

(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.

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.\textsuperscript{a}

Ngag-wang-pal-dan’s *Meaning of the Words*, 20b.5:

\textsuperscript{16} See also Sparham, *Abhisamayālaṃkāra* with [Āryavimuktisena’s] *Vṛtti* and [Haribhadra’s] *Ālokā*, vol. 1, 86ff.
6th Topic
6. Objects of Intent of Great Vehicle Achievings

3' Objects of intent of achievings

Maitreya’s *Ornament for the Clear Realizations* (I.42) says:

{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.

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. This is according to Gyal-tshab’s *Explanation of (Maitreya’s) “Ornament for the Clear Realizations” and its Commentaries: Ornament for the Essence.*

Maitreya’s *Ornament, sde dge* I.42, 3b.3-3b.4:

{I.42}

a See also Sparham, *Abhisamayālaṃkāra with [Āryavimuktisena’s] Vṛttī and [Haribhadra’s] Alokā*, vol. 1, 89.
Ngag-wang-pal-dan’s *Meaning of the Words*, 21a.6:

རང་ཞི་ལ་ཡན་པའི་གང་ཟག་དེ་སེམས་ཅན་ཀུན་གྱི་མཆོག་དེ་ེད་པའི་ཆོས་གས་ེན་པོ་ནི་སེམས་ཆེན་པོ་དང༌། མགོ་པ་མཐར་གཞན་ནི་ེང་བ་ཆེན་པོ་དང༌། ལོགས་པ་མཐར་གཞན་ནི་ལོགས་པ་ཆེན་པོ་དང་གི་པོའི་དབང་ཐེ་ནས་འབ་པ་ལ་འབག་པས་ན། དེ་རེ་ཆེན་པོ་ཉིད་གི་མེ་ཞི་ནས་རང་ེང་ིང་སེམས་དཔའི་ཆེད་ཐེ་བ་བཞི་པ་གི་པོ་འདི་ཡིན་པར་ཤེས་པར་འོ། ། དེ་ནི་ེང་བུ་དེ་བོད་པའི་17.
4' Entities of achievings (I.43-73){4 parts}

This four parts: achievings through armor, the vast attitude; achievings through engagement, the vast training; achievings through collections, the vast two collections; and definitely issuative achievings, the indubitable means of issuing forth an exalted-knower-of-all-aspects.

7th Topic
7. Achievings through Armor

a' Achievings through armor, the vast attitude
(I.43)

Maitreya’s Ornament for the Clear Realizations (I.43) says:

Achieving through armor is explained exactly
By including individually in six aspects
Giving and so forth by way of
Six groups of six.

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.a

Maitreya’s Ornament, sde dge I.43, 3b.4-3b.5:

Ngag-wang-pal-dan’s Meaning of the Words, 21b.4:

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a See also Sparham, Abhisamayālaṃkāra with Āryavimuktisena’s Vṛtti and Haribhadra’s Alokā, vol. 1, 95ff.
8th Topic

8. Achievings through Engagement (བོད་ལོངས་)

b’ Achievings through engagement, the vast training (I.44-45)

Maitreya’s Ornament for the Clear Realizations (I.44-45) says:

(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.

Achieving through engagement in the modes of practicing:

1. the worldly paths of the concentratons and formlessness absorptions
2. the supramundane paths of the six perfections, giving and so forth, that are the means of attaining the fulfillment of realization, one’s own welfare
3. the four paths of seeing, meditation, and no-more-learning, and special path⁵ that are the means of attaining the fulfillment of abandonment [of obstructions]
4. the four immeasurables of love and so forth [that is, compassion, 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.⁶

Maitreya’s Ornament, sde dge 1.44-45, 3b.5-3b.6:

[1.44] བསམ་གཏན་གཞིགས་མེད་པོན་སོགས་དང་། ལམ་དང་ེམས་ལ་སོགས་པ་དང་།
[1.45] དམིགས་པ་མེད་དང་ཡན་པ་དང་། གྷྷོར་འགྲུམ་ཡོད་པར་དག་པ་དང་།

Ngag-wang-pal-dan’s Meaning of the Words, 23a.1:

ཞེ་ཐེག་ཆེན་གིས་བཛུས་པའི་འཇིག་ཐེག་པའི་ལམ་བསམ་གཞིགས་ཀྱི་འབུལ་ཉམས་ར་ལེན་པའི་འཇིག་ཐེག་པ་དང༌། 

[1.44] བངས་པ་ཐོབ་པར་ཤེས་པ་དང༌། གངས་པ་ཐོབ་པར་ཤེས་པར་།

⁵ This is the uninterrupted peak training (bar cad med ba’i rtse sbyor, anantarāmrūdhaprayogah) that is the cause of an exalted-knower-of-all-aspects.
⁶ See also Sparham, Abhisamayālaṃkāra with Āryavimuktisena’s Vṛtti and Haribhadra’s Alokā, vol. 1, 97ff.
ཐབ་ེད་མཐོང་Ȉོམ་མི་ʃོབ་ཁྱད་པར་གྱི་ལམ་བཞི་དང༌།
དོན་འǿབ་པའི་ཐབས་Ɏམས་སོགས་ཚད་མེད་བཞི་དང༌།
གཞན་
དོན་ȷམ་པར་དག་ȷེད་Ȧོགས་པའི་མི་དམིགས་པ་དང་
Ȧན་པའི་ལམ་དང༌།
ིན་Ȉོག་གི་Ȉེད་ལས་གրམ་བདེན་པས་
Ȉོང་པ་ȋ་མ་Ȉེ་Ȉར་Ȧོགས་པའི་འཁོར་གྲམ་ཡོངས་Ȉ་དག་
པའི་ལམ་དང༌།
དགེ་Ȉ་ཆེད་Ȉ་Ȉེ་པ་གྲམ་གྱི་དོན་Ȉ་བརོ་བའི་
ལམ་དང༌།
ཚǑགས་Ȉར་Ȉོགས་པའི་ཐབས་མངོན་Ȉི་གྲི་
Ȉིས་པའི་Ȉ་Ȉིག་ལ་
འིས་Ȉ་Ȉིས་ཅད་མཁྱེན་པ་ལ་ཉི་
པའི་Ȉབ་པ་Ȉེ་དགུ་པོ་ནི་ཐེག་ཆེན་ལ་གོང་ནས་གོང་Ȉ་འཛ‼ག་པ་
ཡིན་པར་ཤེས་པར་Ȉའོ།
9th Topic
9. Achievings through Collections
(ཚǑགས་ȣ་)
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.\(^a\)

Maitreya’s Ornament, sde dge I.46-47, 3b.6-3b.7:

\(^{146}\)

Ngag-wang-pal-dan’s Meaning of the Words, 23a.7:

\(^a\) See also Sparham, Abhisamayālaṃkāra with [Āryavimuktisena’s] Vṛttī and [Haribhadra’s] Alokā, vol. 1, 102ff.
2" Detailed explanation of what is difficult to realize [about achieving through collections] (I.48-71) {2 parts}

This has two parts: detailed explanations of the collection of grounds and of the collection of antidotes.

A" Detailed explanation of the collection of grounds (I.48-70) {2 parts}

This has two parts: purifiers of the causal nine grounds and characteristics of the resultant tenth ground.
1: Purifiers of the causal nine grounds (I.48-69) [9 parts]

a: Purifiers of the first ground (I.48-50)

Maitreya’s Ornament for the Clear Realizations (I.48-50) says:

{I.48}
Through ten aspects of thorough purifiers
The first ground will be attained.
The ten are asserted to be
Thought, beneficial actuality,

{I.49}
Equality of mind to sentient beings,
Generosity, relying on a spiritual guide,
Seeking the objects of observation of the excellent doctrine,
Always having a mind of definite emergence,

{I.50}
Wanting and liking Buddha bodies,
Teaching doctrine, and true words.
Through not apprehending inherent existence
These are to be known as thorough purifiers.
Through ten aspects of thorough purifiers the already attained first ground will be thoroughly completed. What are the ten?

1. Special thought that is not polluted by the mental activities of Hearers and Solitary Realizers
2. holding the Great Vehicle doctrine beneficial to the needs of self and other
3. equality of mind impartially to sentient beings
4. generosity giving away all property without miserliness
5. relying on a virtuous spiritual guide
6. seeking the objects of observation of the excellent doctrine included in the three vehicles
7. always having a mind of definite emergence [that is, becoming a monastic] without liking dwelling in a household
8. always wanting to achieve and taking to mind Buddha bodies
9. teaching doctrine without tight-fistedness and miserliness toward others
10. speaking with the truth of nondeceptive commitment

are asserted as being the ten. These practices are to be known as purifiers—ultimately not apprehending inherent existence and conventionally (1) purifying, bringing about completion of, qualities as like illusions and (2) purifying, clearing away, defects.

Maitreya’s Ornament, sde dge 1.48-50, 3b.7-4a.2:

{I.48]

A quality that clears away the defects of the ground on which it is possessed and brings about completion of the qualities [of that ground] is the definition of a thorough purifier of a ground.
Ngag-wang-pal-dan’s Meaning of the Words, 23b.6:

ཡོངས་རོང་བ་བཞེན་པ་དང་། འཇིག་ཤེས་བ་དང་པོ་བཞིན་ཡོངས་རོང་བ་ȷོགས་པར་འཛུལ་ཏེ། བཞེན་གང་ཞེས་ན། ཉན་རང་ཡིད་ེད་ཀྱིས་མ་གོས་པའི་ཁྱིམ་པའི་ཉིད་པ་དང༌། རང་གཞན་གྱི་དགོས་པ་ལ་ཕན་པ་ཐེག་ཆེན་གྱི་ཆོས་འཛིན་པ་དང༌། སེམས་ཅན་ȷམས་ལ་རིས་མ་ཆད་པར་སེམས་མཉམ་པ་དང༌། སེར་ȩེ་མེད་པར་བདོག་པ་ཐམས་ཅད་གཏོང་བ་དང༌། དགེ་བའི་བཤེས་གཉེན་བȪེན་པ་དང༌། དམ་པ་དང་བཤེས་གཉེན་བȪེན་པ་དང༌། དམ་པའི་ཆོས་ཀྱི་དམིགས་པ་ཚǑལ་བ་དང༌། དམ་བཅའ་བ་མི་བ་བའི་བདེན་པར་ɩ་བ་Ȫེ་བȕ་པོ་ཡིན་པར་འདོད་དོ། ནིན་བཟང་པོ་ལེན་པའི་དམ་པའི་ཆོས་ཀྱི་གོས་པའི་ཁྱིམ་པའི་ཉིད་པ་དང༌། ཕོག་པ་དང་སེར་ȩེ་མེད་པར་དམ་པའི་ཆོས་རབ་ȩེ་ȷོན་པ་དང༌། དམ་བཅའ་བ་མི་ཐེག་པ་གཞི་བདེན་པར་ɩ་བ་Ȫེ་བȕ་པོ་ཡིན་པར་འདོད་དོ།
b: Purifiers of the second ground (I.51)

Maitreya’s Ornament for the Clear Realizations (I.51) says:

{I.51}

Ethics, repaying the done, patience,

Strong joy, great empathy,

Service, listening respectfully to gurus,

And effort at giving, the eighth.

Through eight practices the second ground is, as before, thoroughly purified:

1. the thoroughly pure three aspects of ethics [that is, the ethics that is the composite of virtuous practices, the ethics of bringing about the aims of sentient beings, and the ethics of restraining faulty behavior]
2. repaying the kindness of help done by others
3. meditatively cultivating the three aspects of patience [that is, patience/forbearance/tolerance/endurance/facility that does not care about or think about harmers (gnod byed la ci mi snyam pa’i bzod pa); patience/forbearance/tolerance/endurance/facility that is voluntary assumption of suffering (sdug bsngal dwang len gyi bzod pa); (3) patience/forbearance/tolerance/endurance/facility that is definite realization of doctrine (chos la nges rtiogs kyi bzod pa)]
4. strong joy in achieving virtuous practices without regret
5. great empathy for sentient beings and love for all
6. providing service and so forth for abbots, teachers, and so forth
7. listening to doctrine with respect for gurus
8. effort at the perfections of giving and so forth.a

Maitreya’s Ornament, sde dge 1.51, 4a.2:

{I.51}

a See also Sparham, Abhisamayālaṃkāra with Āryavimuktisena’s Vṛtti and Haribhadra’s Alokā, vol. 1, 118ff.
Ngag-wang-pal-dan’s *Meaning of the Words*, 24b.1:

> གདོན་པ་དེ་བོ་མོ་བྱུར་བ་དང་། དོན་པ་དེ་བོ་མོ་བྱུར་བ་དང་། དོན་པ་དེ་བོ་མོ་བྱུར་བ་དང་། དོན་པ་དེ་བོ་མོ་བྱུར་བ་དང་། དོན་པ་དེ་བོ་མོ་བྱུར་བ་དང་།

c: *Purifiers of the third ground (I.52-53b)*

Maitreya’s *Ornament for the Clear Realizations* (I.52-53b) says:

> {1.52}  
> Non-satiation with hearing,  
> Giving doctrine without material things,  
> Purifying the Buddha-land entirely,  
> Thorough non-discouragement by cyclic existence,

> {1.53}  
> And “shame and embarrassment”  
> Are the five aspects having an essential nature of non-conceit.

Through five aspects of practices:
1. **non-satiation with** much **hearing** of doctrine
2. intensively teaching **doctrine** to others without [thought of] **material things** such as being offered donations and so forth
3. **purifying** one’s own **Buddha-land**—habitation and inhabitants [the environment and the beings in the land]
4. **non-discouragement**, though dwelling in **cyclic existence** for the sake of others, due to tolerating the wrong practices of sentient beings
5. **shame and embarrassment**

**having an essential nature of non-conceit** as truly [established] or non-conceit in the sense of the mind being puffed up by these [five], the third ground is thoroughly purified.b

Maitreya’s *Ornament*, sde dge I.52-53b, 4a.2-3:

[a][1.52]

སོགས་ཀྱི་ཟང་ཟིང་མེད་པར་གཞན་ལ་དམ་པའི་ཆོས་རབ་ȣ་Ȫོན་པ་དང༌།

[a][1.53]

Ngag-wang-pal-dan’s *Meaning of the Words*, 24a.5:

འཁོར་བ་ཡོངས་ར་མི་Dzོ་བ་དང༌།

See also Sparham, *Abhisamayālaṃkāra with Āryavimuktāra’s Vṛtti and Haribhadra’s Alokā*, vol. 1, 118ff.
d: Purifiers of the fourth ground (I.53c-54)

Maitreya’s Ornament for the Clear Realizations (I.53c-54) says:

Dwelling in a forest, few desires, knowing satisfaction,
Devotion to purification,

Not forsaking the precepts,
Looking down on desire,
Nirvāṇa, giving away all possessions,
Non-discouragement, and lack of viewing.

Through ten practices called:

1. **dwelling in a forest**, staying in common and uncommon solitariness
2. **few desires**, having no desire to attain unacquired goods
3. **knowing satisfaction**, not specially seeking to attain goods
4. **firm resolve about** the twelve qualities of the purified (see below, 287)
5. **not forsaking** taken vows of precepts even for the sake of one’s life
6. **looking down on** the qualities of the desire [realm] by viewing them as faulty
7. setting trainees in nirvāṇa in conformity with their intelligence
8. thoroughly **giving away all** external and internal possessions
9. **non-discouragement** of mind with respect to achieving virtues
10. **lack of viewing** all things as truly [existent]

the fourth ground is thoroughly purified.b

Maitreya’s Ornament, sde dge I.53c-54, 4a.3-4a.4:

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a  See two notes below.
b  See also Sparham, *Abhisamayālaṃkāra with Āryavimuktisena’s Vṛttī and Haribhadra’s Alokā*, vol. 1, 119ff.
Ngag-wang-pal-dan’s *Meaning of the Words*, 24b.6:

vanāśālpaicchatā tuṣṭirvrtisamlekhasevanam

See Stcherbatsky and Obermiller, *Abhisamayālaṃkāra*, 8. Considering the meaning of the corresponding Sanskrit term *sevana* (“devotion,” “service,” and so forth), *bsten* appears to be the correct Tibetan reading. Ngag-wang-pal-dan’s rendition as “firm resolve” *yi dam brtan pa* is similar. 

\(^a\) sde dge (4a.3), co ne (4a.4), Peking (4b.5), dpe bsdu ma (8.15), and Haribhadra’s *Clear Meaning* (92b.1) read *bsten*. However, snar thang (5a.7) reads *sten* while Aryavimuktisena’s commentary (77a.1) reads *bstan*. The corresponding Sanskrit stanza is:

vanāśālpaicchatā tuṣṭirvrtisamlekhasevanam

|| I.53cd ||
Achievings through Collections

\textit{e: Purifiers of the fifth ground (I.55-56)}

Maitreya’s \textit{Ornament for the Clear Realizations} (I.55-56) says:

\begin{quote}
\textcolor{blue}{\textbf{[I.55]}}
The fifth ground is completely attained
When one has abandoned these ten:
Familiarizing, jealousy about households,
Places of commotion,

\textcolor{blue}{\textbf{[I.56]}}
Praising oneself, deriding others,
The ten paths of non-virtuous actions,
Conceited haughtiness, erroneousness,
Bad attitudes, and tolerance of afflictive emotions.
\end{quote}

Through intensively abandoning ten practices:

1. making acquaintance, \textbf{familiarizing} with many beings for the sake of goods and services
2. concealing without indicating to other [monastics]\textsuperscript{a} a \textbf{household} of the faithful due to jealousy
3. dwelling in \textbf{places of} external and internal \textbf{commotion}
4. [\textbf{praising oneself} out of desire]\textsuperscript{b}

\textsuperscript{a} Tshe-chog-ling Ye-shay-gyal-tshan in his \textit{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 (41.6) specifies “not indicating a household of faithful sponsors to other monastics.”

\textsuperscript{b} Ngag-wang-pal-dan’s text skips this one, which is supplied from Tshe-chog-ling Ye-
5. disdaining, that is, deriding others
6. the ten paths of non-virtuous actions
7. pride, conceited mental haughtiness due to [the learnedness of much] hearing and so forth
8. erroneous adherence to the adoption and discarding of virtues and nonvirtues
9. subtle dysfunctionalities that are bad attitudes such as wrong views and so forth
10. tolerance, that is, voluntary assumption of manifest affective emotions

and, by import, through ten aspects that are the opposite practices, the fifth ground is thoroughly purified.\(^a\)

Maitreya’s Ornament, sde dge I.55-56, 4a.5:
\(^{[1.55]}\)

Ngag-wang-pal-dan’s Meaning of the Words, 25a.3:

Ngag-wang-pal-dan’s Meaning of the Words, 25a.3:

shay-gyal-tshan’s Quintessential Instructions:

\(^a\) See also Sparham, Abhisamayālaṃkāra with [Āryavimuktisena’s] Vṛtti and [Haribhadra’s] Alokā, vol. 1, 120.
f: Purifiers of the sixth ground (1.57-58)

Maitreya’s Ornament for the Clear Realizations (1.57-58) says:

{1.57}
The sixth ground is thoroughly attained
Through intensively completing giving, ethics, patience,
Effort, concentration, and wisdom
And through abandoning longing for the Learner

{1.58}
And Rhinoceros [enlightenments] and a mind of fright,
Non-discouragement when begged, absence of dislike
Though giving away all possessions,
And not abandoning beggars despite being poor.

The sixth ground is thoroughly attained, that is, completed, through six completions, that is to say, surpassive attainments, of the perfections of:

1. giving
2. ethics
3. patience
4. effort
5. concentration
6. **wisdom**

and six abandonments:

7. **through completing** the perfection of **giving** having a nature of three-fold small, medium and great generosity, **abandoning longing** wanting to attain the enlightenment of **Learner Hearers**

8. **through completing** the perfection of **ethics** leaving off taking to mind one’s own welfare, **abandoning longing** wanting to attain the enlightenment of **Rhinoceros Solitary-Victors (rang rgyal)** [that is, Solitary Realizers]

9. **through completing** [the perfection of] **patience** not fearing emptiness, **abandoning a mind of fright** with regard to the naturelessness of true establishment

10. **through completing** [the perfection of] **effort** enthusiastic in generosity, **when** a beggar **begs**, **non-discouragement**, that is, **abandoning discouragement**

11. **through completing** [the perfection of] **concentration** with a one-pointed mind regarding generosity, **absence of**, that is, **abandoning, dislike though giving away all possessions**

12. **through completing** [the perfection of] wisdom realizing the benefits of giving, **not abandoning**—that is, **abandoning a mind of forsaking**—**beggars despite being poor**,

making twelve practices.\(^b\)

Maitreya’s *Ornament*, *sde dge* 1.57-58, 4a.6:

\(^{[157]}\)

\(^{[158]}\)

Ngag-wang-pal-dan’s *Meaning of the Words*, 25b.1:

\(^a\) Tshe-chog-ling Ye-shay-gyal-tshan’s *Lamp Illuminating the Perfection of Wisdom* (41.6) says, “abandoning discouragement even if someone begs for one’s head and so forth.”

\(^b\) See also Sparham, *Abhisamayālaṃkāra* with [Āryavimuktisena’s] *Vṛttī* and [Haribhadra’s] *Alokā*, vol. 1, 120.
g: Purifiers of the seventh ground (I.59-66){2 parts}
This has two parts: abandoning twenty objects of abandonment and reliently cultivating twenty antidotes.
Maitreya’s *Ornament for the Clear Realizations* (I.59-61) says:

{I.59}
The seventh ground is attained
By those who have eliminated twenty faults:
Apprehending self, sentient beings,
Life, person, annihilated, and permanent,

{I.60}
Signs, causes, aggregates,
Constituents, and sense-fields,
Abiding in the three realms, attachment,
Entire discouragement of mind,

{I.61}
Manifest adherence of view
To the three jewels and to ethics,
Debating about emptiness,
And contradiction with that.

The seventh ground is attained, that is, completed, by those who have eliminated, that is, have abandoned, twenty faults, that is, objects of abandonment:

1. apprehending as self
2. apprehending as the signs of sentient beings or as truly [established] as separate classes
3. apprehending the life [faculty]—that brings about dwelling in the three realms—as supreme
4. apprehending the person who is the accumulator of karma as part-lessly unitary
5. apprehending sentient beings as annihilated upon passing away
6. apprehending sentient beings as truly established permanent upon passing away
7. apprehending cyclic existence and nirvāṇa as having signs ultimately to be discarded and to be adopted [respectively]
8. apprehending the final vehicle as threefold because the causes, lineages, are different
9. apprehending the five aggregates as ultimately produced
10. apprehending the eighteen constituents as ultimately causes and effects
11. apprehending the twelve sense-fields as ultimately internal and external
12. apprehending the three realms as truly abiding [or as truly existent abodes]a
13. attached apprehending of the three realms by way of adopting and discarding [or attached apprehending of the three realms as truly existing as objects to be discarded]b
14. discouraged mental apprehension thinking an exalted-knower-of-all-aspects cannot be attained
15. viewing Buddhas as truly [existent]
16. viewing the doctrine as truly [existent]
17. viewing the spiritual community as truly [existent]
18. viewing ethics as truly [existent]
19. erroneously debating about emptiness
20. apprehending that one cannot control the body, this being in contradiction with that character of emptiness [or apprehending emptiness and dependent-arising as contradictory].c

Maitreya’s Ornament, sde dge 1.59-61, 4a.6-4a.7:

{1.59}

\[ \text{བདག་དང་སེམས་ཅན་འཛིན་པ་དང་། རོག་དང་གང་ཟག་ཆད་Ȧག་དང་།} \]

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a Gung-thang Lo-drö-gya-tsho’s Annotations to (Haribhadra’s) “Clear Meaning Commentary,” vol. 1, 404.15.
b Ibid.
c Gung-thang Lo-drö-gya-tsho’s Annotations to (Haribhadra’s) “Clear Meaning Commentary,” vol. 1, 404.19. See also Sparham, Abhisamayālaṃkārā with [Āryavimuktisena’s] Vṛtti and [Haribhadra’s] Alokā, vol. 1, 120.
Ngag-wang-pal-dan’s Meaning of the Words, 26a.1:

འདབོད་ལེགས་གི་དང་། སེམས་ཅན་གི་མཚན་མའམ་རིས་སོ་སོར་བདེན་པར་འཛིན་པ་དང༌། ཨོག་པ་ཉིད་ལ་ɬོད་པ་དང༌། 

Ngag-wang-pal-dan’s Meaning of the Words, 26a.1:
2* RELIANTLY CULTIVATING TWENTY ANTIDOTES (I.62-65)

Maitreya’s *Ornament for the Clear Realizations* (I.62-65) says:

[1.62]
Knowing the three doors of liberation,
The purity of the three spheres,
Compassion, non-conceit,
Equality, knowing the one mode,

[1.63]
Non-production, knowing forbearance,
Teaching phenomena in one aspect,
Thoroughly overcoming conceptions,
Abandoning discriminations, views, and afflictions,

[1.64]
Firmly contemplating calm abiding,
Skill in special insight,
Taming the mind, pristine wisdom
Unimpeded with respect to all,

[1.65]
Not being a place for attachment,
Simultaneously going to other lands as wished,
And displaying one’s own entity to all
Are the twenty.
These **twenty** antidotes associated respectively with the twenty objects of abandonment described above also thoroughly purify the seventh ground:

1. the emptiness [door of] **liberation**, which is the realization that the entities of phenomena are empty of true existence
2. the signlessness [door of] **liberation**, which is the realization that causes are empty of true existence
3. the wishlessness [door of] **liberation**, which is the realization that effects are empty of true existence
4. realization that the **three spheres** [of agent, object, and activity] of the ten paths of virtue are unobservable as truly existent
5. **great empathy** observing all beings aggrieved by suffering over many successive lifetimes
6. **absence of the conceit** of adhering to phenomena as truly existent
7. realization of cyclic existence and nirvāṇa as **equally** empty of true existence
8. realization of all vehicles as the **one mode** of the final Great Vehicle
9. realization of name and form as **ultimately without production**
10. **knowing the forbearance** that is non-fright regarding the nature of the constituents as devoid of the proliferations of true existence
11. **teaching** apprehended-object and apprehending-subject as ultimately nondual
12. **thoroughly overcoming conceptions** adhering to true existence
13. **abandoning** the three: (1) **discriminations** apprehending as signs such as pure, happy, and so forth, (2) **views**, and (3) **afflictions**
14. meditatively cultivating the **calm abiding** of one-pointed mind regarding an exalted-knowers-of-all-aspects
15. becoming **skilled in special insight** realizing a Buddha’s body as
empty of true existence like an illusion

16. **taming the mind** through meditating on all phenomena as without true existence

17. possessing **pristine wisdom unimpeded with respect to all** phenomena by way of the two truths

18. realizing that no phenomenon whatsoever is a situation **for** adherence to true existence

19. **simultaneously going to all other** Buddha **lands as wished**, for the sake of intensively differentiating phenomena

20. intensively **displaying one’s body** to all circles of retinue.

Maitreya’s *Ornament*, *sde dge* I.62-65, 4a.7-4b.3:

[1.62]

{I.62}

{I.63}

{I.64}

{I.65}

Ngag-wang-pal-dan’s *Meaning of the Words*, 26b.3:

Ngag-wang-pal-dan’s *Meaning of the Words*, 26b.3:
པའི་ོམ་པ་མེད་པ་དང༌།
འཁོར་འདས་བདེན་Ȫོང་མཉམ་པ་
ཉིད་Ȧོགས་པ་དང༌།
ཐེག་པ་ཐམས་ཅད་མཐར་Ȭག་ཐེག་པ་
ཆེན་པོའི་ɰལ་གཅིག་ȣ་Ȧོགས་པ་དང༌།
མིང་གɶགས་དོན་དམ་
པར་མི་Dzེ་བར་Ȧོགས་པ་དང༌།
ཁམས་ཀྱི་རང་བཞིན་བདེན་པའི་
Ȇོས་ɐལ་ལ་མི་Ǵག་པའི་བཟོད་པ་ཤེས་པ་དང༌།
ȣ་Ȧོགས་པ་དང༌།
Ȣམ་པར་Ȣང་འཛིན་གཉིས་ȷ་མེད་པར་Ȧོན་པ་དང༌།
བདེན་པར་ཞེན་
པའི་Ȧོག་པ་ཀུན་ȣ་འཇོམས་པ་དང༌།
གཙང་བདེ་སོགས་ȷ་མཚན་མར་འཛིན་པའི་འȭ་ཤེས་དང་ȣ་ངན་དང་ȣན་མོངས་
ȷམས་ɂོང་བ་དང༌།
ȷམ་མཁྱེན་ལ་སེམས་ɬེ་གཅིག་པའི་ཞི་
གནས་Ȉོམ་པ་དང༌།
སངས་Ȅས་ཀྱི་DZ་བདེན་Ȫོང་ȣ་མ་ȣ་ɍར་
Ȧོགས་པའི་ʈག་མཐོང་ལ་མཁས་པར་Ɏེད་པ་དང༌།
ཆོས་ཐམས་
ཅད་བདེན་པར་མེད་པར་Ȉོོམ་པས་སེམས་འȭལ་བ་དང༌།
བདེན་གཉིས་ཀྱི་Ȉོ་ནས་ཆོས་ཐམས་ཅད་ལ་ཐོགས་པ་མེད་པའི་ཡེ་
ཤེས་དང་Ȣན་པ་དང༌།
ཆོས་གང་ཡང་བདེན་པར་ཞེན་Ȧའི་
གནས་མིན་པར་Ȧོགས་པ་དང༌།
ཆོས་རབ་ȣ་ȷམ་པར་འɎེད་
པའི་དོན་ȣ་ȣང་ཐམས་ཅད་ལ་རིང་སུ་སུའི་
གཞན་ཐམས་ཅད་ȣ་ȣས་མཉམ་ȣ་འགྲོ་བ་དང༌།
འཁོར་གྱི་
དཀྱིལ་འཁོར་ཀུན་ȣ་བདག་གི་ɾས་རབ་ȣ་Ȧོན་པ་ཞེས་Ɏ་བ་Ȫེ།
Ȣར་བཤད་པའི་ɂང་Ȣ་ཉི་ɿ་དང་གོ་རིམ་བཞིན་ȣ་ɚར་བའི་
གཉེན་པོ་ཉི་ɿ་པོ་འདིས་ཀྱང་ས་བȭན་པ་ཡོངས་ȣ་ɚོང་བ་ཡིན་
ȣ།
h: Purifiers of the eighth ground (I.66-67)

Maitreya’s Ornament for the Clear Realizations (I. 66-67) says:

(I.66)

The eight aspects of activities are explained
As knowing the minds of all sentient beings,
Playing with clairvoyance,
Achieving a good Buddha land,

(I.67)

Reliance on Buddhas due to thorough analysis,
Knowing the faculties, purifying
The Conqueror’s land, dwelling like illusion,
And taking rebirth according to thought.

It is explained that through the likes of these eight aspects of practices the eighth ground is thoroughly purified:

1. **knowing** with a single mind the **mental behavior** of all sentient beings just as they are
2. **playing with** the **clairvoyance** of magical emanation in the worldly realms where Buddhas reside [or, proceeding playfully, that is to say, unimpededly, through the clairvoyance of magical emanation to the worldly realms where Buddhas reside]a
3. **achieving** one’s own **Buddha land** as a **good** supportive environment

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a Tshe-chog-ling Ye-shay-gyal-tshan’s Lamp Illuminating the Perfection of Wisdom (45.3-46.1):
4. **attending upon Buddhas due to thorough analysis** of phenomena [or, pleasing Buddhas through unerringly analyzing the nature of phenomena just as it is]a

5. completely **knowing the level of faculties** of sentient beings through dwelling in similitudes of the ten powers [or, knowing the faculties, dispositions, dormant predispositions, birth and death, good and bad, and so forth of sentient beings through the clairvoyance of the divine eye]b

6. **purifying** the supported inhabitants of the **Buddha land** where one will be completely purified [that is, enlightened]

7. **dwelling like illusion** during all meditative equipoise and subsequent attainment [or, performing all the Bodhisattva deeds while abiding in the illusion-like meditative stabilization]c

8. **taking rebirth in accordance with** [one’s] **thought** for the sake of sentient beings through the force of compassion and prayer-wishes.

Maitreya’s *Ornament*, sde dge 1.66-67, 4b.3-4b.4:

\[1.66\]

སེམས་ཅན་ཀུན་ཡིད་ཤེས་པ་དང་།

མངོན་པར་ཤེས་པས་བེ་བ་དང་།

སངས་Ȅས་ཞིང་བཟང་བȦབ་པ་དང་།

ཡོངས་Ȧ་གȦིར་སངས་Ȅས་བȦེན།

\[1.67\]

དབང་པོ་ཤེས་དང་Ȅལ་བ་ཡི།

པཞིང་ɚོང་Ȧ་མ་Ȧིར་གནས་དང་།

བསམ་པཞིན་Ȕིད་པ་ལེན་པ་དང་།

ལས་ནི་ȷམ་པ་འདི་བȄད་བཤད།

Ngag-wang-pal-dan’s *Meaning of the Words*, 27a.6:

སེམས་གཅིག་གིས་སེམས་ཅན་ཀུན་གྱི་སེམས་ཀྱི་Ȅོད་པ་ཇི་Ȧ་བ་བཞིན་ཤེས་པ་དང༌།

སངས་Ȅས་ཀྱི་ཞིང་ཁམས་ȷམས་Ȅན་Ȅན་

Ngag-wang-pal-dan’s *Meaning of the Words*, 27a.6:

སེམས་ཀྱི་Ȅོད་པ་ཐམས་ཅད་Ȇ་Ȧ་Ȅའི་Ȅིང་ངེ་འཛིན་ལ་གནས་ནས་Ȅེད་པ་

\[\text{a} \quad \text{Tshe-chog-ling Ye-shay-gyal-tshan’s *Lamp Illuminating the Perfection of Wisdom* (45.3-46.1):}\

\[\text{b} \quad \text{Tshe-chog-ling Ye-shay-gyal-tshan’s *Lamp Illuminating the Perfection of Wisdom* (45.3-46.1):}\

\[\text{c} \quad \text{Tshe-chog-ling Ye-shay-gyal-tshan’s *Lamp Illuminating the Perfection of Wisdom* (45.3-46.1):}\

\[\text{}}
i: Purifiers of the ninth ground (I.68-69)

Maitreya’s Ornament for the Clear Realizations (I.68-69) says:

{I.68}
Limitless wish-paths,
Knowing the languages of gods and so forth,
Prowess like a river,
Supreme entry to a womb

{I.69}
Lineage, ancestry, extraction,
Retinue, birth,
Emergence, tree of enlightenment,
And excellent qualities.
Through twelve practices the ninth ground is thoroughly purified:

1. **excellent wish-paths** achieving in accordance with the wish
2. **excellent knowledge of the languages of** all sentient beings, such as gods and so forth, through correct knowledge of individual communication
3. **excellent inexhaustible prowess like** the continuum of a river through having attained correct knowledge of individual prowess
4. **excellent entry into a womb** of a supreme woman, the likes of Mother Māyā
5. **excellent lineage** of birth such as the royal lineage
6. **excellent ancestry**, such as Sun-friend and Sugarcane One [the lines of Shākyamuni]
7. **excellent extraction**, that is, relatives, related well within seven generations on the mother’s side and so forth
8. **excellent retinue** of Bodhisattvas whom one sets in enlightenment
9. **excellent birth** such that immediately upon being born the protectors of the world, Brahmā and Indra, praise [you] and fill the land with illumination, trembling the great earth in six ways
10. **excellent emergence**, emerging from the household upon being exhorted by Buddhas, the god-children of the Five Pure Places,\(^a\) and so forth
11. **excellent** cause that is a means of accomplishment, a **tree of enlightenment** like a wish-granting jewel, the likes of aśvattha\(^b\) and nāgavrksa\(^c\)
12. **excellent** causes completing a Buddha and all qualities of a Buddha.\(^d\)

\(^a\) These are the top five of the eight subdivisions of the Fourth Concentration, called Not Great (mi che ba, avṛha), Without Pain (mi gphung ba, atapas), Excellent Appearance (gya nom snang ba, sudṛṣa), Great Perception (shin tu mthong ba, sudarśana), and Not Low (’og min, akaniṣṭha); see Leah Zahler, *Study and Practice of Meditation: Tibetan Interpretations of the Concentrations and Formless Absorptions* (Ithaca, N.Y.: Snow Lion Publications, 2009), 279.

\(^b\) The name of Shākyamuni’s tree of enlightenment.

\(^c\) The name of Maitreya’s tree of enlightenment.

\(^d\) Tshe-chog-ling Ye-shay-gyal-tshan’s *Lamp Illuminating the Perfection of Wisdom* (45.5-46.1) adds:

> All the thorough purifiers of the first through ninth grounds purify the defilements of that particular ground and cause the completion of its qualities by way
Maitreya’s Ornament, sde dge 1.68-69, 4b.4-4b.5:

[1.68]

{I.68} ɥོན་ལམ་དག་ནི་མཐའ་ཡས་དང་། .progressBar
{I.69} །ʈ་ལ་སོགས་པའི་ǰད་ཤེས་དང་། ProgressBar

Ngag-wang-pal-dan’s Meaning of the Words, 27b.4:

See also Sparham, Abhisamayālaṃkāra with [Āryavimuktisena’s] Vṛtti and [Haribhadra’s] Alokā, vol. 1, 122.

of being conjoined with the precious mind of enlightenment and the view realizing selflessness.
2: Characteristics of the resultant tenth ground (I.70)

Maitreya’s *Ornament for the Clear Realizations* (I.70) says:

I.70
Having passed beyond the nine grounds, the pristine wisdom
Through which one abides on the Buddha ground
Is to be known as the tenth
Ground of a Bodhisattva.

That pristine wisdom, the support of the fourth initiation upon knowing and seeing [the eight grounds of the Lesser Vehicle] and abiding [on the ground of Bodhisattvas]—the nine grounds—and through which it is explained in sūtra one abides on the Buddha ground, is to be known as the tenth ground of a Bodhisattva. [The nine grounds are]:
1. the **ground** of lineage, the paths of preparation of the three vehicles
2. the **ground** of the eighth, the path of an Approacher to Stream-Enterer
3. the **ground** of seeing, the path of a Stream-Enterer
4. the **ground** of diminishment, the path of a mere Once-Returner
5. the **ground** of separation from desire, the path of a mere Never-Returner
6. the **ground** of realizing completion, the path of a Hearer Foe Destroyer
7. the **ground** of Hearers, the paths of the latter three gradualist Approachers [that is, Approachers to Once-Returner, Never-Returner, and Foe Destroyer]
8. the **ground** of Solitary Realizers, the Superior paths of a Solitary-Victor
9. the **ground** of Bodhisattvas, the nine Bodhisattva grounds described above.\(^a\)

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\(^a\) Tshe-chog-ling Ye-shay-gyal-tshan’s *Lamp Illuminating the Perfection of Wisdom* (46.6ff.) says:

> The superiority of qualities on the tenth ground is that all the thorough purifiers described earlier are possessed up on the tenth; one attains a partial similarity with a Buddha in terms of complete fulfillment of all qualities bringing about the welfare of trainees. The statement “Having passed beyond the nine grounds” in Maitreya’s *Ornament for the Clear Realizations* [means] that since these tenth grounders, having passed beyond nine grounds, have attained qualities partially similar to a Buddha, this ground is called the “Buddha ground.” The nine grounds that a tenth grounder has passed beyond are:

1. ground of lineage
2. ground of the eighth
3. ground of seeing
4. ground of diminishment
5. ground of separation from desire
6. ground of realizing completion
7. ground of Hearers
8. ground of Solitary Realizers
9. ground of Bodhisattvas

Among those nine, the first through eighth are grounds of Lesser [Vehicle] paths, and with respect to the ground of Bodhisattvas the nine Bodhisattva grounds ranging from the first ground, the very joyful (*rab tu dga’ ba, pramudità*), through the ninth ground, good intelligence (*legs pa’i blo gros, sādhumatì*) are treated as one, “the ground of Bodhisattvas.”

Thus, the tenth ground is praised (1) as having surpassed in its qualities all Hearers and Solitary Realizers as well as all Bodhisattvas, ninth grounders and below; (2) as quickly approaching full purification; and (3) as partially similar to a Buddha in deeds.
Maitreya’s Ornament, sde dge 1.70, 4b.5:

\[\text{ས་དགུ་འདས་ནས་ཡེ་ཤེས་ནི།} \]

Ngag-wang-pal-dan’s Meaning of the Words, 28a.5:

\[\text{ཐེག་པ་གཟོམ་གའི་ོར་ལམ་ཞིག་པའི་ས་ཞེས་པའི།} \]

B" DETAILED EXPLANATION OF THE COLLECTION OF ANTIDOTES (I.71)

Maitreya’s Ornament for the Clear Realizations (I.71) says:

\{I.71\}
On the paths of seeing and familiarization\(^a\)
For the sake of thoroughly pacifying
Conceptualizations of apprehended-object and apprehending-subject
Eight aspects of antidotes are to be known.\(^b\)

\(^a\) \textit{snar thang} (6a.3), Peking (5b.2), \textit{sde dge} (4b.5), Vimuktisena’s commentary (147a.4), and Haribhadra’s \textit{Clear Meaning} (114b.2) read \textit{goms} while \textit{co ne} (4b.6), \textit{dpe bsdu ma} (10.6), read \textit{sgom}. The corresponding Sanskrit stanza is:

\textit{pratipakṣo śtadhā jīyeo darśanābhyaśasamārgyoh} |
\textit{grāhagrāhāvyavikalpāṇāṁ astānāṁ upaśāntaye} || V.71 ||

See Stcherbatsky and Obermiller, \textit{Abhisamayālaṁkāra}. 10, Considering the meaning of the corresponding Sanskrit term \textit{abhyāsa} (“familiarization”), \textit{goms} appears to be the more correct Tibetan reading.

\(^b\) All consulted editions—\textit{co ne} (4b.7), \textit{dpe bsdu ma} (10.7), Peking (5b.2), \textit{snar thang} (6a.3), Āryavimuktisena’s commentary (79a.7), and Haribhadra’s \textit{Clear Meaning} (94b.7)—read \textit{ces bya}. The corresponding Sanskrit stanza is:

\textit{pratipakṣo śtadhā jīyeo darśanābhyaśasamārgyoh} |
\textit{grāhagrāhāvyavikalpāṇāṁ astānāṁ upaśāntaye} || V.71 ||

Thus, the Sanskrit \textit{pratipakṣo śtadhā jīyeo} suggests that \textit{ces bya} is used in place of \textit{shes bya} following rules for euphonic combination as if the Sanskrit were \textit{nāma}. Translation of the Tibetan as \textit{ces bya} would read, “Eight aspects of antidotes are named.”
Because on the Great Vehicle paths of seeing and familiarization [that is, meditation] there are eight in terms of number for the sake of thoroughly pacifying conceptualizations of apprehended-object and apprehending-subject, it is named\(^a\) that there are eight achievings through collections of antidotes.\(^b\)

Maitreya’s Ornament, sele dge 1.71, 4b.5-4b.6:

\(^a\) See the previous footnote.
\(^b\) Tshe-chog-ling Ye-shay-gyal-tshan’s Lamp Illuminating the Perfection of Wisdom (47.5-48.3) says:

There are eight objects of abandonment—two conceptualizations of apprehended-objects and two conceptualizations of apprehending-subjects; since those four conceptualizations are divided into artificial and innate forms each, there are eight. Because there are eight antidotes overcoming the seeds of those eight conceptualizations of apprehended-objects and apprehending-subjects, those eight are described as “eight achievings through collections of antidotes.”

The two conceptualizations of apprehended-objects are (1) conceptualizations of apprehended-objects of the afflicted class and (2) conceptualizations of apprehended-objects of the pure class. The two conceptualizations of apprehending-subjects are (1) conceptualizations of persons as substantially existent and (2) conceptualizations of beings as imputedly existent.

The eight collections of antidotes are divided into four collections of antidotes each on the Great Vehicle path of seeing and on the path of meditation. They are treated as four collections of antidotes overcoming the seeds of the four artificial conceptualizations on the path of seeing and four collections of antidotes overcoming the seeds of the four innate conceptualizations on the path of meditation.

See also Sparham, Abhisamayālaṃkāra with [Āryavimuktisena’s] Vṛtti and [Haribhadra’s] Alokā, vol. 1, 123ff.
{1.71}
མཐོང་དང་གོམས་པའི་ལམ་དག་ལ།
།གɶང་དང་འཛིན་པའིȷམ་Ȧོག་ȷམས།
།
ཉེ་བར་ཞི་བར་Ɏ་བ་འི་ɉིར།
།གཉེན་པོȷམ་པ་བȄད་ཅེས་Ɏ།

Ngag-wang-pal-dan’s *Meaning of the Words*, 28b.5:
ཐེག་ཆེན་གྱི་མཐོང་བ་དང་གོམས་པའི་ལམ་དག་ལ་ɂང་Ɏ་གɶང་
བ་དང་འཛིན་པའིȷམ་པར་Ȧོག་པ་བȄད་པོȷམས་ཉེ་བར་ཞི་
བར་Ɏ་བའི་གྲངས་ཀྱིས་བȄད་ཡོད་པའི་ɉིར་གཉེན་པོའི་ཚǑགས
Ȕབ་བȄད་ཡོད་ཅེས་Ɏའོ།
10th Topic
10. Definitely Issuative Achievings

"Definitely issuative achievings, the indubitable means of issuing forth an exalted-knower-of-all-aspects (I.72-73)

Maitreya’s Ornament for the Clear Realizations (I.72-73) says:

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.”

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 sbyor, 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.

Maitreya’s Ornament, sde dge I.72-73, 4b.6-4b.7:

Ngag-wang-pal-dan’s Meaning of the Words, 28b.6:

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a 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.

b See also Sparham, Abhisamayālaṃkāra with [Āryavimuktisena’s] Vyrtti and [Haribhadra’s] Alokā, vol. 1, 128ff.
ཅད་ཡི་མོའི་སྤྱི་བཟང་པོ་ཤེས་དེ་འདི་མི་འདུས་པའི་མི་གནས་པའི་དང་། ཐེག་པ་གྱི་འོགས་ཀྱི་རིགས་ཐམས་ཅད་འཐོབ་པ་དང་། གསར་བཤད་པའི་ལོ་པ་སྒྲ་བར་ཆད་མེད་པའི་མེ་ཐོར་ཏེ་བདེ་ལ་ཅན་ནམ་ངེས་པར་འདུན་ས་དེ་དག་གདོན་མི་ཟ་བར་ངེས་པར་འདུན་ངེད་དེ་གྲངས་ལོ་པ་བདེ་ལ་ཟེར།

The meaning of the words of the first chapter has been explained.
2) **EXTENSIVE EXPLANATION OF KNOWERS OF PATHS (II.1-31) {2 PARTS}**

This has two parts: the limbs of the paths and the paths possessing the limbs.

**11th Topic**

1. **Limbs of Knowers of Paths**
   
   (བོད་ཡུལ་འཕྲེལ་ལམ་)

**A) THE LIMBS OF THE PATHS (II.1) {2 PARTS}**

This has two parts: features of the supports of knowers of paths and features of the supported knowers of paths.

**1' Features of the supports of knowers of paths**

(II.1ab)

Maitreya’s *Ornament for the Clear Realizations* (II.1ab) says:

{II.1}

*With light making gods lusterless*  
In order to make them suitable,

*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 afflictive emotion. Hence, overcoming whatever is the support’s predominant afflictive emotion is the first limb of knowers of paths.

Maitreya’s Ornament, sde dge II.1ab, 5a.1:

Ngag-wang-pal-dan’s Meaning of the Words, 30a.4:

2' Features of the supported knowers of paths
(II.1cd){3 parts}

This has three parts: features of the mode of generation, entity, and function.
a' Feature of the mode of generation [of knowers of paths] (II.1c)

Maitreya’s Ornament for the Clear Realizations (II.1c) says:

Limited places, pervasion,

Knowers of paths are generated only in Bodhisattvas; they are not generated in Hearers and Solitary Realizers. 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, sde dge II.1c, 5a.1:

Ngag-wang-pal-dan’s Meaning of the Words, 30a.7:

b' Feature of the entity [of knowers of paths]
(II.1d)

Maitreya’s Ornament for the Clear Realizations (II.1d) says:

Nature,
The nature of a knower of paths is to not abandon afflictive emotions intentionally for one’s own sake in all respects. This is the fourth limb.

Maitreya’s *Ornament, sde dge* II.1d, 5a.1:

Ngag-wang-pal-dan’s *Meaning of the Words, 30b.2*:

Maitreya’s *Ornament for the Clear Realizations (II.1d) says:*

and its function. 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.a

Maitreya’s *Ornament, sde dge* II.1d, 5a.1:

Ngag-wang-pal-dan’s *Meaning of the Words, 30b.3*:

a See also Sparham, *Abhisamayālaṃkāra with Āryavimuktisena’s Vṛtti and Haribhadra’s Alokā*, vol. 2, 3.
B) THE PATHS POSSESSING THE LIMBS (II.2-31) {3 PARTS}

This has three parts: Hearer paths, Solitary-Victor paths, and Bodhisattva paths.

12th Topic
2. Knowers of Paths that Know Hearer Paths
   (ཉན་ཐོས་ཀྱི་ལམ་ཤེས་པའི་ལམ་ཤེས་པ་)

1' Hearer paths (II.2-5) {2 parts}

This has two parts: the entity of the path and its cause, concordance with a portion of definite discrimination.

a' Entity of the path (II.2)

Maitreya’s Ornament for the Clear Realizations (II.2) says:

{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.
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.\(^a\)

Maitreya’s Ornament, sde dge II.2, 5a.1-5a.2:

\[\text{Maitreya’s Ornament for the Clear Realizations (II.3-5) says:}\]

\[\text{Ngag-wang-pal-dan’s Meaning of the Words, 31a.2:}\]

\[b’ Its cause, concordance with a portion of definite discrimination (II.3-5)\]

Maitreya’s Ornament for the Clear Realizations (II.3-5) says:

\[\text{With respect to the paths of a Hearer Superior:}\]

\[\text{Heat, through emptinesses being undifferentiable}\]

\[\text{Because forms and so forth are empty.}\]

\[\text{ Asserted as being at the peak,}\]

\[^{a}\text{See also Sparham, Abhisamayālaṃkāra with [Āryavimuktisena’s] Vṛtti and [Haribhadra’s] Alokā, vol. 2, 4ff.}\]

Because those are unobservable.

_Forbearances_, through the negation of those
As abiding in the manner of being permanent, and so forth.
_Supreme qualities_ is set forth

{II.5}
Through extensive teaching of not abiding—
Stemming from the ten grounds.
Why? Because the Buddha, upon knowing,
Does not perceive phenomena.

With respect to the paths of preparation, the causes of a knower of _paths of a Hearer Superior_ [that directly thoroughly knows the aspects—impermanence and so forth—of the four truths], there are four:

1. **heat**, set forth through the teaching that because forms and so forth are ultimately empty of themselves, their emptinesses are undifferentiable
2. **asserted as being at the peak**, set forth through the teaching that because those forms and so forth are ultimately unobservable, those do not abide [as truly established] 

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a Gung-thang Lo-drö-gya-tsho’s _Annotations to (Haribhadra’s) “Clear Meaning Commentary,”_ vol. 1, 448.3.
b Gung-thang Lo-drö-gya-tsho’s _Annotations to (Haribhadra’s) “Clear Meaning Commentary,”_ vol. 1, 448.17.
3. **forbearances**, set forth through the teaching of those forms and so forth as ultimately negated as abiding in the manner of being permanent, impermanent, and so forth

4. **supreme qualities**, set forth through extensive teaching—stemming from the ten grounds, the very joyful and so forth—of the mode of not abiding ultimately.

**Why** do those not abide ultimately? **Because the** thoroughly complete **Buddha, upon** directly knowing phenomena, does not perceive them as truly abiding.

Maitreya’s *Ornament*, *sde dge* II.3-5, 5a.2-5a.3:

{II.3}

འཕགས་པ་ཉན་ཐོས་ལམ་ལ་ནི།

གོགས་ལ་སོགས་པ་Ȧོང་པའི་ིར།

{II.4}

Ȧོང་པ་ཉིད་Ȧོམས་དེར་མེད་པས།

Ȯོ་བ་དེ་དག་མི་དམིགས་པས།

{II.5}

མི་གནས་Ȅས་པར་Ȭོན་པ་ཡིས།

ཆོས་ཀྱི་མཆོག་Ȧོར་བཤད་དེ།

ཅི་ིར་ཞེ་ན་སངས་Ȅས་ཀྱིས།

མཁྱེན་ནས་ཆོས་Ȧོམས་མ་གཟིགས་ིར།

Ngag-wang-pal-dan’s *Meaning of the Words*, 31a.7:

འཕགས་པ་ཉན་ཐོས་ཀྱི་ལམ་ཤེས་པའི་ȅ་ɚོར་ལམ་ནི།

གོགས་ལ་སོགས་པ་དོན་དམ་པར་རང་རང་གིས་Ȧོང་པའི་ིར་དེ་དག་

གོགས་སོགས་དེ་དག་དོན་དམ་པར་མི་དམིགས་པས་དེ་དག་ལ་

མི་གནས་པར་Ȭོན་པ་ཡིས་དང༌།

གོགས་སོགས་དེ་དག་དོན་དམ་པར་Ȧག་པ་

དང་མི་Ȧག་པ་ལ་སོགས་པའི་ɰལ་

གནས་པ་བཀག་པར་Ȭོན་པ་ཡིས་

པོ་དགའ་སོགས་ས་བȕ་དག་ལས་བɬམས་ནས་

དོན་དམ་པར་མི་གནས་པའི་ɰལ་
བོད་པའི་ཆོས་ཀྱི་མཆོག་དཔེར་པ་བཞི་ཡོད་དོ། །དོན་དམ་པར་མི་གནས་པ་ཅིིའི་ཅིར་ཞེ་ན།
ཡང་དག་པར་ɲོགས་པའི་སངས་བོད་ཀྱིས་ཆོས་ཤམས་མངོན་རེ་བུ་མཁྱེན་ནས་
དེ་དག་བདེན་པར་གནས་པར་མ་གཟིགས་པའི་ཅིར་རོ། ༢༤
2' Solitary-Victor paths (II.6-10){3 parts}
This has three parts: features of the support; entity of the path; and its cause, concordance with a portion of definite discrimination.

*a' Features of the support (II.6-7)*
Maitreya’s *Ornament for the Clear Realizations* (II.6-7) says:

{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.

{II.7}
Whatsoever meanings about which
[Their trainees] want to hear
Appear accordingly to them
Even though there are no sounds.
Because in their final life in mundane existence self-arisen Solitary Realizers 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 Realizers is said to be more profound.

How is it suitable to teach doctrine without sounds? The meanings of whatsoever objects of expression about which whatsoever trainees of Solitary Realizers want to hear appear in accordance with their interest to them even though there are no sounds expressing those meanings…In accordance with the statement in Chandrakīrti’s Brilliant Lamp: Extensive Commentary [on the “Guhyasamāja Tantra”]a that [Solitary Realizers] mainly teach doctrine through their body [that is, by way of physical gestures], Tsong-kha-pa’s Golden Garland, Gyal-tshab’s Explanation: Ornament for the Essence, and so forth explain in agreement that [Solitary Realizers] teach doctrine through their body.b

Maitreya’s Ornament, sde dge II.6-7, 5a.3-5a.5:

{II.6}

{II.7}

Ngag-wang-pal-dan’s Meaning of the Words, 32a.1:

a Peking 2650, vol. 60.

b See also Sparham, Abhisamayālaṃkāra with [Āryavimuktisena’s] Vṛtti and [Haribhadra’s] Alokā, vol. 2, 8ff.
Chapter II: Knowers of Paths

b' Entity of the path (II.8)

Maitreya’s *Ornament for the Clear Realizations* (II.8) says:

{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.

It is to be known by Bodhisattvas that the paths of Solitary Realizers, as
illustrated by the rhinoceros-like, are included completely within the
three features of (1) abandoning conceptualization of apprehended-objects,
that is, adhering to forms and so forth as external objects, (2) not
abandoning conceptualization of apprehenders, that is, adhering to con-
sciousnesses 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.\(^a\)

Maitreya’s *Ornament, sde dge* II.8, 5a.5:

\[\begin{align*}
\text{ Ngag-wang-pal-dan’s *Meaning of the Words,* 32b.5:} \\
\end{align*}\]

\(c’\) Its cause, concordance with a portion of definite discrimination (II.9-10)

Maitreya’s *Ornament for the Clear Realizations* (II. 9-10) says:

\[\begin{align*}
\text{II.9} \\
\text{At heat, the aspect of the teaching} \\
\text{That the imputed [and] the noumenon are noncontradictory;} \\
\text{At the peak, distinguishing forms and so forth} \\
\text{As without diminishment and so forth;} \\
\text{II.10} \\
\text{Forbearance, because of not apprehending forms and so forth} \\
\text{Through the emptiness of the internal and so forth;} \\
\text{Supreme qualities, having the aspect} \\
\text{Of the nonproduction and so forth of forms and so forth.} \\
\end{align*}\]

\(^{28}\)

\(^a\) See also Sparham, *Abhisamayālaṃkāra* with [Āryavimuktisena’s] *Vṛtti* and [Haribhadra’s] *Alokā*, vol. 2, 10ff.
The four:

1. at heat, realizing in accordance with the teaching that the imputed—that is, conventionally existent forms and so forth—and the ultimately nonexistent noumenon are noncontradictory

2. at the peak, realizing in accordance with learning the meaning that forms and so forth are ultimately without diminishment, increase, and so forth

3. forbearance, not apprehending forms and so forth as truly existing, through the power of realizing the emptiness of the internal and so forth

4. supreme qualities, realizing forms and so forth as ultimately without production and so forth

are explicitly indicated [in Maitreya’s Ornament for the Clear Realizations], and the four paths of preparation realizing apprehended-object and apprehending-subject as empty of being other substantial entities are implicitly indicated. Or alternatively, Gyal-tshab’s Explanation: Ornament for the Essence says that the absence of external objects is merely suitable to be described as an explicit teaching of the root text [Maitreya’s Ornament for the Clear Realizations].

Maitreya’s Ornament, sde dge II.9-10, 5a.5-5a.6:

[II.9]

Ngag-wang-pal-dan’s Meaning of the Words, 33a.4:
Knowers of Paths that Know Solitary Realizer Paths

གཟུགེ་བོད་ཀྱིས་གཟུགས་གཞི་དེ་དེའི་རྒྱ་དབང་སྲུང་བོ་རོ་མི་འཆད་།

དེ་དེའི་ཆོས་ཀྱི་མཆོག་བཞི་དངོས་བོན་གྱིས་ལ་བོན་པའམ།

ཡང་ན་སྐད་གྱི་དངོས་བོན་མི་དོན་མེད་པ་ལ་བཤད་ངོ་ཙམ་ངོ་ཚམ་བཤད་ལས་གྲངས་སོ།
3' Bodhisattva paths (II.11-31) {2 parts}

This has two parts: paths of seeing and paths of meditation.

\[ \text{པར་ལྡན་པ་[འཇོག་ཆེན་པོ་]མཐོང་ལམ་དང་། མཐོང་ལམ་} \]

\[ \text{གཉིས། ལམ་ཤེས་པའི་ལམ་} \]

\[ \text{ལ་གཉིས། རྟོལ་པོ་མདོར་བȭན་པ་} \]

\[ \text{དང༌། ཆེས་པའི་ཐེག་ཆེན་མཐོང་ལམ་} \]

\[ \text{འདི་ཞིར་ཕན་ཡོན་ཆེ་བའི་ཐེག་ཆེན་མཐོང་ལམ་} \]

\[ \text{ཡོན་ཏན་མེད་པའི་ཐེག་ཆེན་མཐོང་ལམ་} \]

a' Paths of seeing (II.11-16) {2 parts}

This has two parts: brief indication of the entity [of paths of seeing] and extensive explanation of the aspects [of paths of seeing].

\[ \text{པོ་ཆོས་པོ་[མཐོང་ལམ་]ལ་གཉིས། ལྟོག་མོ་ཡོན་ཏན་མེད་} \]

\[ \text{པའི་ཐེག་ཆེན་མཐོང་ལམ་} \]

\[ \text{དང་པོ་[ངོ་བོ་མདོར་བȭན་པ་]ནི། བདེན་དང་} \]

\[ \text{བདེན་ལ་བཟོད་པ་} \]

\[ \text{དང་བདེན་ལ་སོགས་པ་} \]

\[ \text{ཤེས་པའི་ཐེག་ཆེན་མཐོང་ལམ་} \]

\[ \text{པ་འདི་བཤད་དོ། སོགས་པ་} \]

\[ \text{ཞེས་གྲངས།} \]

14th Topic

4. Great Vehicle Paths of Seeing, Greatly Beneficial in This and Future Lives

\( \text{འདི་ཞིར་ཕན་ཡོན་ཆེ་བའི་ཐེག་ཆེན་མཐོང་ལམ་} \)

I" Brief indication of the entity [of paths of seeing] (II.11)

Maitreya’s Ornament for the Clear Realizations (II.11) says:

\{II.11\}

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

\[ \text{པོ་ཆོས་པོ་[མཐོང་ལམ་]ནི། ལྟོག་མོ་ཡོན་ཏན་མེད་} \]

\[ \text{པ་འདི་བཤད་དོ། སོགས་པ་} \]

\[ \text{ཞེས་གྲངས།} \]
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*, *sde dge* II.11, 5a.6-5a.7:

II.11

\[ \text{ṣeṣaṁ jñāṇaṁ āsāmi yā tāṁ sājñāyānīḥ।} \]
\[ \text{वाच्य समासाय भावेन अधि।} \]

Ngag-wang-pal-dan’s *Meaning of the Words*, 33b.1:

\[ \text{ṣeṣaṁ jñāṇaṁ āsāmi yā tāṁ sājñāyānīḥ।} \]
\[ \text{वाच्य समासाय भावेन अधि।} \]

2" EXTENSIVE EXPLANATION OF THE ASPECTS [OF PATHS OF SEEING] (II.12-16)

Maitreya’s *Ornament for the Clear Realizations* (II.12-16) says:

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,
(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.

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

\[\text{Maitreya’s } \textit{Ornament for the Clear Realizations} \text{ (II.12-13a)} \text{ says:}^a\]

\[\text{a Maitreya’s text and Ngag-wang-pal-dan’s commentary have been broken into four parts for ease of associating the two.}\]
(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,

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, sde dge* II.12-13a, 5a.7:

{II.12}

Ngag-wang-pal-dan’s *Meaning of the Words*, 33b.3:


Maitreya’s *Ornament for the Clear Realizations* (II.13a-14a) says:

(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,

(8) love and so on,

the four moments of doctrinal forbearance and so forth with respect 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 of 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 of origins of sufferings] meditatively cultivate the four immeasurables of love and so on conjoined with an awareness realizing the absence of true existence;
Ngag-wang-pal-dan’s *Meaning of the Words*, 33b.7:

Maitreya’s *Ornament for the Clear Realizations* (II.14) says:

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, sde dge* II.14, 5b.1:

Maitreya’s *Ornament for the Clear Realizations* (II.15-16) says:

{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.

*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-knowers-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 perfect complete enlightenment;

these sixteen are the sixteen moments of the path of seeing of knowers of paths.

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Maitreya’s Ornament, sde dge II.15-16, 5b.1-5b.2:

II.15

ɟ་ངན་འདས་འཛིན་ཞི་ཉིད་དང་།
།སངས་Ȅས་ȷམས་ཀྱིས་བʂང་ལ་སོགས།
། régimeཔ་ཁོ་ནས་གɶགས་སོགས་
།ȷམ་པ་ཀུན་མཁྱེན་ɰལ་ལ་ནི།
II.16

བདག་ཉིད་གནས་ཏེ་སེམས་ཅན་དག
།འགོད་དང་ɚིན་པ་ལ་སོགས་པ།
།ɲོགས་པའི་Ɏང་Șབ་ȣ་བȓོ་བ།
།ལམ་ཤེས་ཉིད་ཀྱི་ǰད་ཅིག་མ།

Ngag-wang-pal-dan’s Meaning of the Words, 34a.7:

དོན་དམ་པར་ངོ་བོ་ཉིད་མེད་པ་Ȉོམ་པ་ཁོ་ནས་གɶགས་སོགས་
ང་ɟ་ངན་ལས་འདས་པ་ལ་བདེན་པ་ཞེན་པ་ཞི་བ་དང༌།
ལམ་ཆོས་ཤེས་ལ་ɵགས་པ་ལ་སངས་Ȅས་དང་ʈ་ȷམས་ཀྱིས་རང་གི་
Ḱ་དང་སེམས་ཅན་ȭ་བགྲང་བའི་Ḱ་Ȧཁ་དང་སེམས་ཅན་བགྲང་
བ་མ་ཡིན་པའི་Ḱ་Ȧཁ་ལས་ɏང་བའི་གནོད་པ་གི་་མམ་མཐོང་

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ཆོས་དང་ོད་ནས་དང་ལན་གྲངས་གཞན་ལ་ɟོང་འǽར་གྱི་མི་
དགེ་བའི་ལས་གི་ི་མི་རིམ་བཞིན་ʂང་བ་དང་བDzབ་པ་དང་
ོརིག་མི་གཅོད་པ་ལ་སོགས་པ་ȷམ་མཁྱེན་
གྱི་ȅ་ལ་བདག་ཉིད་གནས་ཏེ་སེམས་ཅན་དག་དེ་ལ་འགོད་པ་
དང༌། ཉིན་པ་ལ་སོགས་པའི་དགེ་ɬ་ȷམས་ཡང་དག་པར་ɲོགས་
པའི་Էང་Șབ་ȣ་བȓོ་བར་Է་Ȫེ།
རིམ་བཞིན་ɺལ་ལ་ཞེན་པ་ཞི་
བ་དང་གཞན་གྱིས་བʂང་བའི་ཕན་ཡོན་དང་བདག་གཞན་དགེ་
བ་ལ་འགོད་པ་དང༌།
དེའི་དགེ་ɲོགས་Էང་ȭ་བȓོ་བའི་ȷམ་
པ་བཞིས་མཚǑན་ནས་བȪན་པ་ལམ་ཆོས་བཟོད་སོགས་ǰད་ཅིག་
མ་བཞི་Ȫེ་བȕ་ȶག་པོ་ནི་ལམ་ཤེས་ཀྱི་མཐོང་ལམ་ǰད་ཅིག་བȕ་
ȶག་དག་ཡིན་ནོ།
།
b' Paths of meditation (II.17-31){2 parts}

This has two parts: functions of a [Great Vehicle] path of meditation and [Great Vehicle] paths of meditation having those functions.

15th Topic
5. Functions of a [Great Vehicle] Path of Meditation

I" FUNCTIONS OF A [GREAT VEHICLE] PATH OF MEDITATION (II.17)

Maitreya’s Ornament for the Clear Realizations (II.17) says:

{II.17}
Thoroughly pacifying, bowing to all,
Overcoming the afflictions,
Not being affected by harmers,
Enlightenment, foundations of worship.

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.\(^a\)

Maitreya’s *Ornament*, *sde dge* II.17, 5b.2-5b.3:

\[\text{Ngag-wang-pal-dan’s *Meaning of the Words*, 34b.6:}\]

\[\text{Ngag-wang-pal-dan’s *Meaning of the Words*, 34b.6:}\]

\[\text{See also Sparham, *Abhisamayālaṅkāra with [Āryavimuktisena’s] Vyrtti and [Haribhadra’s] Alokā*, vol. 2, 19ff.}\]
2" [Great Vehicle] Paths of Meditation Having Those Functions (II.18-31) {2 parts}

This has two parts: contaminated and uncontaminated paths of meditation.

A" Contaminated Paths of Meditation (II.18-24) {3 parts}

This has three parts: paths of meditation of belief, of dedication, and of admiration.

1: Paths of meditation of belief (II.18-20) {2 parts}

This has two parts: actual [paths of meditation of belief] and benefits [of paths of meditation of belief].

16th Topic
Paths of Meditation of Belief
(མོས་པ་Ȉོམ་ལམ་)

1* Actual [Paths of Meditation of Belief] (II.18-19)

Maitreya’s Ornament for the Clear Realizations (II.18-19) says:

{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}
Chapter II: Knowers of Paths

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 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 Gyalshab’s Explanation explains that all three are posited [starting] from the second ground.a

Maitreya’s Ornament, sde dge II.18-19, 5b.3-5b.4:

{II.18}

{II.19}

Ngag-wang-pal-dan’s Meaning of the Words, 35a.3:

གང་ལམ་འས་ིའི་ཤེར་ི་ཨན་དོན་གྱི་འང་གནས་ར་ཡིད་ཆེས་པའི་མོས་པ་ཐོམ་ལམ་ནི་རང་གི་དོན་དང་རང་གཞན་གཉིས་ཀའི་དོན་དང་གཞན་གྱི་དོན་གྱི་མོས་པ་ཐོམ་ལམ་དེ་བས་བཤད་པ་དང༌། སང་ིའི་སང་ི་ལ་སོགས་པའི་དོན་དེ་བཞག་པ་དེ་བར་ན་མོས་པ་ཐོམ་ལམ་ཉི་ི་ལ་བོན་ཡོད་པར་འདོད་པར་འོ།

སང་ི་ལ་སོགས་པའི་དོན་དེ་བཅིད་པ་ས་གཉིས་པ་ནས་བོན་པའི་བར་དང༌། ཁེས་དོན་དེ་བས་བད་པ་དེ་མོས་པ་ས་བད་པ་དགུ་པ་གཉིས་དང༌། གཞན་དོན་དེ་བས་བད་པ་ཁོ་ནར་ཡོད་པར་གསེར་ེང་ལས་གྲངས་ཤིང༌། ཐཤད་ལས་གྲམ་ག་ས་གཉིས་པ་ནས་བཞག་པར་བཤད་དོ།
17th Topic
7. Praise, Extolling, and Lauding of the Benefits of That [Path of Meditation of Belief]

Maitreya’s Ornament for the Clear Realizations (II.20) says:

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.

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.a

Maitreya’s Ornament, sde dge II.20, 5b.4:

{II.20}

ཤེས་རབ་ཕ་རོལ་ི་ན། ཐེ་མོ་པའི་གནས་ཟབས་ལ་དོན་

དགུ་ཚན་གྱིས་བོད་པ་དང་། ལམ་མོས་པར་འདོད།

Ngag-wang-pal-dan’s Meaning of the Words, 35b.1:

གཉིས་དོན་མོས་པ་ཡིད་ལ་དེབ་པའི་གནས་ཟབས་དགུ་ཟླས་པ་དང༌།

a See also Sparham, Abhisamayālaṃkāra with Āryavimuktisena’s Vṛtti and Haribhadra’s Alokā, vol. 2, 26ff.
2: Paths of meditation of dedication (II.21-23)

Maitreya’s *Ornament for the Clear Realizations* (II.21-23) says:

{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.
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”

3. dedications of roots of virtue to complete enlightenment in the manner of nonadherence to the person—who is the dedicator—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”

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 Realizer—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**

Maitreya’s *Ornament, sde dge* II.21-23, 5b.4-5b.6:

{II.21}

ཡོངས་ཐ་བོ་བ་ཁྱད་པར་ཅན།

[{II.22}

དབེན་དང་སངས་རྒྱས་བསོད་ནམས་ཚོགས།

{II.23}

ཁམས་གྲམ་གཏོགས་པ་མ་ཡིན་དང་།

Ngag-wang-pal-dan’s *Meaning of the Words*, 36a.2:

{II.21}

ཡོངས་ཐ་བོ་བ་ཁྱད་པར་ཅན་ཅང་སེམས་ལོ་མམ་པའི་བོའ་

{II.22}

དབེན་དང་སོང་སོགས་བསོད་ནམས་ཚོགས།

{II.23}

ཁམས་གྲམ་གཏོགས་པ་མ་ཡིན་དང་།

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 in the corresponding section of his *Seventy Topics*). See also Sparham, *Abhisamayālaṃkāra with [Āryavimuktisena’s] Vṛtti and [Haribhadra’s] Ālokā*, vol. 2, 26ff.
Paths of Meditation of Dedication
དགེ་བ་བོ་ཚད་མེད་བཞི་བསམ་གཞགས་བོད་མངོན་ཤེས་རི་ལ་བཀོད་པའི་དགེ་བ་ལ་བདེན་པར་མི་ཞེན་པར་དགེ་བ་ɲོགས་ངོ་བོ་བ་ནི།

བསོད་ནམས་ཆེན་པོ་འཐོབ་པའི་བོ་བ་ངང་ཞང་པོ་དང༌།

ལོང་གརོམ་གྱི་སེམས་ཅན་ɲོགས་ནས་རང་ལོ་གྱི་བར་ལ་བཀོད་པའི་དགེ་བ་ལ་བདེན་པར་མི་ཞེན་པར་དགེ་བ་ɲོགས་ངོ་བོ་བ་ནི།

བསོད་ནམས་ཆེན་པོ་འཐོབ་པའི་བོ་བ་འཐོབ་དང༌།

ལོང་གརོམ་གྱི་སེམས་ཅན་ɲོགས་ངོ་བོ་ཀྱི་ལ་བཀོད་པའི་དགེ་བ་ལ་བདེན་པར་མི་ཞེན་པར་དགེ་བ་ɲོགས་ངོ་བོ་བ་ནི།

བསོད་ནམས་ཆེན་པོ་འཐོབ་པའི་བོ་བ་ཆེན་པོ་བོ་གཅིག་གོ།
3: Paths of meditation of admiration (II.24)

Maitreya’s *Ornament for the Clear Realizations* (II.24) says:

\{II.24\}

Admiration of roots of virtue  
With skill in means and nonobservation  
Is said here to be meditation  
Taking admiration to mind.

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.a

Maitreya’s *Ornament, sde dge* II.24, 5b.6:

\{II.24\}

Ngag-wang-pal-dan’s *Meaning of the Words*:

\[\text{See also Sparham, *Abhisamayālaṃkāra* with [Āryavimuktisena’s] Vṛtti and [Haribhadra’s] Alokā, vol. 2, 34ff.}\]
རབ་ཀྱིས་ཟིན་པ་དག་གིས་དགེ་བའི་ȷམས་ལ་ȷག་དོག་ཟད་པའི་རབ་ȣ་དགའ་བའི་སེམས་ཀྱིས་ཡི་རང་བ་ནི།

ième་ཡི་རང་བ་ཡིད་ལ་Ȉོད་པའི་Ȉོམ་པ་ཡིན་པར་ȷབས་འདིའི་མདོར་ȷོད་ȷོ།

|
B" UNCONTAMINATED PATHS OF MEDITATION (II.25-31){2 PARTS}

This has two parts: paths of meditation of achieving and paths of meditation of complete purity.

20th Topic
10. Paths of Meditation of Achieving

1: Paths of meditation of achieving (II.25)

Maitreya’s *Ornament for the Clear Realizations* (II.25) says:

{II.25}
--
Its nature, supremacy,
Non-composition of all,
Bestowal of nonobservation
Of phenomena, great purpose.

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:
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.\(^a\)

Maitreya’s *Ornament*, *sde dge* II.25, 5b.6-5b.7:

Ngag-wang-pal-dan’s *Meaning of the Words*, 37b.1:

\(^a\) See also Sparham, *Abhisamayālaṃkāra with [Āryavimuktisena’s] Vṛtti and [Haribhadra’s] Alokā*, vol. 2, 34ff.
2: Paths of meditation of complete purity (II.26-31) {2 parts}

This has two parts: the causes [of paths of meditation] of complete purity and actual [paths of meditation of] complete purity.

a: Causes [of paths of meditation] of complete purity (II.26-27)

Maitreya’s *Ornament for the Clear Realizations* (II.26-27) says:

{II.26}
Relying on Buddhas, giving and so forth,
And skill in means
Are causes of keen interest in this.
Causes of being bereft of doctrine

{II.27}
Are suppression by the darkness of demons,
Not being keenly interested in the profound doctrine,
Manifest adherence to the aggregates and so forth,
And being thoroughly gripped by sinful friends.

1. Over long periods *relying on* countless Buddhas—that is, honoring by way of respect and service
2. completing the perfections of *giving and so forth*
Chapter II: Knowers of Paths

3. skill in means at meditatively cultivating a union of calm abiding and special insight realizing nonobservation as truly existent:

these three are causes of keen interest in this path of meditation of complete purity.

Causes of being bereft of Great Vehicle doctrine, or causes of not generating a path of meditation of complete purity, are four:

1. suppression by the darkness of demons—that is, to have come under their influence upon being harmed by them—due to not having previously accumulated roots of virtue
2. not being keenly interested in the profound doctrine, the voidness of proliferations, due to not having purified the Great Vehicle lineage
3. manifest adherence to the phenomena of the aggregates and so forth as truly existent due to not having familiarized with the selflessness of phenomena
4. being thoroughly gripped by sinful friends—that is, to company with them and to have come under their influence—due to not having acquainted with virtuous spiritual guides.

Maitreya’s Ornament, sde dge II.26-27, 5b.7-6a.1:

{II.26}
སངས་Ȅས་བȪེན་དང་ɚིན་སོགས་དང༌།
།ཐབས་ལ་མཁས་པ་གང་ཡིན་པ།
།འདི་ལ་མོས་པའི་ȅ་དག་ཡིན།
།ཆོས་ཀྱིས་ཕོངས་པའི་ȅ་དག་ནི།

{II.27}
བȭད་ཀྱིས་ཐིབས་ཀྱིས་ནོན་པ་དང༌།
།ཟབ་མོའི་ཆོས་ལ་མ་མོས་དང༌།
།ȴང་པོ་ལ་སོགས་མངོན་ཞེན་དང༌།
Ɉང་པོ་ལ་སོགས་མངོན་ཞེན་དང༌།

Ngag-wang-pal-dan’s Meaning of the Words, 38a.1:

སངས་Ȅས་བȪེན་པ་ɺན་རིང་པོར་བȪེན་པ་Ȫེ་བȡེན་བཀུར་བའི་Ȉོ་ནས་མཉེས་པར་Ȧོད་པ་དང༌།
།ཐེག་ཆེན་གྱི་ཆོས་ཀྱིས་འཕོངས་པའི་Ȉོ་འམ་Ȧོ་དག་Ȉོམ་ལམ་ལ་མོས་པའི་ȅ་དག་ཡིན་ནོ།
།ཐེག་ཆེན་གྱི་ཆོས་ཀྱིས་འཕོངས་པའི་Ȉོ་འམ་Ȧོ་དག་Ȉོམ་ལམ་མི་Dzེ་བའི་ȅ་དག་ནི།
21st Topic

11. Paths of Meditation of Complete Purity

(b: Actual [paths of meditation of] complete purity)

(II.28-31){2 parts}

This has two parts: general indication [of paths of meditation] of complete purity and detailed explanation [of paths of meditation] of complete purity.

1* GENERAL INDICATION [OF PATHS OF MEDITATION] OF COMPLETE PURITY (II.28)

Maitreya’s Ornament for the Clear Realizations (II.28) says:

{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.
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, sde dge II.28, 6a.1-6a.2:

Ngag-wang-pal-dan’s Meaning of the Words, 38a.6:

This has two parts: actual divisions of the paths [of meditation of complete purity] and distinctive feature of the final path [of meditation of complete purity].

2* DETAILED EXPLANATION [OF PATHS OF MEDITATION] OF COMPLETE PURITY (II.29-31) {2 PARTS}
A* ACTUAL DIVISIONS OF THE PATHS [OF MEDITATION OF COMPLETE PURITY] (II.29)

Maitreya’s Ornament for the Clear Realizations (II.29) says:

[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. Buddhhas are the utmost from all aspects.

Because of withering, that is, abandoning, any of (1) the afflictions, (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 Realizers 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, sde dge II.29, 6a.1-6a.2:

Ngag-wang-pal-dan’s Meaning of the Words, 38b.3:
B* DISTINCTIVE FEATURE OF THE FINAL PATH [OF MEDITATION OF COMPLETE PURITY] (II.30-31)

This has two parts: actual distinctive feature [of the final path of meditation of complete purity] and dispelling an objection.

1# Actual distinctive feature [of the final path of meditation of complete purity] (II.30)

Maitreya’s Ornament for the Clear Realizations (II.30) says:

{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.

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.\(^a\)

Maitreya’s *Ornament, sde dge* II.30, 6a.2:

\[
\text{ Ngag-wang-pal-dan’s } \textit{Meaning of the Words, 38b.6:} \\
\]

\[
\text{ Ngag-wang-pal-dan’s } \textit{Meaning of the Words, 38b.6:} \\
\]

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\(^a\) See also Sparham, *Abhisamayālaṃkāra with Āryavimuktisena’s Vṛtti and Haribhadra’s Alokā*, vol. 2, 37ff.
Chart 4: The three realms and nine levels of cyclic existence*  
(from the highest levels to the lowest)

III. Formless Realm (gzugs med khams, ārūpyadhātu)
9. Peak of Cyclic Existence (srid rtse, bhavāgra)
8. Nothingness (ci yang med, ākīmcaya)
7. Limitless Consciousness (rnam shes mtha’ yas, vijñānānāntya)
6. Limitless Space (nam mkha’ mtha’ yas, ākāśānāntya)

II. Form Realm (gzugs khams, rūpadhātu)
5. Fourth Concentration (bsam gtan bzhi pa, caturthadhyāna)
4. Third Concentration (bsam gtan gsum pa, trītyadhyāna)
3. Second Concentration (bsam gtan gnyis pa, dvitīyadhyāna)
2. First Concentration (bsam gtan dang po, prathamadhyāna)

I. and 1. Desire Realm (’dod khams, kāmadhātu)
   Gods of the Desire Realm (’dod khams kyi lha, kāmadhātudeva)
      Those Who Make Use of Others’ Emanations (gzhan ’phrul dbang byed, paranirmitavaśavartin)
      Those Who Enjoy Emanation (’phrul dga’, nirmāṇaratī)
      Joyous Land (dga’ ldan, tuṣita)
      Land Without Combat (’thab 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, manusya)
   Animals (dud ’gro, tiryāṇe)
   Hungry ghosts (yi dvags, preta)
   Hell-beings (dmyal ba, nāraka)

---

*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.*
### 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>Afflictive emotions pertaining to the Formless Realm</th>
<th>Peak of Cyclic Existence (ninth level)</th>
<th>73-81</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Nothingness (eighth level)</td>
<td>64-72</td>
</tr>
<tr>
<td></td>
<td>Infinite Consciousness (seventh level)</td>
<td>55-63</td>
</tr>
<tr>
<td></td>
<td>Infinite Space (sixth level)</td>
<td>46-54</td>
</tr>
<tr>
<td>Afflictive emotions pertaining to the Form Realm</td>
<td>Fourth Concentration (fifth level)</td>
<td>37-45</td>
</tr>
<tr>
<td></td>
<td>Third Concentration (fourth level)</td>
<td>28-36</td>
</tr>
<tr>
<td></td>
<td>Second Concentration (third level)</td>
<td>19-27</td>
</tr>
<tr>
<td></td>
<td>First Concentration (second level)</td>
<td>10-18</td>
</tr>
<tr>
<td>Afflictive emotions pertaining to the Desire Realm (first level)</td>
<td>small</td>
<td>9</td>
</tr>
<tr>
<td></td>
<td>small of the small</td>
<td>8</td>
</tr>
<tr>
<td></td>
<td>medium of the small</td>
<td>7</td>
</tr>
<tr>
<td></td>
<td>medium</td>
<td>6</td>
</tr>
<tr>
<td></td>
<td>small of the medium</td>
<td>5</td>
</tr>
<tr>
<td></td>
<td>medium of the medium</td>
<td>4</td>
</tr>
<tr>
<td></td>
<td>great of the medium</td>
<td>3</td>
</tr>
<tr>
<td></td>
<td>small of the great</td>
<td>2</td>
</tr>
<tr>
<td></td>
<td>medium of the great</td>
<td>1</td>
</tr>
</tbody>
</table>
**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>
<th>Path of Release</th>
<th>Medium</th>
</tr>
</thead>
<tbody>
<tr>
<td>Small 1</td>
<td>Big 1</td>
<td>Path of Release</td>
<td>Big</td>
</tr>
<tr>
<td>Medium 2</td>
<td>Small 2</td>
<td>Path of Release</td>
<td>Medium</td>
</tr>
<tr>
<td>Big 3</td>
<td>Small 3</td>
<td>Path of Release</td>
<td>Small</td>
</tr>
<tr>
<td>Medium 4</td>
<td>Small 4</td>
<td>Path of Release</td>
<td>Big</td>
</tr>
<tr>
<td>Big 5</td>
<td>Medium 5</td>
<td>Path of Release</td>
<td>Medium</td>
</tr>
<tr>
<td>Small 6</td>
<td>Big 6</td>
<td>Path of Release</td>
<td>Small</td>
</tr>
<tr>
<td>Medium 7</td>
<td>Small 7</td>
<td>Path of Release</td>
<td>Big</td>
</tr>
<tr>
<td>Big 8</td>
<td>Medium 8</td>
<td>Path of Release</td>
<td>Medium</td>
</tr>
<tr>
<td>Small 9</td>
<td>Big 9</td>
<td>Path of Release</td>
<td>Small</td>
</tr>
</tbody>
</table>
2# Dispelling an objection (II.31)

Maitreya’s *Ornament for the Clear Realizations* (II.31) says:

> {II.31}
> Upon having abandoned an objection to that,
> The path is asserted as the very antidote
> To the three realms due to the equality
> Of comprehenders and objects of comprehension.

*With respect to that explained above, someone says:* It follows that stoppage of objects of abandonment in series from the big levels and production of antidotes in series from the small levels is not logically feasible because for big objects of abandonment big antidotes also are needed, just as for a powerful enemy a powerful slayer is also needed.

*Answer:* From the approach of *having abandoned* that objection

1. ultimately through the response that it has no efficacy, and  
2. conventionally through the example of a washer’s stages of washing dirt accrued on clothing, the washing beginning from the coarse [with little striving],

the path of meditation just explained is asserted as acting as the very antidote to all defilements due to directly realizing equally the emptiness of true existence of (1) comprehending consciousnesses having the aspects of the three realms and (2) objects of comprehension, whereby a Buddha’s purity is posited as utmost.

The above accords with the verbal reading of Haribhadra’s *Commentary*, but in accordance with Āryavimuktisena’s thought, it is the following, which fits together greatly with the verbal reading of Maitreya’s root text:

*Someone says:* It [absurdly] follows that all phenomena are not equally empty of true existence because objects of abandonment are stopped in series from the big levels and antidotes are produced in series from the small levels.
Answer: From the approach of having cleared away and abandoned that objection through the response that:

1. if it is ultimately, then the reason [which is that objects of abandonment are stopped in series from the big levels and antidotes are produced in series from the small levels] is not established, and
2. if it is conventionally, then [that objects of abandonment are stopped in series from the big levels and antidotes are produced in series from the small levels] does not entail [the absurdity that all phenomena are not equally empty of true existence],

the Great Vehicle path of meditation is asserted as the very antidote to the three realms due to directly realizing equally the emptiness of true existence of (1) comprehending apprehenders and (2) apprehended objects of comprehension.\(^b\)

Maitreya’s Ornament, sde dge II.31, 6a.3:

\[
\text{II.31}
\]

Ngag-wang-pal-dan’s Meaning of the Words, 39a.6:

\[
\text{촨་བཤད་པ་དེ་ལ་ཁ་ཅིག་ན་རེ།} \\
\text{དེ་ལ་ཀླན་ཀ་ɂངས་པ་ཡིས།} \\
\text{ལམ་ནི་འཇལ་དང་གཞལ་Ɏ་དག} \\
\text{མཉམ་པ་ཉིད་ཀྱིས་ཁམས་གར་མ་གྱི།} \\
\text{གཉེན་པོ་ཉིད་ȭ་འདོད་པ་ཡིན།} \\
\text{ȷློང་ོན་ཁར་མི་འཐད་པར་ཐལ།} \\
\text{ངེ་ོན་ཆེ་རིམ་ནས་འགག་པ་} \\
\text{དང་།} \\
\text{གཉེན་པོ་ོང་རིམ་ནས་Dzེ་བ་མི་འཐད་པར་ཐལ།} \\
\text{ངེ་ོན་ཆེན་པོ་ལ་གཤེད་མ་ཡང་Ȅོབས་ཆེན་པོ་དགོས་པ་བཞིན་ནོ་ཞེས་} \\
\text{པའི་ཀླན་ཀ་དེ།} \\
\text{དོན་དམ་པར์་ཕན་གནོད་གང་ཡང་མེད་པའི་} \\
\text{ལན་དང༌།} \\
\text{ཀུན་ɲོབ་ȣ་བཙǑ་ἀོག་མཁན་གྱིས་གོས་ལ་ཆགས་པའི་} \\
\text{Ȯི་མ་རགས་རིམ་ནས་Ȉོ་ནས།} \\
\text{Ȉོམ་ལམ་བཤད་མ་ཐག་པ་དེ་ནི་ཁམས་གར་མ་ཡིན་} \\
\text{འཇལ་ཿེད་ཤེས་པ་དང་གཞལ་Ɏ་དག་བདེན་Ȉོང་མཉམ་པ་ཉིད་} \\
\text{a Since nothing ultimately exists.} \\
\text{b See also Sparham, Abhisamayālaṃkāra with [Āryavimuktisena’s] Vṛtti and [Haribhadra’s] Alokā, vol. 2, 41ff.
The meaning of the words of the second chapter has been explained.
Chapter III. Explaining the nine phenomena characterizing knowers of bases

3) EXTENSIVE EXPLANATION OF KNOWERS OF BASES (III.1-16) {6 PARTS}

This has six parts: nature of knowers of bases, reasons for positing them as close or distant, divisions of objects of abandonment and antidotes, how to practice, fruits of having practiced thusly, and concluding summation of the three exalted knowers.

3) NATURE OF KNOWERS OF BASES (III.1)

Maitreya’s Ornament for the Clear Realizations (III.1) says:

Because of not abiding in the extremes
Of the near side and the far side nor inbetween those

22nd Topic
1. Knowers of Bases Not Abiding in the Extreme of Mundane Existence due to Knowledge

and

23nd Topic
[2. Knowers of Paths Not Abiding in the Extreme of Peace due to Compassion]

A) NATURE OF KNOWERS OF BASES (III.1)
And knowing the times as equal
It is asserted as the perfection of wisdom.

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 Buddhas and Bodhisattvas as its support.a

Maitreya’s *Ornament*, *sde dge* III.1, 6a.4:

Ngag-wang-pal-dan’s *Meaning of the Words*, 40a.2:

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གཞན་དོན་ཁུར་ȭ་འཁྱེར་བའི་ȡིང་Țེ་ཆེན་པོས་སོ་Dzེ་ལ་Ȩོས་ཏེ་ཕ་རོལ་ཆད་པའི་ɟང་འདས་ཀྱི་མཐའ་ལ་མངོན་ཞེན་གྱིས་གནས་པ་མིན་པ་དང༌།
Ȫོང་ཉིད་Ȧོགས་པའི་ཤེས་རབ་ཀྱིས་དེ་དག་གི་བར་ན་ཡང་བདེན་ཞེན་གྱིས་མི་གནས་པའི་ཁྱད་པར་གཞི་དང་Ȳན་ཞིང༌།
ȭས་གཞི་གྱི་ཆོས་ȷམས་བདེན་Ȫོང་མཉམ་པ་ཉིད་ȭ་མངོན་ȭ་Ȧོགས་པའི་ཤེས་རབ་ཀྱི་ཕ་རོལ་ȣ་ɉིན་པ་ནི་Ȧེན་སངས་Ȅས་དང་Ɏང་སེམས་ཀྱི་ȅད་ལ་ཉེ་བར་ǽར་པ་Ȫེ་ཡོད་པར་འདོད་པ་ཡིན་ནོ།
33
24th Topic
3. Knowers of Bases Distant from the Fruit Mother
(འབྲས་ལམ་ལ་རིང་བའི་གཞི་ཤེས་)

and

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

B) REASONS FOR POSITING THEM AS CLOSE OR DISTANT (III.2)

Maitreya’s Ornament for the Clear Realizations (III.2) says:

{III.2}
That is distant due to not being skilled in method
By way of apprehension in the manner of having signs.
It is explained that that is thoroughly
Close due to skill in methods.

གཉིས་པ་[བཟོད་ཆེ་སྐབས་པའི་ཤེས་][ཤི་]
དེ་ནི་མཚན་མར་དམིགས་Ȉོ་ནས།
དེ་ནི་ཐབས་ལ་མཁས་པ་ཡིས།
དེ་ནི་ཐབས་ལ་མཁས་པ་ཡིས།
ཅེས་གུང་།

That perfection of wisdom of those knowers of bases is distant for Hearers and Solitary Realizers 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 generating the fruit Mother. Sūtra explains that that perfection of wisdom is thoroughly close for Bodhisattvas due to skill in method for generating the fruit Mother. a

a See also Sparham, Abhisamayālaṃkāra with [Āryavimuktisena’s] Vṛtti and [Haribhadra’s] Ālokā, vol. 2, 51ff.
Maitreya’s *Ornament, sde dge* III.2, 6a.4-6a.5:

{III.2}

དེ་ནི་མཚན་མར་དམིགས་Ȉོ་ནས།།ཐབས་མ་ཡིན་པས་རིང་བ་Ȫེ།

དེ་ནི་ཐབས་ལ་མཁས་པ་ཡིས།།ཡང་དག་ཉེ་བ་ཉིད་ȭ་བཤད།

Ngag-wang-pal-dan’s *Meaning of the Words*, 41a.2:

གཞི་ཤེས་པའི་ཤེས་རབ་ཀྱི་ཕ་རོལ་ȣ་ɉིན་པ་དེ་ནི།

གཞི་ལ་བདེན་ǿབ་ཀྱི་མཚན་མར་དམིགས་ཤིང་ཞེན་པའི་Ȉོ་ནས་འཛིན་མ་བཤད་པའི་ཐབས་ལ་མཁས་པ་མ་ཡིན་པའི་ཉན་རང་ལ་རིང་བ་Ȫེ།

ཤེར་ȣ་འཛིན་དེ་ནི་འཛིན་མ་བཤད་པའི་ཐབས་ལ་མཁས་པའི་ང་སེམས་ལ་ཡང་དག་པར་ཉེ་བ་ཉིད་ȭ་མདོ་ལས་བཤད་དོ།

34
C) DIVISIONS OF OBJECTS OF ABANDONMENT AND ANTIDOTES (III.3-7)

This has two parts: the actual [divisions of] objects of abandonment and antidotes and concluding summation.

1' Actual [divisions of] objects of abandonment and antidotes (III.3-6)

Maitreya’s Ornament for the Clear Realizations (III.3-6) says:

{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.

{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.

{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.

{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.
26th Topic
5. Knowers of Bases Classed as Discordant

*a' Objects of abandonment and antidotes to apprehension of signs with respect to knowers of bases (III.3-4c)*

Maitreya’s *Ornament for the Clear Realizations* (III.3) says:*

{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.

This has two parts, among which the first is objects of abandonment and antidotes to apprehension of signs with respect to knowers of bases and

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*Ngag-wang-pal-dan merely cites the group of four stanzas and then gives his commentary in one run; we are citing again the individual stanza or lines separately with his commentary both for ease in recognizing how the root text and his commentary are related and for identifying the individual Topics.*
Knowers of Bases Classed as Discordant

Knowers of paths.

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.\(^a\)

Maitreya’s Ornament, sde dge III.3, 6a.5:

Ngag-wang-pal-dan’s Meaning of the Words, 41a.7:

\(^a\) See also Sparham, Abhisamayālaṃkāra with Āryavimuktisena’s Vṛtti and Haribhadra’s Aloka', vol. 2, 52.
27th Topic
6. Knowers of Bases Classed as Antidotes
(གཉེན་པོ་ཅོགས་ཀྱི་གཞི་ཤེས་)

Maitreya’s Ornament for the Clear Realizations (III.4abc) says:a

{III.4}
Nonapprehension as “I” with respect to giving and so forth
Which connects others to this
Stops the extreme of attachment.

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, sde dge III.4abc, 6a.5-6a.6:

Ngag-wang-pal-dan’s Meaning of the Words, 41b.2:

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a Ngag-wang-pal-dan does not repeat these lines; they been added for the sake of clarity.
b' Objects of abandonment and antidotes to apprehension of signs with respect to effects (III.4d-6)

Maitreya’s Ornament for the Clear Realizations (III.4d-5ab) says:¹

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.

Although, while being bound by subtle attachment to the virtues of Conquerors and the three between,² 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.

Maitreya’s Ornament, sde dge III.4d-5ab, 6a.6:

Ngag-wang-pal-dan’s Meaning of the Words, 41b.3:

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¹ Ngag-wang-pal-dan does not repeat these lines; they been added for the sake of clarity.
² Perhaps Hearers, Solitary Realizers, and Bodhisattvas.
Maitreya’s Ornament for the Clear Realizations (III.5c-6) says:

Through knowing the single nature
Of phenomena attachment is abandoned.

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.

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.

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.

Ngag-wang-pal-dan’s Meaning of the Words, 41b.7:

Ngag-wang-pal-dan does not repeat these lines; they been added for the sake of clarity.

2' Concluding summation (III.7)

Maitreya’s *Ornament for the Clear Realizations* (III.7) says: a

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].

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 Realizers are classed as discordant in relation to

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a Ngag-wang-pal-dan does not repeat these lines; they been added for the sake of clarity.
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, sde dge* III.7, 6a.7-6b.1:

Ngag-wang-pal-dan’s *Meaning of the Words, 42a.5:*

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D) HOW TO PRACTICE (III.8-10)

Maitreya’s *Ornament for the Clear Realizations* (III.8-10) says:

{III.8}
Forms and so forth; impermanence and so forth;
Noncompletion and completion of those;
Training stopping enactment
Regarding nonattachment about those;

{III.9}
Unchangeability; 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.
Four aspects of nonconceit with respect to
Forms and so forth are their equalities.

This has two parts, among which the first is the entities of training.
28th Topic
7. Trainings in Knowers of Bases

1' Entities of trainings (III.8-10b)

Maitreya’s *Ornament for the Clear Realizations* (III.8-10b) says:\(^{a}\)

{III.8}
Forms and so forth; impermanence and so forth;
Noncompletion and completion of those;
Training stopping enactment
Regarding nonattachment about those;

{III.9}
Unchangeability; 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.

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 non-completion of imputational forms (*kun btags 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
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

\(^{a}\) Ngag-wang-pal-dan does not repeat these lines; they been added for the sake of clarity.
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].

Maitreya’s Ornament, sde dge III.8-10b, 6b.1-6b.2:

Ngag-wang-pal-dan’s Meaning of the Words, 42b.1:

See also Sparham, Abhismayālāṅkāra with [Āryavimuktisena’s] Vṛtti and [Haribhadra’s] Alokā, vol. 2, 55ff.
བདེན་ཞེན་བཀག་པའི་དོན་བོད་དྭངས་ཀྱིས་ཆགས་སོགས་ར་ེད་པ་པོ་མེད་པ་
ཆོས་ཤམས་ཀྱི་རང་བཞིན་ལ་བདེན་ཞེན་བཀག་པའི་དོན་
ཤེར་ཅིན་ལ་བོན་པའི་གང་ཟག་བཛོང་བ་བོས་
གཞན་ལ་རེག་མི་ལས་པ་ལ་བདེན་ཞེན་བཀག་པའི་
ཤེས་ེད་ཤང་བ་ཤེན་བོན་ལ་བདེན་ཞེན་བཀག་པའི་

d
བདེན་ཞེན་བཀག་པའི་དོན་བོད་དྭངས་ཀྱིས་ཆགས་སོགས་ར་ེད་པ་པོ་མེད་པ་
ཆོས་ཤམས་ཀྱི་རང་བཞིན་ལ་བདེན་ཞེན་བཀག་པའི་
ཤེར་ཅིན་ལ་བོན་པའི་

35
29th Topic

8. Equalities in the Modes of Apprehension of Trainings [in Knowers of Bases]

2' Equalities in the modes of apprehension of trainings (III.10cd)

Maitreya’s *Ornament for the Clear Realizations* (III.10cd) says:

Four aspects of nonconceit with respect to Forms and so forth are their equalities.

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*, *sde dge* III.10cd, 6b.2:

Ngag-wang-pal-dan’s *Meaning of the Words*, 43a.2:

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\[\text{Notes:}\]

a Ngag-wang-pal-dan does not repeat these lines; they been added for the sake of clarity.

b See also Sparham, *Abhisamayālaṃkāra with Áryavimuktsena’s Vṛtti and Haribhadra’s Alokā*, vol. 2, 58ff.
ཅན་ལ་མོ་པ་Ȫེ་བདེན་ཞེན་མེད་པ་ȷམ་པ་བཞི་ནི།
དངོས་བȪན་གྱི་ɚོར་བ་བȕ་པོ་དེའི་མཉམ་པ་ཉིད་ཡིན་ལ།
དེ་ན་བཞི་བȕའོ།
36
E) FRUITS OF HAVING PRACTICED THUSLY (III.11-15)

This has two parts: a brief indication and an extensive explanation.

1' Brief indication [of paths of seeing] (III.11)

Maitreya’s *Ornament for the Clear Realizations* (III.11) says:

{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.

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, sde dge* III.11, 6b.2-6b.3:

{III.11}

\[
\text{ڼག་བȓལ་ལ་སོགས་བདེན་པ་ལ།} \\
\text{།ཆོས་ཤེས་Țེས་ɾཤེས་པ་དང་།} \\
\text{བཟོད་ཤེས་ǰད་ཅིག་བདག་ཉིད་འདི།} \\
\text{ཀུན་ཤེས་ɰལ་ལ་མཐོང་བའི་ལམ།} \\
\]

Ngag-wang-pal-dan’s *Meaning of the Words*, 43a.5:

\[
\text{ȵག་བȓལ་ལ་སོགས་པའི་བདེན་པ་བཞི་པོ་རེ་རེ་ལ་དམིགས་པའི་} \\
\text{ удален་ཤེས་པའི་བཟོད་པ་དང༌།} \\
\text{Țེས་ɾཤེས་པའི་བཟོད་པ་དང༌།} \\
\text{ཆོས་ɾཤེས་པ་དང༌།} \\
\text{Țེས་ɾཤེས་པ་བཞི་བཞིར་ɉེ་བའི་ǰད་} \\
\text{ཅིག་མ་བȕ་ȯག་གི་བདག་ཉིད་འདི་ནི་ཀུན་ཤེས་ཀྱི་ɰལ་ལ་Ȫེ་} \\
\text{ǰབས་ɾ་བȪན་པའི་མཐོང་བའི་ལམ་ཡིན་ནོ།} \\
\]

2' Extensive explanation [of paths of seeing]
(III.12-15)

Maitreya’s *Ornament for the Clear Realizations* (III.12-15) says:

{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 exalted knowers of all.

Maitreya’s *Ornament for the Clear Realizations* (III.12abc) says: a

Forms are not permanent and not impermanent,
Are passed beyond the extremes, are pure,
Are not produced and do not cease, and so forth.

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]

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a Ngag-wang-pal-dan merely cites the group of four stanzas and then gives his commentary in one run; we are citing again the individual stanza or lines separately with his commentary for ease in recognizing how the root text and his commentary are related.
• “[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, sde dge III.12abc, 6b.3:

Ngag-wang-pal-dan’s Meaning of the Words, 43b.1:

Maitreya’s Ornament for the Clear Realizations (III.12d-13b) says:

Like space; abandonment of desire;
Released from thorough grasping;
Naturally inexpressible.

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, sde dge III.12d-13b, 6b.3:

Ngag-wang-pal-dan’s Meaning of the Words, 43b.6:
Maitreya’s Ornament for the Clear Realizations (III:13c-14b) says:

The meaning is not bestowable
To others through verbalization;

Unobservable;
Very pure; non-arising of illness.

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 afflictive emotions
• “ultimately unobservable”—true cessations’ voidness of true establishment as being or not being pacification of suffering
• “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, sde dge III.13c-14b, 6b.4:

Ngag-wang-pal-dan’s Meaning of the Words:
Maitreya’s *Ornament for the Clear Realizations* (III:14c-15) says:

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 exalted knowers of all.

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 afflictive 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 Realizers that are not devoid of thirty-two superimpositions are implicitly indicated.a

Maitreya’s Ornament, sde dge III.14c-15, 6b.4-6b.5:

[III.15]

Ngag-wang-pal-dan’s Meaning of the Words, 44b.1:

a See also Sparham, Abhisamayālaṃkāra with [Āryavimuktisena’s] Viṃti and [Haribhadra’s] Alokā, vol. 2, 59ff.
F) CONCLUDING SUMMATION OF THE THREE EXALTED KNOWERS (III.16)

Maitreya’s Ornament for the Clear Realizations (III.16) says:

Thus, these three aspects—
These, also these, and also these—
Thoroughly indicate
The three phases completely.

Upon having extensively indicated the three exalted knowers thus, these three aspects of sūtra passages:

1. these concluding sūtra passages about knowers of bases, “This mother does not bring about attainment of any attribute,” and so forth
2. also these concluding sūtra passages about knowers of paths, “This mother does not bring about passing beyond the desire realm,” and so forth
3. also these concluding sūtra passages about exalted-knowers-of-all-as-
pects, “This mother does not bring about bestowal of Buddha attributes,” and so forth

indicate that the three phases of the three exalted knowers have been explained completely.a

Maitreya’s Ornament, sde dge III.16, 6b.5:

Ngag-wang-pal-dan’s Meaning of the Words, 45a.3:

The meaning of the words of the third chapter has been explained.

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a See also Sparham, Abhisamayālaṃkāra with Āryavimuktisena’s Vyrti and Haribhadra’s Alokā, vol. 2, 62ff.
b. Extensive explanations of the four trainings (IV.1-VII.1){2 parts}

This has two parts: extensive explanation of what are to be brought under control and extensive explanations of the causes and of the stable effects.

1) Extensive explanation of what are to be brought under control (IV.1-V.42){2 parts}

This has two parts: (1) extensive explanation of the causes that are the means of control, complete trainings in all aspects, and (2) extensive explanation of the effects that are controlled, peak trainings.

A) Extensive explanation of the causes that are the means of control, complete trainings in all aspects (IV.1-63){2 parts}

This has two parts: order of generating special trainings in the continuum and order of having generated special trainings in the continuum.
1' Order of generating special trainings in the continuum (IV.1-34) {4 parts}

This has two parts: aspects to be trained in, persons who are the trainers, entities of the trainings, and practices preparatory to the trainings.

a' Aspects to be trained in (IV.1-5) {2 parts}

This has two parts: brief indication [of the aspects to be trained in] and extensive explanation [of the aspects to be trained in].

31st Topic

1. Aspects

1" BRIEF INDICATION [OF THE ASPECTS TO BE TRAINED IN] (IV.1)

Maitreya’s Ornament for the Clear Realizations (IV.1) says:

{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.
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.a

Maitreya’s Ornament, sde dge IV.1, 6b.6:

Ngag-wang-pal-dan’s Meaning of the Words, 45b.4:

a See also Sparham, Abhisamayālaṃkāra with [Āryavimuktisena’s] Vṛtti and [Haribhadra’s] Alokā, vol. 3, 3-12.
2" EXTENSIVE EXPLANATION [OF THE ASPECTS TO BE TRAINED IN] (IV.2-5) {3 PARTS}

This has three parts: extensive explanations of the aspects of knowers of bases, knowers of paths, and exalted-knowers-of-all-aspects.

A" EXTENSIVE EXPLANATION OF THE ASPECTS OF KNOWERS OF BASES (IV.2)

Maitreya’s Ornament for the Clear Realizations (IV.2) says:

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.

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] unsuppressibility 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 afflicting 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.\(^a\)

Maitreya’s *Ornament*, *sde dge* IV.2, 6b.6-6b.7:

\[IV.2\]

\[\text{༄༅།མེད་པའི་ȷམ་པ་ནས་བɶང་Ȫེ།} \]

\[\text{མི་གཡོ་བ་ཡི་ȷམ་པའི་བར།} \]

\[\text{བདེན་པ་སོ་སོ་ལ་བཞི་དང་།} \]

\[\text{ལམ་ལ་དེ་ནི་བཅོ་ȑར་བཤད།} \]

Ngag-wang-pal-dan’s *Meaning of the Words*, 46a.6:

\[\text{བོད་ཡི་དོན་ȷམ་ནི།} \]

\[\text{མེད་པའི་ȷམ་པ་ནས་བɶང་Ȫེ།} \]

\[\text{མི་གཡོ་བའི་ȷམ་པའི་བར་ཉེར་བȭན་ཡོད་པར་མདོ་ལས་བཤད་པ་} \]

\[\text{a See also Sparham, } \text{Abhisamayālaṃkāra with [Āryavimuktisena’s] Vṛtti and [Haribhadra’s] Alokā, vol. 3, 3-12.}\]
དེ་བདེན་པ་དང་པོ་གེར་པེར་ལ་ནམ་པ་བཞི་བཞི་ཡེ་རེ་རེ་ལ་ཁམ་པ་བཞི་བཞི
བཤེ་གཉིས་དང༌། ལམ་བདེན་ལ་བཅོ་རེ་བ་ཡེ་ཤེ་བན་གྱིས་མཛད་དོ། དེ་དག་ཀྱང་གང་ཞྭ་ན། ལག་པར་མེད་པའི་མིང་གིས་བཤེན་པའི་མི་ལག་པ་དང༌།
དོན་དམ་པར་མི་ཤེན་བའི་མིང་གིས་བཤེན་པའི་ཤག་བཞི་དང༌། དོན་དམ་པར་མི་ཤེན་བཞི་
དོན་དམ་པར་འགྲོ་ལོང་མེད་པ་ནམ་མཁའ་དང་མོངས་པ་དང༌།
དོན་དམ་པར་འགོ་ཤོད་འབར་དང་བཅས་པས་བོད་ཡེ་མེད་པ་
དོན་དམ་པར་མིང་བཤེ་མིང་གཞིའི་ནང་ཚན་གྱི་ཚོར་བ་
དང༌། དོན་དམ་པར་སུ་གོང་ལས། ཉོན་ོབ་ཀྱི་གཉེན་པོ་མཐོང་
ལམ་ཟག་མེད་བཞི་ནི། རང་བ་པོའི་གང་ཟག་གི་བདག་
དང༌། འས་པ་པོའི་གང་ཟག་གི་བདག་
མཁན་འཕོ་བོ་བདེན་གྱི་ནམ་པ་
ལམ་བདེན་གྱི་ནམ་པ་ལ་མོར་ལས། བོད་སྦེན་པ་མཆོད་པོ་དེ་
དོན་དམ་པར་མིང་
ལམ་སྐྱེལ་བ་པའི་ཤེས་པ་
དང༌། རྡུ་མ་རྡུ་ཡིན་པས་བོད་བ་
དང༌། བཤེན་པའི་ཤེས་ཕྲག་བདག་ང་
དང༌། འོང་བོ་བཤེན་པའི་དབེན་
དང༌། རོྡ་བཞི་
དང༌། ཆེས་བསོད་པ་
དང༌། ཉམས་པ་
དང༌། རྡུ་མ་རྡུ་ཡིན་པས་
Maitreya’s Ornament for the Clear Realizations (IV.3) says:

{IV.3}
It is proclaimed that there are
Eight, seven, five, and sixteen
Respectively in terms of the causes,
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 true cessations.

1. 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 attain 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 afflicting emotions:

7. conceptualizations as pure, happy, permanent, and self [in the 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
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 Realizers 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 are 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

Aspects 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]*) or Īśvara (*dbang phyug*) and so forth

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*a As is asserted in Sāṃkhya.*
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.\(^a\)

Maitreya’s *Ornament, sde dge* IV.3, 6b.7:

\[{IV.3}\]

Ngag-wang-pal-dan’s *Meaning of the Words*, 47b.5:

\[^a\] See also Sparham, *Abhisamayālaṃkāra with [Āryavimuktisena’s] Vṛtti and [Haribhadra’s] Alokā*, vol. 3, 7ff.
བ་དངོས་ར་གྱངས་པའི་ལགས་ལ་གོ་རིམས་བཞིན་ȭ་འཕངས་པའི་ȷམ་པ་གང་ཡིན་པ་ལ་མ་འོངས་པ་ལ་རེད་པའི་ȭན་པ་དང༌།

ལ་ལ་མི་འིལ་བར་རེད་པའི་འདོད་ཆགས་དང༌།

ཡང་རིད་ལ་དགའ་བའི་རེད་པ་གྱིས་དང༌།

འདོད་ཆགས་མེད་པ་དང༌།

ཞེ་ȴང་མེད་པ་དང༌།

གཏི་ɞག་མེད་པའི་ལམ་ཤེས་ཀྱི་ȷམ་པ་དངོས་ར་གྱངས་པའི་ལགས་ལ་འཕངས་པའི་ཀུན་འདང་གི་ȷམ་པ་གང་ཡིན་པའི་འདོད་ཆགས་དང༌།

ཞེ་ȴང་དང༌།

གཏི་ɞག་གྱིས་དང༌།

ཉོན་མོངས་Dzེ་བའི་ȷ་ɰལ་མིན་ཡིད་རྣེད་མེད་པའི་ལམ་ཤེས་ཀྱི་ȷམ་པ་དངོས་ར་གྱངས་པའི་ལགས་ལ་འཕངས་པའི་Ǭེན་གྱི་ȷམ་པ་གང་ཡིན་པ་རང་དབང་བའི་སེམས་ཅན་མེད་པར་Ȧོགས་པའི་ལམ་ཤེས་ཀྱི་ȷམ་པ་བȭན་ནི།

ལམ་གི་ȷམ་པ་གང་ཡིན་པ་སེམས་ཅན་ཚད་མེད་པ་ལ་ཐར་བའི་གོ་ǰབས་འɹེད་པའི་ལམ་དང༌།

རིད་ཞིའི་མཐའ་གཉིས་དང་མ་འིལ་བར་གཞན་དོན་Ȧེད་པའི་ལམ་གཉིས་དང༌།

རིགས་པའི་ȷམ་པ་གང་ཡིན་པ་ཆོས་ཐམས་ཅད་མ་ɾས་པར་བདེན་Ȧོང་ȭ་ཐ་མི་དད་པར་Ȧོགས་པའི་རིགས་པ་དང༌།

ཉན་རང་གི་ས་ལ་མཆོག་ȣ་འཛིན་པ་མེད་པར་ཐད་པ་ཡོན་ཏན་མཐའ་དག་Ȅབ་པའི་རིགས་པ་གཉིས་
དང༌། དོན་དམ་པར་གཞལ་བ་མེད་པར་ལོགས་པའི་ཞབས་པ་གཉིས་
དང༌། རངེ་འིན་གྱི་ཐམ་པ་གང་ཡིན་པ་ཆོས་ཐམས་ཅད་ལ་
དོན་དམ་པར་ཆགས་པ་མེད་པར་ལོགས་པའི་ངེས་འིན་གཅིག་
Ȫེ་བོན་ནོ། དང་པོ་གཞི་ལ་དམ་བཅའ་དང་འཐད་པའི་ཐམ་
པ་གཉིས་གཉིས་གྲངས་ཀྱང༌། ཚོས་ཉིད་དོན་དམ་པར་དམ་
བཅའ་ཙམ་བཤད་ནས་འཐད་པའི་ཐམ་པ་མ་གྲངས་པ་ནི་
གལ་ཞེ་བའི་བསམ་པ་ལ་Ȫོས་པ་ཡིན་པར་གྲངས་ཏེ། སྒྲ་
Ȫེ་ངེས་འིན་ཡིན་ȡམ་ȭ་ཤེས་འདོད་Ȫོགས་པའི་གལ་ȭ་
མེད་པའི་ȡོན་ཡིན་ནམ་ȡམ་མོ། རང་ཞིའི་མཚན་ཉིད་ཀྱི་Ȉོ་
ནས་བȪན་པའི་འགོག་བདེན་གྱི་ཐམ་
གེས་སོགས་པའི་ཞིད་ཞེ་ནད་ ལོང་གྲངས་ཤིང༌། ལས་
གཞན་ནས་མི་Ȫོག་Ȟག་བའི་དང༌། རང་མཚན་དང་Ȫོང་
བདག་མེད་ནི་Ȫོི་མཚན་ཉིད་Ȫོང་བཤད་པ་
ཡོད་དོ། དཔེར་ཡོན་གྱི་Ȉོ་ནས་བȪན་པའི་འགོག་བདེན་
ངེས་ལྡན་པར་ཞིབ་པའི་ཞིབ་པ་དང༌།
སྐྱགས་པ་འདི་ཡིན།
བསྟན་ེན་ཟིན་བཅོམ་གཉིས་ཀྱིས་བོད་ལྷན་

པ་བེ་ཞིན་ཉིད་དང་ཉིད་ཀྱི་སྒྲིག་པ་ཉིད་ཀྱི་བོད་བརྒྱུ་

དོན་གོ་བོ་ཞིག་དང་དཔྱད་ཀྱི་བོད་བརྒྱུ་

དབང་ཝེན་གྱི་ཟག་བཅས་ཀྱི་དངོས་

པོ་བཀག་པའི་འགོག་བདེན་གྲོམ་

ཉིད་ཀྱི་ཞི་བའི་ཝུམ་པ་གང་ཡིན་པ་ཉིད་ཀྱི་རིན་པོ་

བཅོམ་པའི་འགོག་བདེན་

ཉིད་ཀྱི་ཞི་བའི་ཝུམ་པ་གང་ཡིན་པ་གཙོ་བོ་

རུས་པ་ཐོབ་ཝའི་ངོ་བོ་ཉིད་

བཅོམ་པའི་འགོག་བདེན་

སྟེག་ཆེན་གྱི་ཝུས་ལ་བདེན་པར་ཞེན་པ་བཀག་

པའི་འགོག་བདེན་

ལེགས་པ་ཐོབ་ཝའི་ངོ་བོ་

བཅོམ་པའི་འགོག་བདེན་

འཁོར་བ་

ཐེག་ཆེན་གྱི་ཝུས་ལ་བདེན་

བཀག་པའི་འགོག་

དངོས་པོ་

ཉིད་ཀྱི་ཞི་བའི་ཝུམ་པ་

སྟེག་ཆེན་

ལེགས་པ་

བཀག་

པའི་འགོག་

གཅིག་

བཅོམ་

འབུ་ཝ་ཞི་

བྲོད་

གཏོང་

བསོད་

བཅོམ་

འབུ་ཝ་ཞི་

བྲོད་

གཏོང་

བསོད་

བཅོམ་

འབུ་ཝ་ཞི་

བྲོད་

གཏོང་

བསོད་
Maitreya’s *Ornament for the Clear Realizations* (IV.4-5) says:

{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.

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 Realizers 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 Realizers 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 no thingness  
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 teaching interruptive phenomena
85. fearlessness with respect to 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]a

a 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.
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 unimpeptely knowing all past objects of knowledge
106. pristine wisdom unimpeptely knowing all future objects of knowledge
107. pristine wisdom unimpeptely 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.\(^\text{a}\)

Maitreya’s Ornament, sde dge IV.4-5, 7a.1-7a.2:
{IV.4}
{IV.5}
\(^\text{a}\) See also Sparham, Abhisamayālaṃkāra with Āryavimuktisenas Vṛtti and Haribhadras Alokā, vol. 3, 12ff.
Ngag-wang-pal-dan’s *Meaning of the Words*, 49b.4:

Ngag-wang-pal-dan's *Meaning of the Words*, 49b.4:

Ngag-wang-pal-dan’s *Meaning of the Words*, 49b.4:
ཤེས་རབ་ཀྱི་Ȫོབས་Ȧ་དང༌། Ȯན་པ་དང༌། ཇོས་རབ་ȷམ་རེད་དང༌། བོན་འǿས་དང༌། དགའ་བ་དང༌། སྲིན་ɚངས་དང༌། དིང་ངེ་འཛིན་དང༌། བཏང་ȡོམས་ཡང་དག་Șབ་ཀྱི་ཡན་ལག་བȭན་དང༌། ཡང་དག་པའི་Ȫ་བ་དང༌། ཡང་དག་པའི་Ȧོག་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་ȡོམས་ཡང་དག་པའི་ȡོང་ཉིད་དང༌། མཚན་མེད་དང༌། ɥོན་མེད་ཀྱི་ȷམ་ཐར་Ȉོ་གཉིས་པ་ནི། Ȫོང་ཉིད་དང༌། མཚན་མེད་དང༌། ɥོན་མེད་ཀྱི་ȷམ་ཐར་Ȉོ་ �ཱར་དང༌། བཞི་པ་དང༌། ལས་ཏིང་དང༌། བཞི་པ་དང༌། རིད་ɬེ་དང༌། འགོག་པའི་ȡོམས་ འșག་དགུ་དང༌། ȵག་བȓལ་དང༌། ཀུན་འɏང་དང༌། འགོག་པ་དང༌། བསམ་གཏན་དང༌། ཤེས་རབ་དང༌། ཐབས་དང༌། ɥོན་ལམ་དང༌། Ȫོབས་ȣ་ȷམ་ Ȧོག་པ་ནི། �ཱར་པ་དང༌། Ȫོང་ཉིད་དང༌། Ȧོག་པ་ Ȧོག་པ་ནི། བཞི་པ་དང༌། རིད་ɬེ་དང༌། འགོག་པའི་ȣོམས་
Aspects (271)
b' Persons who are the trainers (IV.6-7)

Maitreya’s *Ornament for the Clear Realizations* (IV.6-7) says:

{IV.6}

Those who have surpassingly acted for Buddhas,
Have generated roots of virtue toward them,
And have had protective virtuous spiritual friends,
Are the vessels of listening to this.

{IV.7}

The excellent assert that those who
Have relied on Buddhas, have questioned all,
And have practiced giving, ethics, and so forth
Are the vessels of holding, apprehending, and so forth.

Those possessing the three features of:

1. **having surpassingly performed** activities for Buddhas such as making sanctuaries focusing on Ones-Gone-Thus, and so forth
2. **having generated roots of virtue toward those** Buddhas through offering alms, and so forth
3. and **having Great Vehicle protective virtuous spiritual friends**

are mainly **the vessels of listening to this** perfection of wisdom.

The excellent, that is, Buddhas and Bodhisattvas, **assert that** those
possessing the three features of:

1. having surpassingly performed activities for Buddhas such as making sanctuaries focusing on Ones-Gone-Thus, and so forth
2. having relied on many Buddhas, that is, respecting and serving them through all three—body, speech, and mind
3. and having Great Vehicle protective virtuous spiritual friends

those possessing the three features of:

1. having surpassingly performed activities for Buddhas such as making sanctuaries focusing on Ones-Gone-Thus, and so forth
2. having questioned all meanings of doubt to Buddhas
3. and having Great Vehicle protective virtuous spiritual friends

and those possessing the three features of:

1. having surpassingly performed activities for Buddhas such as making sanctuaries focusing on Ones-Gone-Thus, and so forth
2. having practiced the ten perfections of giving, ethics, and so forth in the presence of Buddhas and so forth
3. and having Great Vehicle protective virtuous spiritual friends

are respectively the vessels of mentally holding the words of the perfection of wisdom, apprehending the meaning without forgetting, and properly taking it to mind, [the last being] contained within the term “and so forth.”

Maitreya’s Ornament, sde dge IV.6-7, 7a.2-7a.3:

{IV.6}

Maitreya’s Ornament, sde dge IV.6-7, 7a.2-7a.3:

{IV.7}

For each of these sets Ngag-wang-pal-dan indicates the repetition of the first and third features by “the two, the initial and the final, as before” (thog nsha’ gnyis sngar bzhin la).

Peking (8a.6), snar thang (8a.5), Āryavimuktisena’s commentary (128a.7), and Haribhadra’s Clear Meaning (108a.4) read bsten while sde dge (7a.2), co ne (7a.3), and dpe bsdur ma (15.15) read bstsan. The corresponding Sanskrit stanza is:

buddhopāsanāmpraśnānāśūlīdicaryayā|
udgrahadūpanādānāṃ bhājanatvāṃ satāṃ matāṃ || IV.7 ||

See Stcherbatsky and Obermiller, Abhisamayalambkāra, 18. Considering the meaning of the corresponding Sanskrit term upāsana (serve, rely on, and so forth), bstsan, one of the
Ngag-wang-pal-dan’s *Meaning of the Words*, 51b.1:

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ལེན་དང་འཛིན་པ་ལ་སོགས་པའི

 Ngag-wang-pal-dan’s *Meaning of the Words*, 51b.1:

 meanings of which is “rely on,” is preferable.

 a *sde dge* (7a.3), *cone* (7a.3), *dpe bsdur ma* (15.15-16.16), and Āryavimuktisena’s commentary (128a.7) read *len dang ‘dzin la sogs pa yi* while Peking (8a.6), *snar thang* (8a.5), and Haribhadra’s *Clear Meaning* (108a.4) have the alternative reading *len dang ‘dzin pa la sogs pa yi.*
c' Entities of the trainings (IV.8-11)

Maitreya’s Ornament for the Clear Realizations (IV.8-11) says:

{IV.8}
Because of not abiding in forms and so forth,
And because of stopping connection to those,
And because of the profundity regarding 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 noninterruption,

{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.
Maitreya’s *Ornament for the Clear Realizations* (IV.8-9a) says:

{IV.8}

Because of not abiding in forms and so forth,
And because of stopping connection to those,
And because of the profundity regarding the thusness of those,
And because the depth of those is difficult to fathom,

{IV.9}

And because the measure of those is limitless,

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

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*a* Ngag-wang-pal-dan’s *Meaning of the Words*, 51b.7, treats the twenty trainings described in these four stanzas in five groups, and thus the relevant lines from Maitreya’s *Ornament for the Clear Realizations* are repeated here with each group. The titles of the first four groups are taken from Jam-yang-shay-pa’s section on the divisions of trainings.
5. **because** of realizing that the noumenon of **those is limitless**, training in limitlessness, and

Maitreya’s *Ornament, sde dge* IV.8-9a, 7a.3-7a.4:

{IV.8}

དེ་ལ་སོགས་ལ་མི་གནས་ཅི།

{IV.9}

དེ་ཡི་དེ་བཞིན་ཉིད་ཟབ་ཅི།

Ngag-wang-pal-dan’s *Meaning of the Words*, 51b.7:

གཉེན་ལ་སོགས་པའི་ནལ་ལ་བདེན་པར་ཞེན་ནས་མི་གནས་པའི་ཅི་ར་བ་དང༌།

Maitreya’s *Ornament for the Clear Realizations* (IV.9b-10b) says:

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 noninterruption,

{IV.10}

And because of nearing enlightenment, and because of speedy enlightenment,
And because of others’ welfare,

*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 Realizers, 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 others’ welfare, and

Maitreya’s Ornament, sde dge IV.9b-10b, 7a.4:

Ngag-wang-pal-dan’s Meaning of the Words, 52a.1:
Maitreya’s Ornament for the Clear Realizations (IV.10b-11b) says:

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,

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, sde dge IV.10b-11b, 7a.4-7a.5:

Ngag-wang-pal-dan’s Meaning of the Words, 51a.7:
Maitreya’s *Ornament for the Clear Realizations* (IV.11cd) says:

And because of issuing forth the precious fruit,  
And because of purity of those, and because of time periods as well.

*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.

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
- issuing forth the precious fruit [18] exists on the ninth ground
- purity [19] exists on the tenth ground
• training in time periods [20] exists from the path of accumulation through the seventh ground.\(^a\)

Maitreya’s *Ornament, sde dge IV, 11cd, 7a.5:

\[
\text{འས་རིན་ཆེན་དེ་ནི་དག་པ་མཚམས་དང་བཅས།}
\]

Ngag-wang-pal-dan’s *Meaning of the Words, 52b.2:

\[
\text{ཡོན་ཏན་འཕེལ་བར་སེང་ལེན་པ་གཅིག་སོགས་པའི་བར་དང༌།}
\]

\(^a\) See also Sparham, *Abhisamayālaṃkāra with Āryavimuktisena’s Vṛtti and Haribhadra’s Alokā*, vol. 3, 21ff.
33rd Topic

3. Qualities of Trainings

1" QUALITIES TO BE ATTAINED (IV.12AB)

Maitreya’s Ornament for the Clear Realizations (IV.12ab) says:

The qualities such as overcoming the force
Of demons and so forth are fourteen aspects.

1. Quality of overcoming the force of interfering demons
2. quality of Buddhas’ thinking on and knowing [one's] training 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 prophesying 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 Realizers

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.a

Maitreya’s Ornament, sde dge IV.12ab, 7a.5:

Ngag-wang-pal-dan’s Meaning of the Words, 53a.1:

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བདེ་དང་གིས་ɲོགས་ངོ་ལས་མི་མེད་པའི་ཡོན་ཏན་དང་།
དགེ་བའི་བ་ཉན་རང་དང་བན་མོང་མ་ཡིན་པར་ཞུ་བའི་ཡོན་ཏན་དང་།
གཞན་དོན་མཛད་པར་དམ་བཅས་པའི་དོན་ཇི་བ་བཞིན་བདུད་ར་བའི་ཡོན་ཏན་དང་།
འི་ནང་གི་བདོག་པ་འི་བཅས་ེར་བའི་ེ་ནས་སེམས་ཅན་གྱི་དོན་བཞི་བའི་ཡོན་ཏན་དང་།
ཚ་རབས་གཞན་ཡང་ཤེར་ི་ནང་ངེས་པར་འཐོབ་པའི་ཡོན་ཏན་ཏེ་བཟའ་བཞིའོ།
།
The defects should definitely be realized
to be four groups of ten plus six.

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:]\(^a\)

*First.* two [in terms of self-assurance]
1. being discouraged by the fact that ascertainment regarding the meaning of the words of the Mother is gained through great difficulty
2. being conceited due to very quickly attaining the self-assurance of knowing the Mother without having analyzed the situation (*de la mtha’ ma brtag par*)\(^b\)

*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

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\(^a\) 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, 58.6. 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.

\(^b\) 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.*
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]a and apprehensions generated by the three mental [dysfunctional states]b 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]

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a Gung-thang Lo-drö-gya-tsho’s Annotations to (Haribhadra’s) “Clear Meaning Commentary,” vol. 2, 58.18.
b Gung-thang Lo-drö-gya-tsho’s Annotations to (Haribhadra’s) “Clear Meaning Commentary,” vol. 2, 58.19.
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 to be the Mother [perfection of wisdom]
15. manifest adherence to the non-thingness (dngos po med pa) of dependent-arising [even in conventional terms] as the meaning of the mode of subsistence
16. manifest adherence to what is already written in letters to be the Mother [perfection of wisdom]
17. manifest adherence to only the nonexistence of letters to be 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 trainings:

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 wants 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

\[a\] the snyad du yang: Gung-thang Lo-drö-gya-tsho’s Annotations to (Haribhadra’s) “Clear Meaning Commentary,” vol. 2, 60.15.

\[b\] According to Jam-yang-shay-pa’s Analysis of the Difficult Points of the Discipline Abandoning Mistake: Necklace for Those of Clear Awareness, Beautiful Wish-Granting Garland, Fulfilling All Hopes of the Fortunate (‘dul ba’i dka’ gnas rnam par dpyad pa’ khrul spong blo gsal mgul rgyan cintā ma ni i phreng mdzes skal bzang re ba kun skong, 143a.2):
With respect to the subjects, those twelve, there is a reason why they are called “qualities of the purified” because they are called thus due to being qualities of those who (1) have purified the unservicability of attachment to food and so forth and (2) have purified the servicability of placing the mind in pure behavior, of flexibility, and so forth, like, for example, describing felting wool as purifying it [that is, smoothing it out, (1) removing the coarse unusability of carded wool and (2) giving it pliant usability].* In this way, Asaṅga’s Grounds of Hearers [says] that one who has asserted or mentally promised to enact this and that quality is the definition and significance of this and that person having a quality of the purified.

* See a similar dual explanation of “thorough purifiers” (yongs su shyong ba) and “purifiers” (shyong ba) earlier, 133, along with a definition in the accompanying footnote.

The twelve qualities of the purified are also treated as twenty by counting their subdivisions: (In the list the twelve are in roman numerals, and the twenty are in regular numbering)

I. receiver of food-alm[s
   1. receiver of food-alm[s satisfied with what is found [this being of two types, in terms of quality and in terms of quantity]
   2. receiver of food-alm[s who begs serially [moving from one household to another until an adequate amount is received]

II. having a single-sitting [of food]
   3. having a single-sitting [of food] that ends with [rising from] the cushion
   4. having a single-sitting [of food] that ends with [rinsing the mouth with] water
   5. having a single-sitting [of food] that ends with food

III. not taking food afterwards
   6. not taking food after a single time [collecting]
   7. not taking food after accumulating [meaning unclear]
Defects of Trainings

IV./8. having three religious robes

V./9. wearing woolen felt

VI. wearing used clothes
  10. wearing used clothes thrown away
  11. wearing clothes used for a period [such as for four months]

VII./12. staying isolated [from towns and cities]

VIII./13. staying under trees

IX./14. [staying] without a roof [shelterless, not even the branches of a tree]

X. living as in a cemetery
  15. living as in a cemetery in all ways [such as food, clothing, location, and so forth]
  16. living as in a cemetery partially

XI. squat-sitting [including sleeping]
  17. great squat-sitting [including sleeping], at all times not resting against anything on the four sides [front, back, left, and right sides]
  18. medium squat-sitting [including sleeping], except for the back the other three sides not resting against anything
  19. small squat-sitting [including sleeping], the back, left, or right sides resting against wood and so forth but not setting the head on a pillow

XII./20. staying with the foundation [not switching from one’s original set-up even if it becomes old and worn out]

Among the twelve, the first three are antidotes to attachment to food; the next three [IV-VI] are antidotes to attachment to clothing; squat-sitting [XI] is an antidote to attachment
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 [that is, not wanting questions]

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]\(^a\)

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

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\(^a\) Gung-thang Lo-drö-gya-tsho’s Annotations to (Haribhadra’s) “Clear Meaning Commentary,” vol. 2, 63.3.
Defects of Trainings

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 [to overcome desire]

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\(^{a}\) Gung-thang Lo-drö-gya-tsho’s Annotations to (Haribhadra’s) “Clear Meaning Commentary,” vol. 2, 63.10.
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.

Maitreya’s Ornament, sde dge IV.12cd, 7a.5-7a.6:

Ngag-wang-pal-dan’s Meaning of the Words, 53a.7:

\[\text{Correcting \(\text{sems \(\text{ki}_\text{yi}\text{\ gnas \ ngan \ len}\)}\) in the Gurudeva edition (53b.3) to \(\text{sems \(\text{kyi\ gna}\text{\ sngan \ len}\)}\) to parallel \(\text{lugs \(\text{kyi\ gna}\text{\ sngan \ len}\)}\) one line above.}

\[\text{Correcting \(\text{rigs \(\text{pa\ ma\ yin}\)}\) in the Gurudeva edition (53b.3) to \(\text{rigs \(\text{pa\ ma\ yin}\)}\) one line above.}
Defects of Trainings

In accordance with the general sense of Gung-thang Lo-drö-gya-tsho’s Annotations to (Haribhadra’s) “Clear Meaning Commentary,” vol. 2, 58.18.
Chapter IV: Complete Trainings in All Aspects

སུམ་ཐོབ་པའི་ལམ་མ་ཡིན་པ་བོད་ཀྱིས་བོན་པའི་ཚིག་ལས་ཐབས་ལ་མཁས་པ་ཚོལ་བ་ེས་༢༠བོད་དང༌།

དེ་བཞིན་ཉན་པ་པོ་མ་དང་འཆད་པ་པོ་ི་མ་དང་རྣས་ལ་འདིར་ཉན་འདོད་པ་དང་གཞན་ཉིད་འདོད་པ་འོན་པའི་ལུག་དད་པས་དང༌།

ཆོས་གོས་སོགས་ལ་འདོད་པ་དང་དེ་ལས་བོག་པས་དང༌།

དགེ་ཞིང་འོན་པའི་ཆོས་ཅན་ཉིད་ཀྱིས་མ་འོི་བ་སོགས་འདོད་པ་དང་དེ་Ȩར་མི་འདོད་པས་དང༌།

ཡོ་ཅེད་གཞན་ལ་གཏོང་བ་དང་དེ་ལ་སེར་ེད་པས་དང༌།

འཆད་པ་པོ་ལ་ཡོ་ཅེད་འིན་འདོད་པ་དང་དེ་མི་ལེན་པས་དང༌།

མགོ་ོས་པས་གོ་པ་དང་ྦམ་པར་ིོས་པས་གོ་བ་ཉིད་ཀྱིས་དང༌།

གྲང་རབ་ཡན་ལག་བོ་གཉིས་ཀྱི་ཆོས་མངོན་པར་ཤེས་པ་དང་དེ་དག་མི་ཤེས་པས་དང༌།

ཕར་ིིན་ོག་དང་ཡན་པ་དང་དེ་དང་མི་ཡན་པས་༣༠དང༌།

ཕར་ིིན་གྱི་ཐབས་ལ་མཁས་པ་དང་ཐབས་མ་ཡིན་པ་ལ་མཁས་པས་དང༌།

ཚིག་དོན་མི་བེད་པའི་གསངས་ཐོབ་པ་དང་དེ་མ་ཐོབ་པས་དང༌།

མི་འདོད་པས་དང༌།

Șིབ་པ་ཞང་དང་ལུ་བ་དང་དེ་དང་མ་ལུ་བས་ཚིགས་པའི་ཆོས་ོད་ལས་ཉམས་པ་བོད་བཞི་དང༌།
གཞན་དོན་ȭ་ངན་སོང་གི་འགྲོ་བར་འགྲོ་བ་ལ་ཡིད་ɉིར་ɉོགས་པ་དང༌།

བདེ་འགྲོར་འགྲོ་བ་དང་ȅན་ɵགས་སོགས་མངོན་ȭ་ȭད་པ་ལ་རང་ȭ་ཡིད་བདེ་བ་གཉིས་དང༌།

འཆད་པ་པོ་Ƚ་མ་དང་ཉན་པ་པོ་ɉི་མ་དང་ɚར་ནས་དབེན་པ་ལ་དགའ་བ་

དང་འȭ་འཛི་ལ་དགའ་བ་Ȭིད་ཀྱིས་ཚǑགས་པའི་ཆོས་Ʉོད་ལས་ nghĩaེས་པ་Ȭད་པ་ལ་སོགས་པས་ད угол་པའི་ɉོགས་Ƚ་འགྲོ་བར་འདོད་པ་

dང་པས་དང༌།

ཁོན་པ་ལ་སོགས་གནས་Ȭགས་མཐར་Ȭག་Ȉོམ་པར་Ȭོན་པ་Ȉོམ་པ་སོགས་གནས་Ȭོགས་མཐར་Ȭག་Ȉོམ་པར་Ȭོན་པ་Ȉོམ་པ་མཐར་Ȭག་Ȉོམ་པར་Ȭོན་པ་

ཟོག་གི་བར་ȭ་མདོད་ȭ་དȭེན་བȕག་ȭ་གོ

བȕ་ཚན་དང་པོ་གཉིས་དང་ཐ་མ་ȭག་Ȉོམ་ième་

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Tsche-chog-ling Ye-shay-gyal-tshan\textsuperscript{a} gives sometimes 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.\textsuperscript{b}

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 prowess
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 intenctness—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

\textsuperscript{a} tshe mchog gling ye shes rgyal mthshan/ tshe mchog gling yongs 'dzin ye shes rgyal mthshan/ dka' chen ye shes rgyal mthshan, 1713-1793.

\textsuperscript{b} sher phyin stong phrag brgyad pa dang mngon rtags rgyan shyar te byang chub lam gyi rim pa'i gnad rnams 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.
of auspiciousness: 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 non-existent letters
18. when meditatively cultivating a training, taking objects and so forth to mind
19. when meditatively cultivating a training, experiencing the taste of goods, services, and poetry
20. when meditatively cultivating a training, discarding the path of Buddha and thereupon seeking skill in means from non-paths, that is, scriptural collections deceived 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 (gzungs, dhāraṇī) 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 unpraiseworthiness 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 will 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.a

1. ཡོད་པ་བཞི་བཞི་བཞི་བཞི་བཞི་བཞི་བཞི་བཞི་བཞི་བཞི་བཞི་བཞི

a See also Sparham, Abhisamayālaṃkāra with [Āryavimuktisena’s] Vṛtti and [Haribhadra’s] Alokā, vol. 3, 28ff.
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2. འདི་བཟོས་པའི་དབང་གཞུང་གཞུང་ཀྱིས་འབོད་པ་རིགས་པ་ཡིན་པའི་དོན་བོད་ཀྱིས

3. འདི་བཟོས་པའི་དབང་གཞུང་གཞུང་ཀྱིས་འབོད་པ་རིགས་པ་ཡིན་པའི་དོན་བོད་ཀྱིས

4. འདི་བཟོས་པའི་དབང་གཞུང་གཞུང་ཀྱིས་འབོད་པ་རིགས་པ་ཡིན་པའི་དོན་བོད་ཀྱིས

5. འདི་བཟོས་པའི་དབང་གཞུང་གཞུང་ཀྱིས་འབོད་པ་རིགས་པ་ཡིན་པའི་དོན་བོད་ཀྱིς

6. འདི་བཟོས་པའི་དབང་གཞུང་གཞུང་ཀྱིས་འབོད་པ་རིགས་པ་ཡིན་པའི་དོན་བོད་ཀྱིས

7. འདི་བཟོས་པའི་དབང་གཞུང་གཞུང་ཀྱིས་འབོད་པ་རིགས་པ་ཡིན་པའི་དོན་བོད་ཀྱིས

8. འདི་བཟོས་པའི་དབང་གཞུང་གཞུང་ཀྱིས་འབོད་པ་རིགས་པ་ཡིན་པའི་དོན་བོད་ཀྱིς

9. འདི་བཟོས་པའི་དབང་གཞུང་གཞུང་ཀྱིས་འབོད་པ་རིགས་པ་ཡིན་པའི་དོན་བོད་ཀྱིས

10. འདི་བཟོས་པའི་དབང་གཞུང་གཞུང་ཀྱིས་འབོད་པ་རིགས་པ་ཡིན་པའི་དོན་བོད་ཀྱིས

11. འདི་བཟོས་པའི་དབང་གཞུང་གཞུང་ཀྱིས་འབོད་པ་རིགས་པ་ཡིན་པའི་དོན་བོད་ཀྱིས
12. རོ་བ་བཤོམ་པའི་ȭས་ར་ཤེར་ཅིན་ཟབ་མོ་བོར་ནས་ཐེག་དམན་གྱི་ȴེ་ȹོད་ལས་ȷམ་མཁྱེན་འཚǑལ་བ་གོང་ན་མེད་པ་ལས་ཉམས་པ།

13. རོ་བ་བཤོམ་པའི་ȭས་ར་ལ་ȷམ་པ་མང་བ་ལ་ȷམ་པར་Ȧོག་པའི་ɂོབས་པ་འɏང་བ།

14. རོ་བ་བཤོམ་པའི་ȭས་ར་དོན་བོར་ནས་ཡི་གེ་འȮི་བ་ཉིང་ལ་མངོན་པར་ཞེན་པ།

15. རོ་བ་བཤོམ་པའི་ȭས་ར་དངོས་པོ་མེད་པ་ལ་མངོན་པར་ཞེན་པ།

16. རོ་བ་བཤོམ་པའི་ȭས་ར་ཡི་གེ་ལ་མངོན་པར་ཞེན་པ།

17. རོ་བ་བཤོམ་པའི་ȭས་ར་ཡི་གེ་མེད་པ་ལ་མངོན་པར་ཞེན་པ།

18. རོ་བ་བཤོམ་པའི་ȭས་ར་ལ་སོགས་པ་ཡིད་ལ་Եེད་པ།

19. རོ་བ་བཤོམ་པའི་ȭས་ར་ȟེད་པ་དང་བཀུར་Ȫི་དང་ཚིགས་ར་བཅད་པའི་རོ་ɟང་བ།

20. རོ་བ་བཤོམ་པའི་ȭས་ར་སངས་Ȅས་ཀྱི་ལམ་དོར་ནས་ལམ་མ་ཡིན་པ་བȭད་ཀྱིས་བʄས་པའི་ȴེ་ȹོད་ལས་ཐབས་མཁས་འཚǑལ་བ།

21. རོ་བ་བཤོམ་པའི་ȭས་ར་ཉན་པ་པོ་འȭན་པ་ཆེ་ལ་འཆད་པ་པོ་ȡོམ་ལས་ཆེ་བ་ཉིད་ཀྱིས་ཚǑགས་པའི་ཆོས་Ʉོད་ལས་ཉམས་པ།

22. རོ་བ་བཤོམ་པའི་ȭས་ར་ཉན་པ་པོ་ɺལ་འདིར་ཉན་འདོད་
23. ེོད་པ་པོས་ཐ་དད་པས་ཉམས་པ།
24. ེོད་པ་པོས་ཐ་དད་པས་ཉམས་པ།
25. ེོད་པ་པོས་ཐ་དད་པས་ཉམས་པ།
26. ེོད་པ་པོས་ཐ་དད་པས་ཉམས་པ།
27. ེོད་པ་པོས་ཐ་དད་པས་ཉམས་པ།
28. ེོད་པ་པོས་ཐ་དད་པས་ཉམས་པ།
29. ེོད་པ་པོས་ཐ་དད་པས་ཉམས་པ།
30. མི་ཤེས་པ་དེ་དེ་དང་མི་ཤེས་པ་དེ་ཉམས་པ།

31. མི་ཤེས་པ་དེ་དེ་དང་མི་ཤེས་པ་དེ་ཉམས་པ།

32. མི་ཤེས་པ་དེ་དེ་དང་མི་ཤེས་པ་དེ་ཉམས་པ།

33. མི་ཤེས་པ་དེ་དེ་དང་མི་ཤེས་པ་དེ་ཉམས་པ།

34. མི་ཤེས་པ་དེ་དེ་དང་མི་ཤེས་པ་དེ་ཉམས་པ།

35. མི་ཤེས་པ་དེ་དེ་དང་མི་ཤེས་པ་དེ་ཉམས་པ།
36. ཆུ་བ་ཚེག་པ་ི་མགོན་དང་དོན་པའི་ཐོན་ཏོག་སོགས་པ་ཟེར་
པའི་ཕྲིན་པོ་བཙོ་བོ་བོད་ཊ་ཁྲིམ་ཐུབ་པས་དེ་ལ་རྒྱུ་བ་ལ་ཡིད་ཆགས་ཏེ་ཐེགས་པ་
ཆེན་པོའི་བསམ་པ་ལས་ཉམས་པ།

37. ངོར་བ་ཐོབ་པའི་ཧེས་རྒྱ་འཆད་པ་པོ་གཅིག་ྱིས་དབེན་པ་ལ་
དགའ་ལ་ཉན་པ་པོ་འཕོ་འཛི་ལ་མངོན་པར་དགའ་བས་མ་
མོན་ཏེ་ཚོགས་པའི་ཆོས་ཐོད་ལས་ཉམས་པ།

38. ངོར་བ་ཐོབ་པའི་ཧེས་རྒྱ་ཉན་པ་པོ་འཆད་པ་པོའི་༥ེས་༤ེང་བར་འདོད་ལ་
འཆད་པོས་དེའི་གོ་ཚབ་མི་འདེབས་པས་མ་
མོན་ཏེ་ཚོགས་པའི་ཆོས་ཐོད་ལས་ཉམས་པ།

39. ངོར་བ་ཐོབ་པའི་ཧེས་རྒྱ་ཉན་པ་པོ་གང་ན་རོག་གི་བར་
ཆད་ལྟ་འཕོར་བའི་ཆོགས་ར་འགྲོ་བར་འདོད་ལ་ཉན་པ་པོ་
དེར་འགྲོ་བར་མི་འདོད་པས་མ་
མོན་ཏེ་ཚོགས་པའི་ཆོས་ཐོད་ལས་ཉམས་པ།

40. ངོར་བ་ཐོབ་པའི་ཧེས་རྒྱ་ཉན་པ་པོ་གང་ན་རོག་གི་བར་
ཆད་ལྟ་འཕོར་བའི་ཆོགས་ར་འགྲོ་བར་འདོད་ལ་ཉན་པ་པོ་
དེར་མི་འགྲོ་བས་མ་
མོན་ཏེ་ཚོགས་པའི་ཆོས་ཐོད་ལས་ཉམས་པ།

41. ངོར་བ་ཐོབ་པའི་ཧེས་རྒྱ་ཉན་པ་པོ་འཆད་པ་པོའི་ཐོན་ཏོག་སོགས་
པ་ཟེར་བའི་ཕྲིན་པོ་བཙོ་བོ་བོད་ཊ་ཁྲིམ་ཐུབ་པས་
མོན་ཏེ་ཚགས་པའི་ཆོས་ཐོད་ལས་ཉམས་པ།

42. ངོར་བ་ཐོབ་པའི་ཧེས་རྒྱ་ཉན་པ་པོ་འཆད་པ་པོའི་ཐོན་ཏོག་སོགས་
པ་ཟེར་བའི་ཕྲིན་པོ་བཙོ་བོ་བོད་ཊ་ཁྲིམ་ཐུབ་པས་
མོན་ཏེ་ཚགས་པའི་ཆོས་ཐོད་ལས་ཉམས་པ།
43. ིོང་བ་བཤོམ་པའི་ȭས་ར་འཆད་པ་པོ་རང་ལ་བསོད་ȡོམས་Ȫེར་བའི་ཁྱིམ་ཡང་ཡང་Ȫ་བས་དགའ་ཞིང་གཡེང་ལ་ཉན་པ་པོ་དེ་ལ་ཡིད་མི་དགའ་བས་མ་མȬན་ཏེ་ཚǑགས་པའི་ཆོས་Ʉོད་ལས་ཉམས་པ།

44. ིོང་བ་བཤོམ་པའི་ȭས་-dropdown-པའི་ལོངས་ནས་ཆོས་དང་གང་ཟག་ལ་དཔེན་ȭེད་པ་བȭད་ཀྱིས་འȭད་པའི་ɚོར་བ་ȭས་པ།

45. ིོང་བ་བཤོམ་པའི་ȭས་dropdown-པའི་ȭམ་བཅོས་མ་ཉེ་བར་བȭབས་པ།

46. ིོང་བ་བཤོམ་པའི་ȭས་dropdown-པའི་ȭོན་ལྟ་བཤད་པ་མ་ཡིན་པ་ལ་དགའ་བ་བDzེད་པ་ཞེས་ȭ་བའི་ȭད་ལས་ཏེ་ཞེ་ځག་གོ
3" CHARACTERISTICS TO BE KNOWN (IV.13-31) {2 parts}

This has two parts: brief indication [of the characteristics to be known] and extensive explanation [of the characteristics to be known].

35th Topic
5. Characteristics of Trainings
(གོ་རེ་ི་བོད་){2

A" BRIEF INDICATION [OF THE CHARACTERISTICS TO BE KNOWN] (IV.13)

Maitreya’s Ornament for the Clear Realizations (IV.13) says:

{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].

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.\(^a\)

Maitreya’s *Ornament, sde dge* IV.13, 7a.6:

{IV.13}

Ngag-wang-pal-dan’s *Meaning of the Words*, 55a.7:

Ngag-wang-pal-dan’s *Meaning of the Words*, 55a.7:

\(^B\) **EXTENSIVE EXPLANATION [OF THE CHARACTERISTICS TO BE KNOWN] (IV.14-31) [4 PARTS]**

This has four parts: knowledge characteristics, differentiating characteristics, functional characteristics, and essential characteristics.

1: [Extensive explanation of] knowledge characteristics (IV.14-22) [3 parts]

This has three parts: knowledge characteristics of a knower of bases, of a knower of paths, and of an exalted-knower-of-all-aspects.

\(^a\) See also Sparham, *Abhisamayālāṃkāra with Āryavimuktisena’s Vṛtti and Haribhadra’s Alokā*, vol. 3, 34.
a: Knowledge characteristics of a knower of bases
(IV.14-17)

Maitreya’s *Ornament for the Clear Realizations* (IV.14-17) says:

{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.
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 mind’s distraction outside to not being set in meditative equipoise on selflessness, and

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, uncompound 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 Realiza-
tions*]—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 alter-
natively 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,”

(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 conven-
tional knowledge knows, from [the perfection of wisdom of the train-
ing in a knower of bases], those minds of fluctuation and so forth in
the aspect of thusness, the emptiness of true existence, and

(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 thus-
nesses 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, sde dge IV.14-17, 7a.6-7b.4:

{IV.14}
དེ་བཞིན་གཤེགས་པ་འདོད་བ་དང་།
ཐིག་ཡོང་གི་ཐིག་མེད་བདག་ཉིད་དང་།
སེམས་ཅན་སེམས་ཀྱི་ཐོད་པ་དང་།
དེ་བཞིན་ཉིད་ཀྱི་ཐམས་ཅད་བཞི་དང་།

{IV.15}
མི་བཟད་པ་ཡི་བྱམས་པ་དང་།
ཆགས་བཅས་སོགས་དང་།
ཆེན་པོར་དེར་དང་ཚད་མེད་དང་།

{IV.16}
ཐམས་ཅད་ཤེས་པ་ཉིད་ Icelandicས་ཀྱི།
དེ་བཞིན་ཉིད་ཀྱི་ཐིག་པ་ལ་བཟོན་ནས་དེ་
བཞིན་གཤེགས་པས་གཤེགས་ཀྱི་ཐོད་བའི་ཤེར་ཅིན་ལས་དེ་
བཞིན་གཤེགས་པའི་ལོགས་སོགས་འདོད་བ་ཤེས་པའི་ཐིར་དང༌།

{IV.17}
དེ་བཞིན་ཉིད་ཀྱི་ཐིག་ཡོད་དེ།
གཞན་ལ་བཟོན་པ་ཞེས་ཅིན་འདི།

Ngag-wang-pal-dan’s Meaning of the Words, 55a.7:

ཉོན་མོངས་ལི་ཐོག་ཤེས་ཀྱིས་དབེན་པའི་སེམས་དཔའི་གཞི་
ཤེས་ཀྱི་ཐོད་བ་བཞི་ལ་རང་དོན་ལོགས་པ་རྨ་ཚོགས་ཐོབ་པའི་
སེམས་དཔའི་གཞི་ཤེས་ཀྱི་ཐོད་བ་ལ་བཟོན་ནས་དེ་
བཞིན་གཤེགས་པས་གཤེགས་ཀྱི་ཐོད་བའི་ཤེར་ཅིན་ལས་དེ་
བཞིན་གཤེགས་པའི་ལོགས་སོགས་འདོད་བ་ཤེས་པའི་ཐིར་དང༌།

See also Sparham, Abhisamayālaṃkāra with [Āryavimuktisena’s] Vṛtti and [Haribha-
Chapter IV: Complete Trainings in All Aspects
b: Knowledge characteristics of a knower of paths
(IV.18-19)

Maitreya’s Ornament for the Clear Realizations (IV.18-19) says:

[IV.18]
Emptiness, signlessness,
Exclusion of wish,
Nonproduction, noncessation, and so forth,
The noumenon as without disturbance,
Chapter IV: Complete Trainings in All Aspects

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.

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)—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

[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,

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.a

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a See also Sparham, Abhisamayālaṃkāra with [Āryavimuktisena’s] Vṛtti and [Haribhadra’s] Alokā, vol. 3, 37ff.
Maitreya’s Ornament, *sde dge* IV.18-19, 7b.1-7b.2:

{IV.18} རྣ་ཊི་དབྱེ་བོད་ལྟར་བསལ་དང་། རྣ་ཊི་བོད་ལྟར་སྦྱོར་བསལ་དང་། རྣ་ཊི་བོད་ལྟར་བསལ་གསར་བསལ་དང་། རྣ་ཊི་བོད་ལྟར་བསལ་བསལ་བསལ་དང་།

{IV.19} རྣ་ཊི་བོད་ལྟར་སྦྱོར་བསལ་དང་། རྣ་ཊི་བོད་ལྟར་སྦྱོར་བསལ་དང་། རྣ་ཊི་བོད་ལྟར་སྦྱོར་བསལ་བསལ་བསལ་དང་། རྣ་ཊི་བོད་ལྟར་སྦྱོར་བསལ་བསལ་བསལ་དང་།

Ngag-wang-pal-dan’s Meaning of the Words, 57a.4:

གཞན་དོན་གྱི་གོ་ཆ་དཀའ་བ་སོགས་འབ་པའི་ལམ་ཤེས་ཀྱི་ཐོར་བ་ལ་རང་དོན་ལོགས་པ་ཐན་ཚོགས་གེ་བའི་ཟས་པ་ཡོད་དེ། ལམ་ཤེས་ཀྱི་ཐོར་བ་ལ་བེན་ནས་དེ་བཞིན་གཤེགས་པས་ཆོས་ཐམས་ཅད་ཀྱི་ངོ་བོ་བདེན་པས་ཊང་བའི་ཊང་པ་ཉིད་ཤེས་པའི་ིརད་དང་། དེ་ལ་བེན་ནས་དེ་བས་དོན་དམ་པར་ཡིི་མཚན་མ་མེད་པར་ཤེས་པའི་ིརད་དང་། དེ་ལ་བེན་ནས་དེ་བས་དོན་དམ་པར་ཡེན་འཱེལ་ལགས་འིང་གི་དེབ་མེད་པར་ཤེས་པའི་ིརད་

{IV.18} རྣ་ཊི་བོད་ལྟར་བསལ་དང་། རྣ་ཊི་བོད་ལྟར་སྦྱོར་བསལ་དང་། རྣ་ཊི་བོད་ལྟར་བསལ་གསར་བསལ་དང་། རྣ་ཊི་བོད་ལྟར་བསལ་བསལ་བསལ་དང་།

{IV.19} རྣ་ཊི་བོད་ལྟར་སྦྱོར་བསལ་དང་། རྣ་ཊི་བོད་ལྟར་སྦྱོར་བསལ་དང་། རྣ་ཊི་བོད་ལྟར་སྦྱོར་བསལ་བསལ་བསལ་དང་། རྣ་ཊི་བོད་ལྟར་སྦྱོར་བསལ་བསལ་བསལ་དང་།

Ngag-wang-pal-dan’s Meaning of the Words, 57a.4:
c: Knowledge characteristics of an exalted-knower-of-all-aspects (IV.20-22)

Maitreya’s Ornament for the Clear Realizations (IV.20-22) says:

(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.

[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
(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
(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.a

Maitreya’s Ornament, sde dge IV.20-22, 7b.3-7b.4:

{IV.20}
དེ་ནི་ཉིད་ཀྱི་ཆོས་བེན་ནས། གནས་དང་གུས་པར་ལ་བ་དང་།
མ་ཉིད་དང་མཉེས་པ་དང་།
དེ་ལ་མཆོད་དང་ེད་མེད་དང་།

{IV.21}
ཀུན་ȣ་ཐེག་མཁྱེན་གང་ཡིན་དང་།
མ་མཐོང་Ȫོན་པར་མཛད་པ་དང་།
འཇིག་Ȧེན་Ȫོང་ཉིད་ȷམ་པ་དང་།
བȚོད་དང་ཤེས་མཛད་མངོན་རམ་མཛད།

{IV.22}
བསམ་མི་ཁྱབ་དང་ཞི་ཉིད་Ȫོན།
འཇིག་Ȧེན་ལྡེ་ཤེས་འགོག་པ་ལ།
ȷམ་པ་ཀུན་མཁྱེན་ɰལ་ལ་ནི།
ཤེས་པའི་མཚན་ཉིད་ཅེས་བཤད་དོ།

Ngag-wang-pal-dan’s Meaning of the Words, 58a.2:
གཞི་ལམ་གྱི་བེན་པའི་ཁྱད་པར་ལ་དམིགས་པ་སོགས་ȷམ་མཁྱེན་གྱི་ɚོར་བ་བȭན་ལ་རང་དོན་Ȧོགས་པ་Ɉན་ཚǑགས་Dzེད་པའི་ȶས་པ་ཡོད་དེ།
ȷམ་མཁྱེན་གྱི་ɚོར་བ་ལ་བȦེན་ནས་དེ་བཞིན་གཤེགས་པས་Ȭབ་དབང་དེ་ནི་རང་ཉིད་ཀྱི་ȅའི་ཆོས་ȷམ་མཁྱེན་གྱི་ɚོར་བ་ལ་མངོན་པར་བȦེན་ནས་མཐོང་ཆོས་ལ་བདེར་བར་གནས་པ་ཤེས་པའི་ɉིར་དང༌།

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a See also Sparham, Abhisamayālaṃkāra with [Āryavimuktisena’s] Vṛtti and [Haribhadra’s] Alokā, vol. 3, 39ff.
Characteristics of Trainings

དེ་ལ་བེན་ནས་དེ་བས་བཀའ་བོད་པར་ཉིད་བཀུར་བས་མར་ཤེས་པའི་ིར་དང༌།

དེ་ལ་བེན་ནས་དེ་བས་ཡོན་ཏན་བོད་པ་ལ་སོགས་པས་མཉེས་པར་ཤེས་པའི་ིར་དང༌།

དེ་ལ་བེན་ནས་དེ་བས་རིན་པོ་ཆེའི་མེ་ཏོག་གཏོར་བ་སོགས་ཀྱིས་ིམ་དེ་ལ་མཆོད་པར་ཤེས་པའི་ིར་དང༌།

དེ་ལ་བེན་ནས་དེ་བས་དོན་དམ་པར་གུས་པར་ཤེས་པའི་ིར་དང༌།

དེ་ལ་བེན་ནས་དེ་བས་ཐམས་ཅད་ཐོགས་མེད་འི་གས་པའམ་འགྲོ་བར་ཤེས་པའི་ིར་དང༌།

དེ་ལ་བེན་ནས་དེ་བས་གོལ་འཁོར་བས་པ་ལ་འཇིག་དེན་པས་ཤེས་པའི་ིར་དང༌།

དེ་ལ་བེན་ནས་དེ་བས་ཇི་ནིན་པའི་གོལ་ལ་འཇིག་དེན་པས་ཤེས་པར་མཛད་པ་ཤེས་པའི་ིར་དང༌།

དེ་ལ་བེན་ནས་དེ་བས་ཟམ་པར་གྲོལ་བའི་གོལ་ལ་འཇིག་དེན་པས་ཤེས་པར་མངོན་ཐོམ་པར་མཛད་པ་ཤེས་པའི་ིར་དང༌།
Chapter IV: Complete Trainings in All Aspects

2: Differentiating characteristics (IV.23-26) {2 parts}  
This has two parts: brief indication [of differentiating characteristics] and extensive explanation [of differentiating characteristics].

a: Brief indication [of differentiating characteristics]  
(IV.23)
Maitreya’s Ornament for the Clear Realizations (IV.23) says:

{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.

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 Realizers.

Maitreya’s Ornament, sde dge IV.23, 7b.4-7b.5:

Ngag-wang-pal-dan’s Meaning of the Words, 59a.3:
Chapter IV: Complete Trainings in All Aspects

b: Extensive explanation [of differentiating characteristics] (IV.24-26)

Maitreya’s Ornaments for the Clear Realizations (IV.24-26) says:

{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.

The subject, the final twelve essential characteristics, are superior to the trainings of Hearers and Solitary Realizers 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:

THE FOUR PERIODS REALIZING THE FOUR NOUMENA OF SUFFERING [NAMELY, DOCTRINAL FORBEARANCE AND SO FORTH REGARDING SUFFERING, THAT HAVE THE DIFFERENTIATING CHARACTERISTICS OF]:

(1) inconceivability due to being beyond the objects of activity of argumentation
(2) inequality due to being without an unmatchable comparison
(3) being beyond comprehension by valid cognition as it is
(4) being beyond enumeration by number

THE FOUR PERIODS OF DOCTRINAL FORBEARANCE 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 Realizers or Great Vehicle uncommon knowledge superior to the good qualities of Hearers and Solitary Realizers
(8) knowing very faster than Hearers and Solitary Realizers—manifestly knowing, that is, attaining, the nonabiding nirvāṇa

THE FOUR PERIODS OF DOCTRINAL FORBEARANCE AND SO FORTH REGARDING CESSATION [THAT HAVE THE DIFFERENTIATING CHARACTERISTICS OF]:

(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

THE FOUR PERIODS OF DOCTRINAL FORBEARANCE AND SO FORTH REGARDING THE PATH [THAT HAVE THE DIFFERENTIATING CHARACTERISTICS OF]:
endowment with the Bodhisattva’s support that has the nature of the element of attributes

complete entirety of the causal collections of the full complement of the ten perfections, such as prayer-wishes and so forth

internal restrainers (nang gi yongs ’dzin)—special method and wisdom that thoroughly hold one back from falling into cyclic existence and [solitary] peace

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 Realizers—and hence those are to be known as being elevating paths.a

Maitreya’s Ornament, sde dge IV.24-26, 7b.5-7b.6:
{IV.24}

Ngag-wang-pal-dan’s Meaning of the Words, 59a.5:

a See also Sparham, Abhisamayālaṃkāra with [Āryavimuktisena’s] Vṛtti and [Haribhadra’s] Alokā, vol. 3, 40ff.
གུན་བོད་སོགས་གྲངས་ཀྱིས་བགྲང་བའི་ནག་བེལ་གྱི་ཆོས་ཉིད་བཞི་ལོགས་པའི་ཇིད་ཅིག་མ་བཞི་དང༌།

འཕགས་པའི་གང་ཟག་ཐམས་ཅད་ཀྱི་ཐོགས་ཀྱི་ཡོན་ཏན་ཐམས་ཅད་ཉད་པ་དང༌།

བདེན་པ་གཉིས་ལ་མཁས་པའི་Dzེས་ɍ་མ་རིག་པར་ཉེར་བའི་ཤལ་ཤེས་པ་དང༌།

ཉན་རང་གི་Ȧོད་ཤལ་མ་ཡིན་པའི་ཤལ་ཤེས་པའམ་ཉན་རང་གི་ཡོན་ཏན་ལས་ཁྱད་པར་Ȧེ་འཕགས་པའི་ཐེག་ཆེན་Ȧན་མོང་མ་ཡིན་པའི་ཤེས་པ་དང༌།

མི་གནས་པའི་ɟང་འདས་མངོན་པར་ཤེས་པ་Ȧེ་ཁྲོད་པ་ཉེན་Ȧེ་ཀུན་འྲེང་ཆོས་བཟོད་སོགས་ལ་གྲངས་ཅིག་མ་བཞི་དང༌།

ཀུན་ɲོབ་བདེན་པའི་ངོ་བོར་ɐི་བ་མེད་པ་དང་དོན་དམ་བདེན་པའི་ངོ་བོར་དང་བ་མེད་པ་Ȧེ་མདོར་ན་Ȍོ་DZར་དང་ɐལ་བའི་ཆོས་ཉིད་Ȧོགས་པ་དང༌།

དོན་དམ་པར་འཁོར་གཞོམ་ȷམ་པར་དག་པས་ɚིན་སོགས་ཕར་Ȧིན་ལ་མོས་པ་དང་ཡིད་ལ་Ȧེད་པས་Ȯག་ȣ་རབ་ȣ་Ȧོབ་པ་དང༌།

ཡང་དག་པར་འཁོར་གཞོམ་ȷམ་དག་གི་ɚོར་བས་བǰལ་པ་ȭ་མར་ȭȣ་བོས་ནས་ཐོབ་པར་Ȧེ་བའི་བསོད་ནམས་དང་ཡེ་ཤེས་ཡང་དག་པ་Ȧེ་Ȧིན་ཅི་མ་ལོག་པར་འǿབ་པ་

དང༌།

ཞེན་ཞེས་ȷམ་པར་མི་Ȧོག་པར་ɚིན་སོགས་ཀྱི་ཆོས་ཐམས་ཅད་ལ་དམིགས་ནས་ཤེར་Ȧིན་མི་འདོར་བའི་བོན་འǿས་ཀྱིས་

d de que la documentación proviene.
3: [Extensive explanation of] functional characteristics (IV.27-28)

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.
A Bodhisattva’s four trainings in knowers of bases that are isolated from the signs of the afflictions and so forth 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].

A Bodhisattva’s five trainings in knowers of paths—achieving the armor of others’ welfare difficult to perform and so forth 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 degener-
cacies 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.

[A Bodhisattva’s] seven trainings in an exalted-knower-of-all-aspects, ob-
serving the features included within the bases and paths and so forth, have
the capacity of generating fulfillment of exalted activities for others’ wel-
fare:

(11) because in dependence upon training in an exalted-knower-of-all-as-
pects, Buddhas and Bodhisattvas enact the function of the support
of sentient beings through the fact of accomplishing teaching all doc-
trines 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 activi-
ties for others’ welfare; therefore, these are functional characteristics.
Tsong-kha-pa’s Golden Garland says that the finality of these eleven func-
tions exists in Buddhas and temporary ones exist among Bodhisattvas.a

Maitreya’s Ornament, sde dge IV.27-28, 7b.6-7b.7:

{IV.27} གནས་དང་དང་གཉེན་གླིང་དང་། དཔེ་དང་བདེ་དང་། མི་ȷམས་ཀྱི་ནི་ནི་དགས་རྩག་དང་། བདེ་གྱི་དང་དང་། མི་ȷམས་ཀྱི་ནི་དགས་རྩག་དང་།

{IV.28} བདེ་དང་བདེ་དང་དང་གཉེན་གླིང་དང་། བདེ་དང་བདེ་དང་དང་གཉེན་གླིང་དང་།

a See also Sparham, Abhisamayālāṃkāra with [Āryavimuktisena’s] Vṛtti and [Haribha-
Ngag-wang-pal-dan’s Meaning of the Words, 60b.5:

ཉོན་མོངས་གས་སོགས་ཀྱིས་དབེན་པའི་སེམས་དཔའི་གཞི་ཤེས་ཀྱི་ɚོར་བ་བཞི་ལ་གཞན་དོན་འɋིན་ལས་འཇན་ཚཌགས་Dzེད་པའི་ȶས་པ་ཡོད་དེ། དེ་ལས་སངས་Ȅས་ངེས་ཀྱིས་ཐབས་གཞི་ཤེས་ཀྱི་ɚོར་བ་ལ་བེན་པས་ལ་མ་འོངས་པའི་ཕན་པ་ཚཱི་མར་རིད་པའི་ȵག་བཞལ་ཞི་བའི་ɟང་འདས་ཉེ་བར་ཐབ་པར་མཛད་པའི་ɕིར་དང༌།

དེ་དག་གིས་དེ་ལ་བེན་པས་གེ་བེན་འཛིན་ɷོག་པ་ལ་འགོད་པའི་གནས་ཀྱི་ནེད་པ་མཛད་པའི་ɕིར་དང༌།

དེ་དག་གིས་དེ་ལ་
བོད་ཡིག་དང་པོ་དེ་དི་ལ་བོ་ནས་གཡིལ་ཟླ་ཞིམ་འཁོར་འདས་མཉམ་པ་ཉིད་གོགས་པ་ལ་འགོད་པའི་དང་གཉེན་གི་ེད་པ་མཛད་པའི་ིར་དང་།

ིར་དག་གིས་དེ་ལ་བོ་ནས་གཡིལ་ཟླ་ཞིམ་གནས་གོང་ཙམ་དང་མཐར་ོག་གི་གཞན་དོན་འབ་པ་ལ་འགོད་པའི་ཡོངས་འོད་གྱི་ེད་པ་མཛད་པའི་ིར་དང་།

དེ་དག་གིས་དེ་ལ་བོ་ནས་གཡིལ་ཟླ་ཞིམ་གཞན་གྱི་དོན་ཐོས་པ་གྱིས་ངེས་པར་འུང་ཞིང་རང་དོན་དེའི་འཐས་ཝ་མངོན་རམ་ོ་ཞི་པ་དེ་བ་ཇི་Ȩ་བ་བཞིན་པ་ཡང་དག་པར་ཉེ་བར་འབ་པར་མཛད་པའི་ིར་རོ།

གཞི་ལམ་གྱིས་བཤས་པའི་ཁྱད་པར་ལ་དམིགས་པ་སོགས་ཟླ་མཁྱེན་གྱི་ཐོར་བ་བྷུན་ལ་གཞན་དོན་འིན་ལས་ཞན་ཚངེས་ེན་པའི་ཞས་པ་ཡོད་དེ།

སངས་སྤྱིས་སེམས་ཀྱིས་ཟླ་མཁྱེན་གྱི་ཐོར་བ་ལ་བོ་ནས་གཡིལ་ཟླ་ཞིམ་ལ་ཆོས་ཐམས་ཅད་ཟླ་མཁྱེན་གྱི་ངོང་བལ་ལས་མི་འདའ་བར་ོན་པ་ཉེ་བར་འབ་པའི་དོན་གྱིས་སེམས་ཅན་ཟླ་མས་ཀྱི་བོ་ནས་ེད་པར་མཛད་པའི་ིར་རོ།
4: [Extensive explanation of] essential characteristics (IV.29-31)

Maitreya’s *Ornament for the Clear Realizations* (IV.29-31) says:

{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.
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.

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 buddhafied 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], 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.

With respect to the subject, a training in exalted-knowers-of-all-aspects, its entity is endowed with special abandonment and realization because of
 Characteristics of Trainings 339

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 characterizing objects of characterization [definienda] or illustrations existing as objects other than them, the sūtra asserts them as a fourth characteristic, essential characteristics.a

Maitreyas Ornament, sde dge IV.29-31, 7b.7-8a.2:

[IV.29]
ཉོན་མོངས་Ȧགས་དང་མཚན་མ་དང་།
མི་མȬན་ɉོགས་དང་གཉེན་པོ་དག
དབེན་དང་དཀའ་དང་ངེས་པ་དང་།
ཆེད་ȭ་Ɏ་དང་མི་དམིགས་དང་།  

[IV.30]
མངོན་པར་ཞེན་པ་བཀག་པ་དང་།
དམིགས་པ་ཞེས་Ɏ་གང་ཡིན་དང་།
མི་མȬན་ཐོགས་པ་མེད་དང་དེ།
གཞི་མེད་འགྲོ་མེད་Dzེ་མེད་དང་།  

[IV.31]
དེ་བཞིན་ཉིད་ནི་མི་དམིགས་དང་།
ངོ་བོ་ཉིད་བȕ་ȯག་བདག་ཉིད།
མཚǑན་Ɏ་Ȩ་ɍར་མཚǑན་པས་ན།
མཚན་ཉིད་བཞི་པར་བཞེད་པ་ཡིན།

Ngag-wang-pal-dan’s Meaning of the Words, 61b.7:

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a See also Sparham, Abhisamayālaṃkāra with [Āryavimuktisena’s] Vṛtti and [Haribhadra’s] Alokā, vol. 3, 48ff.
གཞི་ཤེས་དང་ལམ་ཤེས་ཀྱི་ལ་བཟས་པའི་དངོས་པོའི་ཁྱད་པར་གཞི་ལམ་གྱི་ཟམ་པ་དང་དེ་བཞིན་ཉིད་ལ་དམིགས་པའི་ཟམ་མཁྱེན་གྱི་དོར་བ་དང༌།

གཞི་བདེན་པར་ཞེན་པའི་འཇིག་གེན་གྱི་འཛིན་པ་དང་མི་མན་པར་དོན་དམ་པར་གཞི་བདེན་པར་མེད་པར་འོགས་པའི་ཟམ་མཁྱེན་གྱི་དོར་བ་དང༌།

གཞི་སོགས་འངལ་བའི་གཞི་བདེན་པར་མེད་པར་འོགས་པའི་ཟམ་མཁྱེན་གྱི་དོར་བ་དང༌།

གཞི་སོགས་ཀྱི་དེ་བཞིན་ཉིད་འགྲོ་འོང་མེད་པར་འོགས་པའི་ཟམ་མཁྱེན་གྱི་དོར་བ་དང༌།

གཞི་སོགས་དོན་དམ་པར་འོགས་པའི་ཟམ་མཁྱེན་གྱི་དོར་བ་བན་འི་དེ་བ་ཅན་ཡིན་པའི་ཚིར་རོ།

དེ་དུར་དོར་འི་ངོ་བོ་ཉིད་བའི་གཞི་བདེན་པར་མེད་པར་འོགས་པའི་ཟམ་མཁྱེན་གྱི་དོར་བ་བན་གྱི་དེ་བ་ཅན་ཡིན་པའི་ཚིར་རོ།
36th Topic
6. Concordances with a Portion of Liberation
(ཐར་པ་ཆ་མȬན་)

4" CONCORDANCES WITH A PORTION OF LIBERATION
TO BE RELIANTLY CULTIVATED IN THE [MENTAL]
CONTINUUM (IV.32-34){2 PARTS}

This has two parts: entity [of a concordance with a portion of liberation]
and divisions [of concordances with a portion of liberation].

A" ENTITY [OF A CONCORDANCE WITH A PORTION OF
LIBERATION] (IV.32)

Maitreya’s Ornament for the Clear Realizations (IV.32) says:

{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.

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 con-
joined 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, *sde dge* IV.32, 8a.2-8a.3:

{IV.32}

མཚན་མེད་རབ་ȣ་ɚིན་ལ་སོགས།
།ཡང་དག་ȣ་བ་ལ་མཁས་པ་ནི།
།མ་པ་ཐམས་ཅད་Ȧོགས་འདི་ལ།
།ཐར་པའི་ཆ་དང་མȬན་པར་འདོད།

Ngag-wang-pal-dan’s *Meaning of the Words*, 66a.6:

དོན་དམ་པར་མཚན་མ་མེད་པར་Ȧོགས་པའི་ཤེས་རབ་ཀྱིས་ཟིན་
པའི་Ȉོ་ནས་རབ་ȣ་ɚིན་པ་ལ་སོགས་པ་ནས་ȷམ་མཁྱེན་ལ་Ȭག་
པའི་བར་རང་ȅད་ལ་བȣོབ་པ་ལ་མཁས་པའི་གང་ཟག་གི་ȅད་
ཀྱི་ཆོས་མངོན་Ȧོགས་ནི་ȷམ་པ་ཐམས་ཅད་མངོན་པར་ɲོགས་
པར་Ȧོགས་པའི་ɚོར་བ་Ȫོན་པའི་ǰབས་འདི་ལ་ཐར་པའི་ཆ་དང་
མȬན་པར་ཡིན་པར་འདོད་དོ།

**B” Divisions [of Concordances with a Portion of Liberation] (IV.33-34)**

Maitreya’s *Ornament for the Clear Realizations* (IV.33-34) says:

{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.
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 as 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.\(^\text{a}\)

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Ngag-wang-pal-dan’s Meaning of the Words, 66b.1:

Maitreya’s Ornament, sde dge IV.33-34, 8a.3-8a.4:

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\(^\text{a}\) See also Sparham, Abhisamayālāṃkāra with Āryavimuktisena’s Vṛtti and Haribhadra’s Alokā, vol. 3, 55ff.
ཐེག་པ་ཆེན་པོའི་བསམ་པ་ཨིན་རྩོམ་ཚོགས་པ་ཐེག་ཆེན་སེམས་
Dོན་ཀྱི་དམིགས་ȷམ་མི་བཙོད་པའི་Ȯན་པ་དང༌།
ȷམ་པར་མི་Ȧོག་པའི་གཞིགས་བུན་ལ་དམིགས་པའམ་བདེན་པར་ȷམ་པར་
Ȧོག་པའི་ཏིང་ངེ་འཛིན་དང༌།
ཇི་Ȧ་ȡེད་ཀྱི་ཆོས་ȷམས་ȷམ་པ་ཐམས་ཅད་ȭ་ཤེས་པའི་ཤེས་རབ་Ȭེ་ȷམ་པ་Ȧའོ།

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37th Topic
7. Concordances with a Portion of Definite Discrimination

2' Order of having generated special trainings in the continuum (IV.35-63) {3 parts}
This has three parts: time of having generated the special trainings, persons who are the supports of having generated [the special trainings], and stages of meditative cultivation by those persons.

a' Time of having generated the special trainings (IV.35-37)
Maitreya’s Ornament for the Clear Realizations (IV.35-37) says:

{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

a These three stanzas describe the four levels of a concordance with a portion of definite discrimination, that is, a path of preparation.
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.

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
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.
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].

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.”

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.a

Maitreya’s Ornament, sde dge IV.35-37, 8a.4-8a.6:

{IV.35} Ȯོ་བ་ȷམས་ཀྱི་དམིགས་པ་འདིར། བེད་ནི་ཐམས་ཅད་ཡིན་པར་བའི་འདིར་

{IV.36} དེ་དག་ཉིད་ལ་སེམས་མཉམ་སོགས། བདག་ཉིད་ȴིག་པ་ལས་Ȳོག་ཅིང་། ལོག་པ་དེའི་སོགས་ལ་གནས་པས་གཞན།

{IV.37} བེད་དང་མȬན་པ་ཉིད། དེ་དག་ལ་ནི་འགོད་པ་དང་། བོད་དང་མȬན་པ་ཉིད།

Ngag-wang-pal-dan’s Meaning of the Words, 67a.1:

{Vṛtti and Haribhadra’s Alokā, vol. 3, 58ff.
མེད་པའི་སེམས་དང༌། ȷམ་པར་འཚǃ་བ་མེད་པའི་སེམས་དང༌། ཕ་མའི་སེམས་དང༌། Ƀན་དང་ʁིང་མོའི་སེམས་དང༌། ɍ་དང་ɍ་མོའི་སེམས་དང༌། བཤེས་དང་གྲོགས་ཀྱི་སེམས་དང༌། ܓཉེན་དང་ȹག་གི་གཉེན་མཚམས་ཀྱི་སེམས་ཀྱི་ȷམ་པ་དག་ནི་བȕར་བཤད་དོ། ། བདག་ཉིད་ʁོག་གཅོད་ལ་སོགས་པའི་ȴིག་པ་ལས་Ƚོག་ཅིང༌། ɚིན་པ་ལ་སོགས་པའི་དགེ་བ་ལ་གནས་པའི་Ȉོ་ནས་གཞན་དག་དེ་དག་གི་དོར་ལེན་ལ་འགོད་པ་དང༌། གཞན་མ་བDZལ་བར་དེ་དག་གི་དོར་ལེན་ལ་ɵགས་པ་ལ་དག་གིས་བȓགས་པ་བȚོད་པ་དང༌། ལས་ཀྱིས་ཨེད་པའི་ȷམ་པ་ȷམས་ཀྱི་Ȉོ་ནས་སེམས་ཅན་ལ་དམིགས་པ་ནི་ɬེ་མོར་ར་བ་ཡིན་ནོ། ། ༣ ་དེ་བཞིན་ȭ་བཟོད་པ་ནི། རང་གཞན་Ȧེན་ཅན་བདེན་ཤེས་པ་Ȫེ་རང་བདེན་བཞི་ཤེས་ɂང་མངོན་Ȉོམ་བཞི་ལ་གནས་ནས་གཞན་ɥིན་པར་Ɏེད་པ་སོགས་ཀྱི་ȷམ་པས་སེམས་ཅན་ལ་དམིགས་པ་ཡིན་པར་ཤེས་པར་Ɏའོ། །
b' Persons who are the supports of having generated [the special trainings] (IV.38-59)\{2 parts\}

This has two parts: brief indication [of the persons who are the supports of having generated the special trainings] and extensive explanation [of the persons who are the supports of having generated the special trainings].

38th Topic
8. Irreversible Community Members
(ཞེས་དེ་༢༠༠༣༔)

1" BRIEF INDICATION [OF THE PERSONS WHO ARE THE SUPPORTS OF HAVING GENERATED THE SPECIAL TRAININGS] (IV.38)

Maitreya’s Ornament for the Clear Realizations (IV.38) says:

{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.

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.a

Maitreya’s Ornament, sde dge IV.38, 8a.6:

\[IV.38\]

Ngag-wang-pal-dan’s Meaning of the Words, 67b.3:

2" EXTENSIVE EXPLANATION [OF THE PERSONS WHO ARE THE SUPPORTS OF HAVING GENERATED THE SPECIAL TRAININGS] (IV.39-59) {3 PARTS}

This has three parts: signs of irreversibility of those on the path of preparation, path of seeing, and path of meditation.

A" SIGNS OF IRREVERSIBILITY OF THOSE ON THE PATH OF PREPARATION (IV.39-45)

Maitreya’s Ornament for the Clear Realizations (IV.39-45) says:

\{IV.39\}

These characteristics of irreversibility

a See also Sparham, Abhisamayāłāṃkāra with [Āryavimuktisena’s] Vṛtti and [Haribhadra’s] Alokā, vol. 3, 61ff.
Dwelling in the limbs of definite discrimination—
Signs such as reversal from forms and so forth—
[Are known] from being expressed in twenty aspects:

{IV.40}
Reversal from forms and so forth,
Extinction of doubt and of the eight non-leisures,
Oneself dwelling in the virtues
And setting others in them,

{IV.41}
Giving and so forth having a basis in others,
Non-hesitancy even about the meaning of the profound,
Body and so forth of love, not companying
With the five aspects of obstructions,

{IV.42}
Destruction of all the dormancies,
Mindfulness and introspection,
Cleanliness in clothing and so forth,
Nonarising of bugs in the body,

{IV.43}
Absence of crookedness, taking up [the qualities of] the purified,
Absence of miserliness and so forth,
Proceeding endowed with the noumenon,
Seeking hells for the sake of sentient beings,

{IV.44}
Incapable of being led by another,
Realizing a devil teaching
Another path to be a devil,
And behavior pleasing to Buddhas—

{IV.45}
Through those twenty signs
Those dwelling on heat, peak,
Forbearance, and supreme mundane qualities
Are irreversible from complete enlightenment.
These characteristics of irreversibility of Bodhisattvas dwelling in the limbs of definite discrimination [that is, the path of preparation] are known from sūtra as twenty numerical aspects of signs, such as reversal from adhering to forms and so forth as truly [established]. What are those?

Eleven
1. reversal from manifest adherence to forms and so forth as truly [established]
2. extinction of manifest doubt about the sources of refuge
3. extinction of birth in the eight non-leisures [1) birth as a hell-being, 2) birth as a hungry ghost, 3) birth as an animal, 4) birth in an uncultured area, 5) possessing defective sense faculties, 6) having wrong
views, 7) birth as a god of long life, 8) birth in a world system where a Buddha did not come

4. oneself dwelling in the ten virtues and setting others in them
5. possessing giving and so forth having a basis in others, that is, whose effects have been dedicated to others
6. non-hesitancy about the meaning of the profound
7. possessing activities of body and so forth conjoined with love
8. not companying with the five aspects of obstructions [aspiration to desire, harmful intent, sleepiness and lethargy, excitement and contribution, and doubt]
9. destruction in the sense of weakening all the dormancies of ignorance and the five views [view of the transitory collection as real “I” and “mine,” view holding to an extreme, conception of a (bad) view to be supreme, conception of (bad) ethics and modes of conduct to be supreme, and wrong view]
10. possessing mindfulness and introspection in the four modes of behavior [moving around, standing up, sitting, and lying down]a
11. cleanliness in using clothing and so forth.

Six
12. nonarising of the 80,000 types of bugs in the body
13. absence of the mental crookedness of taking one’s own welfare to mind
14. correctly taking up the twelve qualities of the purified (see 287)
15. absence of miserliness ranging through to absence of fractured intelligenceb [these being unfavorable classes of the six perfections]
16. proceeding endowed with the yoga of the perfection of wisdom without contradicting the noumenon, the emptiness of true establishment
17. seeking even the suffering of hells for the sake of others

Two
18. incapable of being led to a low path by another, a devil
19. realizing a devil teaching another path, such as eliminating food, resorting to the five fires,c and so forth, to be a devil itself

One

a As, for instance, for the space needed in a monastic’s room.
b shes ’chal, which is short for shes rab ’chal ba. The term ’chal ba means “promiscuous,” “running about,” “scattered,” and “degenerated” as in tshul khrims ’chal ba, “degenerated ethics.”
c Fires on all four sides and the sun above, as is sometimes performed in Jainism to bake away karma.
20. all behavior of the three doors [body, speech, and mind] “pleasing to Buddhas.”

Through those twenty signs Bodhisattvas dwelling on the heat, peak, forbearance, and supreme mundane qualities [levels of the path of preparation] are known as being irreversible back from complete enlightenment—respectively by eleven, six, two, and one.a

Maitreya’s Ornament, sde dge IV.39-45, 8a.6-8b.3:

Ngag-wang-pal-dan’s Meaning of the Words, 67b.6:

བཞི་བཞིར་བཞི་བཞིར་བཞི། ཐལ་ཐལ་ཐལ་བཞི་བཞིར་བཞི་  ཚུལ་མོ་ཟེར་བཞི་བཞིར་བཞི་བཞི།  རུལ་ས་ཧོང་གུ་ལ་བཞི་བཞི་བཞི་བཞི་ གཏོང་པའི་མཚན་ཉིད་འདི་དག་ཤེས་པར་ཐོ།

དེ་དག་གང་ཞེ་ན།

གཞིགས་ལ་སོགས་པ་ལ་བདེན་པར་ཞེན་པ་མངོན་ར་བ་ལས་བོག་པ་དང༌།

Dzབས་གནས་ལ་ཐེ་ཚǑམ་མངོན་ར་བ་ཟད་པ་

མི་དལ་བ་བȄད་ȭ་Dzེ་བ་ཟད་པ་དང༌།

བདག་ཉིད་དགེ་བ་

བȕ་ལ་གནས་ཤིང་གཞན་དག་དེ་ལ་འགོད་པ་དང༌།

Ȧེན་ཅན་ཏེ་འིས་ɍ་གཞན་ལ་བȓོས་པའི་ɚིན་པ་ལ་སོགས་པ་

དང་Ȳན་པ་དང༌།

ཟབ་མོའི་དོན་ལ་སོམ་ཉི་མེད་པ་དང༌།

Ȍིབ་པ་ȷམ་པ་ȑ་དང་མི་འགྲོགས་པ་

མ་རིག་པ་དང་Ȩ་བ་ȑའི་བག་ལ་

ཉལ་ཐམས་ཅད་ཉམས་ɥད་པའི་Ȉོ་ནས་འཇོམས་པ་

དང༌།

Ʉོད་ལམ་བཞི་ལ་Ȯན་པ་

གོས་ལ་

སོགས་པ་ཡོངས་ɾ་Ʉོད་པ་

རང་

དོན་ཡིད་Ɏེད་ཀྱི་སེམས་

པས་ཟིན་པའི་ɾས་ཀྱི་ལས་

སོགས་

རང་

དོན་ཡིད་ླམ་བཞི་ལ་

གོས་

སོགས་པ་ཡོངས་ɾ་Ʉོད་པ་

རང་

དོན་ཡིད་ླམ་བཞི་ལ་

གོས་
B" SIGNS OF IRREVERSIBILITY OF THOSE ON THE PATH OF SEEING (IV.46-51)

Maitreya’s *Ornament for the Clear Realizations* (IV.46-51) says:

{IV.46}
The sixteen moments of forbearance
And knowledge in the path of seeing
Are to be known as being Bodhisattvas’
Characteristics of irreversibility.

{IV.47}
Reversal from forms and so forth,
A firm mind, turning away from the Lesser Vehicle,
Thorough extinction of the branches
Of the concentrations and so forth,

{IV.48}
Lightness of body and mind,
Skill in means regarding making use of desire,
Clean behavior always,
Intensely pure livelihood;

{IV.49}
Individually stopping dwelling
In involvement and subsequent involvement
In the aggregates and so forth, interruptions,
Collections, engaging in the battle,

{IV.50}
Miserliness, and so forth;
The unobservability of merely a particle of doctrine,
Abiding in the three grounds
[Due to] certainty about one’s own ground

{IV.51}
Giving up life for the sake of the doctrine—
Such sixteen moments
Are signs of irreversibility
Of dwelling on the path of seeing of the intelligent.

The sixteen signs imputed with the names of the moments of forbearance and knowledge in the path of seeing are to be known as being those very Bodhisattvas’ characteristics of irreversibility back from complete enlightenment. What are those?
Four signs imputed with the names [of the four moments] of forbearance and knowledge with respect to sufferings

1. reversal from the seeds of the apprehension of true existence—[the artificial type] abandoned by the path of seeing—which is adherence to forms and so forth as truly established
2. a firm mind of unsurpassed enlightenment
3. turning the mind away from desire for the Lesser Vehicle, the Vehicles of Hearers and Solitary Realizers
4. thorough extinction of the branches of birth in upper levels [of cyclic existence] through the force of the meditative equipoises of the concentrations and so forth

Four signs imputed with the names [of the four moments] of forbearance and knowledge with respect to origins

5. lightness of serviceability of body and mind
6. skill in means regarding making use the qualities of the desire [realm] of the household without attachment
7. clean behavior always in the succession of lifetimes
8. intensely pure livelihood having abandoned wrong livelihood

Four signs imputed with the names [of the four moments] of forbearance and knowledge with respect to cessations

9. individually stopping dwelling in initial involvement in adhering to the three phenomena of the aggregates and so forth\(^a\) as truly established and in continuous subsequent involvement in adhering to them as truly established
10. individually stopping dwelling in initial involvement in adhering to the phenomena interrupting the path of seeing as truly established and in continuous subsequent involvement in adhering to them as truly established
11. individually stopping dwelling in initial involvement in adhering to the collections for enlightenment, giving and so forth, as truly established and in continuous subsequent involvement in adhering to them as truly established
12. individually stopping dwelling in initial involvement in adhering to engaging in the battle of antidotes to objects of abandonment as truly established and in continuous subsequent involvement in adhering to it as truly established:

- the objects of abandonment being the sense powers, indicated

\(^a\) The three phenomena are the aggregates, sense-spheres, and constituents.
by the term “towns;” the supports of sense powers,\(^a\) indicated by the term “cities;” and the person of consciousness and so forth, indicated by the term “self”

- and the antidote being to realize that they are not truly established

**Four signs imputed with the names [of the four moments] of forbearance and knowledge with respect to paths**

13. **individually stopping dwelling in** initial involvement in adhering to objects of abandonment such as **miserliness**, errant ethics, and so forth as truly established and in continuous subsequent involvement in adhering to them as truly established

14. realizing realizational **doctrine**, paths and fruits, as **not observable** even merely a particle as truly established

15. **abiding** one-pointedly in the **three grounds**—that is, the three exalted knowers\(^b\)—due to having attained the **certainty** of having separated from doubt about the ground on which oneself dwells

16. giving up body and life for the sake of the **doctrine** teaching the exalted-knower-of-all-aspects and so forth

**Such** sixteen signs imputed with the names of the sixteen moments are to be known as being **signs of irreversibility** of Bodhisattvas’ dwelling on the path of seeing of the intelligent.\(^c\)

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\(^a\) The organs in which the sense powers reside.

\(^b\) Knower of bases, knower of paths, and exalted-knower-of-all-aspects.

\(^c\) See also Sparham, *Abhisamayālaṃkāra with [Āryavimuktisena’s] Vṛtti and [Haribhadra’s] Alokā*, vol. 3, 66ff.
Ngag-wang-pal-dan’s *Meaning of the Words*, 68b.4:

ལོང་ངོར་བའི་ལམ་ལ་བཟོད་པ་དང་ཤེས་པའི་ǰད་ཅིག་མའི་མིང་
གིས་བཏགས་པའི་Ȧགས་བཞི་ནི།

Ngag-wang-pal-dan’s *Meaning of the Words*, 68b.4:

ལོང་ངོར་བའི་ལམ་ལ་བཟོད་པ་དང་ཤེས་པའི་ǰད་ཅིག་མའི་མིང་
གིས་བཏགས་པའི་Ȧགས་བཞི་ནི།

Ngag-wang-pal-dan’s *Meaning of the Words*, 68b.4:

ལོང་ངོར་བའི་ལམ་ལ་བཟོད་པ་དང་ཤེས་པའི་ǰད་ཅིག་མའི་མིང་
གིས་བཏགས་པའི་Ȧགས་བཞི་ནི།

Ngag-wang-pal-dan’s *Meaning of the Words*, 68b.4:

ལོང་ངོར་བའི་ལམ་ལ་བཟོད་པ་དང་ཤེས་པའི་ǰད་ཅིག་མའི་མིང་
གིས་བཏགས་པའི་Ȧགས་བཞི་ནི།

Ngag-wang-pal-dan’s *Meaning of the Words*, 68b.4:

ལོང་ངོར་བའི་ལམ་ལ་བཟོད་པ་དང་ཤེས་པའི་ǰད་ཅིག་མའི་མིང་
གིས་བཏགས་པའི་Ȧགས་བཞི་ནི།

Ngag-wang-pal-dan’s *Meaning of the Words*, 68b.4:

ལོང་ངོར་བའི་ལམ་ལ་བཟོད་པ་དང་ཤེས་པའི་ǰད་ཅིག་མའི་མིང་
གིས་བཏགས་པའི་Ȧགས་བཞི་ནི།

Ngag-wang-pal-dan’s *Meaning of the Words*, 68b.4:

ལོང་ངོར་བའི་ལམ་ལ་བཟོད་པ་དང་ཤེས་པའི་ǰད་ཅིག་མའི་མིང་
གིས་བཏགས་པའི་Ȧགས་བཞི་ནི།

Ngag-wang-pal-dan’s *Meaning of the Words*, 68b.4:

ལོང་ངོར་བའི་ལམ་ལ་བཟོད་པ་དང་ཤེས་པའི་ǰད་ཅིག་མའི་མིང་
གིས་བཏགས་པའི་Ȧགས་བཞི་ནི།

Ngag-wang-pal-dan’s *Meaning of the Words*, 68b.4:

ལོང་ངོར་བའི་ལམ་ལ་བཟོད་པ་དང་ཤེས་པའི་ǰད་ཅིག་མའི་མིང་
གིས་བཏགས་པའི་Ȧགས་བཞི་ནི།

Ngag-wang-pal-dan’s *Meaning of the Words*, 68b.4:

ལོང་ངོར་བའི་ལམ་ལ་བཟོད་པ་དང་ཤེས་པའི་ǰད་ཅིག་མའི་མིང་
གིས་བཏགས་པའི་Ȧགས་བཞི་ནི།

Ngag-wang-pal-dan’s *Meaning of the Words*, 68b.4:

ལོང་ངོར་བའི་ལམ་ལ་བཟོད་པ་དང་ཤེས་པའི་ǰད་ཅིག་མའ ྿ི་མིང་
གིས་བཏགས་པའི་Ȧགས་བཞི་ནི།

Ngag-wang-pal-dan’s *Meaning of the Words*, 68b.4:

ལོང་ངོར་བའི་ལམ་ལ་བཟོད་པ་དང་ཤེས་པའི་ǰད་ཅིག་མའ ྿ི་MediaType-
358 Chapter IV: Complete Trainings in All Aspects
C" SIGNS OF IRREVERSIBILITY OF THOSE ON THE PATH OF MEDITATION (IV.52-59)

This has two parts: ancillary meanings and systematic meaning.

1: Ancillary meanings (IV.52-58) {3 parts}

This has three parts: features of paths of meditation, paths of meditation that are the substrata, and divisions of paths of meditation.

a: Features of paths of meditation (IV.52)

Maitreya’s Ornament for the Clear Realizations (IV.52) says:

Paths of meditation are more profound—
Profundities such as emptiness and so forth.
Those profundities are indeed released
From the extremes of superimposition and deprecation.

Great Vehicle paths of meditation are more profound because of being endowed with direct realization of profundities such as emptiness and so forth. What are those profundities? Emptiness and those indicated by “and so forth”: signlessness, wishlessness, and noncomposition; nonproduction, noncessation, separation from desire, cessation, pacification,
thusness, and limit of reality. Those eleven are profound due to being released from the extremes of superimposition and deprecation.\(^a\)

Maitreya’s *Ornament, sde dge* IV.52, 8b.7:

\[
\begin{align*}
\text{ Ngag-wang-pal-dan’s *Meaning of the Words, 69b.5*:} \\
\text{b: Paths of meditation that are the substrata (IV.53)}
\end{align*}
\]

\(^a\) See also Sparham, *Abhisamayālaṃkāra* with [Āryavimuktisena’s] *Vṛtti* and [Haribhadra’s] *Alokā*, vol. 3, 76ff.
The subsequent clear realization

- **again and again contemplating** through the four reasonings the aspects of the three exalted knowers seen on the limbs of definite discrimination, the path of seeing, and the path of meditation itself—or by those three—
- **and again and again comprehending** them over the nine mental abidings and calm abiding
- **and again and again definitely realizing** them through the four special insights

is the **path of meditation**.\(^b\)

Maitreya’s *Ornament*, *sde dge* IV.53, 8b.7-9a.1:

{IV.53}  
ངེས་འེད་ཡན་ལག་དང་མཐོང་བའི་ལམ་དང་Ȉོམ་པའི་ལམ་ཉིད་ལ།  
པད་འེད་བོད་པའི་ལམ་ཉིད་ལ།

Ngag-wang-pal-dan’s *Meaning of the Words*, 70a.2:

དེ་གིས་མཐོང་བི་མཁྱེན་གིས་ȷམ་པ་ལ་རིགས་པ་བཞིས་ཡང་དང་ཡང་ȭ་སེམས་པ་དང༌།

The corresponding Sanskrit stanza is:

\[
\text{cintātulanidhyānābhikṣṇam bhāvanāpathaḥ} \\
nirvedhāṅgeṣu drīmārge bhāvanāmārga eva ca \ || \ IV.53 \ ||
\]

See Stcherbatsky and Obermiller, *Abhisamayālaṃkāra*. 25. Considering the meaning of the corresponding Sanskrit term *nidhyāna* (intuition, sight, and so forth), *nges rtogs*, whose meaning is “definitely realize,” seems the more accurate Tibetan translation, and indeed Ngag-wang-pal-dan uses it in his commentary (see below), but *rtog* and *rtogs* are often used interchangeably.

\(^b\) See also Sparham, *Abhisamayālaṃkāra* with [Āryavimuktisena’s] *Vṛtti* and [Haribhadra’s] *Ālokā*, vol. 3, 77ff.

\(^c\) See two notes above.
c: Divisions of paths of meditation (IV.54-58){2 parts}

This has two parts: actual divisions [of paths of meditation] and dispelling objections to the divisions [of paths of meditation].

Maitreya’s Ornament for the Clear Realizations (IV.54) says:

\[
\text{Since that is continuous,}\]
\[
\text{It is asserted as nine aspects through aspects}\]
\[
\text{By way of divisions—small-small and so forth—}\]
\[
\text{In the small, medium, and great.}\]

\[
\text{Since that path of meditation is continuous over two periods of innumerable cons, the path of meditation is asserted as nine aspects through aspects of each of its root divisions—small, medium, and great—in enumerations by way of divisions, small-small and so forth [that is, medium-small, and great-small; small-medium, medium-medium, and great-medium; and small-great, medium-great, and great-great].}^a\]

Maitreya’s Ornament, sde dge IV.54, 9a.1:

---

2* DISPPELLING OBJECTIONS TO THE DIVISIONS [OF PATHS OF MEDITATION] (IV.55-58)

This has two parts: dispelling an objection to the limited number [of divisions of paths of meditation] and dispelling an objection about efficacy.

A* DISPPELLING AN OBJECTION TO THE LIMITED NUMBER [OF DIVISIONS OF PATHS OF MEDITATION] (IV.55)

Maitreya’s Ornament for the Clear Realizations (IV.55) says:

{IV.54}

Ngag-wang-pal-dan’s Meaning of the Words, 70a.5:

A* DISPPELLING AN OBJECTION TO THE LIMITED NUMBER [OF DIVISIONS OF PATHS OF MEDITATION] (IV.55)

Maitreya’s Ornament for the Clear Realizations (IV.55) says:

{IV.55}
According to Āryavimuktisena’s *Illumination of the “Twenty-Five Thousand,”* the first two lines are put together as the objection, and the latter two lines, as the response:

**Objection:** Since the teachings of countless [merit] and so forth as fruits of a path of meditation do not withstand analysis ultimately, they are not logically feasible.

**Response:** Although they are not logically feasible ultimately, conventionally the Subduer asserts those causally concordant fruits of the Buddha’s empathy in the enumerations taught in the high sayings.b

Maitreya’s *Ornament, sde dge* IV.55, 9a.1-9a.2:

{IV.55}

\[ \text{འབིབོད་བཞེད་པ་མ་ཡིན་པ་} \]  

Ngag-wang-pal-dan’s *Meaning of the Words,* 70a.7:

\[ \text{བཞེད་པ་དེ་དག་བཞེད་པ་} \]

C* DISPELLING AN OBJECTION ABOUT EFFICACY (IV.56-58){2 PARTS}

This has two parts: objection [about efficacy] and response.

---


b See also Sparham, *Abhisamayālaṃkāra with Āryavimuktisena’s Vṛtti and Haribhadra’s Alokā,* vol. 3, 83ff.
1# Objection [about efficacy] (IV.56)

Maitreya’s *Ornament for the Clear Realizations* (IV.56) says:

> Diminishment and increase are unsuitable
> In inexpressible actualities.
> What do a path called “meditation”
> Diminish, and what does it attain!

**Diminishment** of objects of abandonment and **increase** of antidotes are necessarily unsuitable in phenomena that are ultimately inexpressible actualities. Since the path of meditation also is ultimately devoid of expressibility, **what** nine objects of abandonment do a path called “meditation” diminish, and **what** nine antidotes does it attain! It does not attain them.a

---

a See also Sparham, *Abhisamayālaṃkāra* with [Āryavimuktisena’s] *Vṛtti* and [Haribhadra’s] *Alokā*, vol. 3, 85.
2# Response [to the objection about efficacy] (IV.57-58) {2 parts}

This has two parts: actual response and dispelling an objection to that response.

\[\text{ གཉིས་ལན་ལ་གཉིས། ལན་དངོས་དངོ། དེ་ལ་བའོ།} \]

\[\text{ེད། དང་ཟབ་ཇི་ȭ།} \]

\[\text{འདི་ནི་འདོད་པའི་དོན་ȭབ་} \]

\[\text{དེ་ཡང་དེ་ཡི་མཚན་} \]

\[\text{ཉིད་བཞེད།} \]

\[\text{ཅེས་གཞམ} \]

\[\text{On the level of appearances [the text] indicates that [the path of meditation] brings about diminishment and increase: Just as enlightenment achieves the desires of trainees in conventional terms, this path of meditation achieves the desired aim, the diminishment of objects of abandonment and the increase of antidotes, in conventional terms, whereby it is endowed with the lot of full purification. And [the text] indicates that ultimately [the path of meditation] is without diminishment and increase by [saying]: It is asserted that just as enlightenment has the character of} \]

\[\text{[IV.57]} \]

\[\text{Just like enlightenment,} \]
\[\text{This achieves the desired aim.} \]
\[\text{It is asserted that enlightenment has the character} \]
\[\text{Of thusness; this also has that character.} \]

\[\text{དང་པོ་[ལན་དངོས་} \]

\[\text{ནི། དེ་བཞིན་ȭ།} \]

\[\text{དེ་ཡང་} \]

\[\text{ཉིད་བཞེད།} \]

\[\text{ཅེས་གཞམ} \]

\[\text{On the level of appearances [the text] indicates that [the path of meditation] brings about diminishment and increase: Just as enlightenment achieves the desires of trainees in conventional terms, this path of meditation achieves the desired aim, the diminishment of objects of abandonment and the increase of antidotes, in conventional terms, whereby it is endowed with the lot of full purification. And [the text] indicates that ultimately [the path of meditation] is without diminishment and increase by [saying]: It is asserted that just as enlightenment has the character of} \]

\[\text{[IV.57]} \]

\[\text{Just like enlightenment,} \]
\[\text{This achieves the desired aim.} \]
\[\text{It is asserted that enlightenment has the character} \]
\[\text{Of thusness; this also has that character.} \]
thusness, so this path of meditation also has the character of thusness.\textsuperscript{a}

Maitreya’s Ornament, sde dge IV.57, 9a.2-9a.3:

\begin{quote}
{IV.57}

\begin{verse}

\end{quote}

Ngag-wang-pal-dan’s Meaning of the Words, 71b.2:

\begin{quote}

\end{quote}

\textit{b# Dispelling an objection to that response [to the objection about efficacy]} (IV.58)

Maitreya’s Ornament for the Clear Realizations (IV.58) says:

\begin{quote}

\end{quote}

\textsuperscript{a} See also Sparham, Abhisamayālāṃkāra with [Āryavimuktisena’s] Vṛtti and [Haribhadra’s] Alokā, vol. 3, 85.
Concerning this, from between the two [objection and response], the objection: It follows that even in conventional terms enlightenment is not attained through Great Vehicle mind-generations\(^a\) because:

- it is not reasonable that enlightenment is attained through the sole former minds of mind-generation
- it also is not reasonable that enlightenment is attained through the sole later minds [of mind-generation]
- and it also is not reasonable that enlightenment is attained through the collection of former and later [minds of mind-generation].

because the collection of causes of enlightenment is not complete in the individual former and later, and the former and later do not meet simultaneously and because if either the former or the later generated [enlightenment], the other one would be senseless.

Response: Although the individual former and later moments of the light of a butter lamp and a simultaneous collection of the former and later do not burn the wick, it is completely burned serially in reliance upon the former ones. Through the principle, that is, reasonableness, of the example of the butter-flame it is to be known that even though enlightenment is also not attained by mind-generations by the individual former and later moments and without depending on them, unsurpassed enlightenment is attained serially in reliance upon the former ones. Through the example of a butter-lamp as mentioned, the eight aspects of the profound noumenon that will be described [in the next stanza] should also be understood.\(^b\)

Maitreya’s *Ornament, sde dge* IV.58, 9a.3:

\begin{quote}
Maitreya’s *Ornament, sde dge* IV.58, 9a.3:
\end{quote}

\(^a\) Gung-thang Lo-drö-gya-tsho (*Annotations to (Haribhadra’s) “Clear Meaning Commentary,”* vol. 2, 160.19) identifies these as conventional and ultimate Great Vehicle mind-generations.

\(^b\) See also Sparham, *Abhisamayālaṃkāra with [Āryavimuktisenā’s] Vṛtti and [Haribhadra’s] Alokā*, vol. 3, 86.
Ngag-wang-pal-dan’s *Meaning of the Words*, 71b.6:

Irreversible Community Members 369

2: Systematic meaning (IV.59)

Maitreya’s *Ornament for the Clear Realizations* (IV.59) says:

{IV.59}

Profundity with regard to generation,
Cessation, thusness, the object known,
Knowing, deeds, nonduality,
And skill in means.

1. Although enlightenment is not generated by only the individual former and later mind-generations and is not generated without depending on them, enlightenment is generated through meditatively cultivating those mind-generations: this is the profundity regarding generation.
2. [Those mind-generations] are without ultimate cessation but conventionally cease: this is the profundity regarding cessation.
3. Although on all occasions of the path wisdom familiarizes with thusness, thusness is not actualized for one’s own sake due to compassion: this is the profundity regarding thusness.
4. Although the mind and thusness mutually are ultimately not one and not different and those two are mutually void [the one of the other], thusness is realized by the mind: this is the profundity regarding the object known.
5. The nonfinding of true establishment through seeking it is the meaning of realizing the absence of true existence: this is the profundity regarding knowing.
6. Ultimately deeds do not exist but conventionally giving and so forth are enacted: this is the profundity regarding deeds.
7. Although ultimately object achieved and achiever do not exist dually, in conventional terms all paths are achieved: this is the profundity regarding nonduality.
8. Although in conventional terms the two collections [of merit and pristine wisdom] are thoroughly completed, ultimately their fruit, Buddhahood, is not attained: this is the profundity regarding skill in means.

These are the eight aspects.

They are posited as being profound since despite not being contradictory in fact they appear in the perspective of those adhering to true existence to be an aggregation of the contradictory. Those eight that are directly realized in meditative equipoise and the conventional eight [of body and
speech] subsequent [to meditative equipoise] that are similitudes [of those] are the signs of irreversibility of the path of meditation.\(^b\)

Maitreya’s *Ornament, sde dge* IV.59, 9a.3-9a.4:

\(^{[4.59]}\)

Ngag-wang-pal-dan’s *Meaning of the Words*, 72a.5:

\(^{[72a.5]}\)

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\(^a\) Gung-thang Lo-drö-gya-tsho’s *Annotations to (Haribhadra’s) “Clear Meaning Commentary,”* vol. 2, 169.2.

\(^b\) See also Sparham, *Abhisaṃyālāṃkāra with Āryavimuktisena’s Vṛtti and Haribhadra’s Alokā*, vol. 3, 86ff.
སོགས་ཀྱང་དོན་དམ་པར་དེའི་འཐོབ་པ་ནི་ཐབས་མཁས་ཟབ་པ་ེར་ེད་པ་བཞག་པ།
དེ་བཞད་མཉམ་གཞག་མངོན་རེ་ལེགས་པ་དང་རེ་མཐོན་པའི་སོགས་ཀྱི་ཐབས་བཞད་ནི་ལམ་ཆིར་མི་ཡོག་པའི་སོགས་ཡིན་ནོ།
c' Stages of meditative cultivation by those persons (IV.60-63){3 parts}

This has three parts: means of attaining the supported Buddhahood; means of purifying the support, the two lands; and cause of a Buddha’s acting for welfare in that land.

39th Topic

1" MEANS OF ATTAINING THE SUPPORTED BUDDHAHOOD (IV.60){2 parts}

Maitreya’s Ornament for the Clear Realizations (IV.60) says:

{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.

This has two parts: the actual meaning [regarding the means of attaining the supported Buddhahood] and dispelling objections.
A" ACTUAL MEANING [REGARDING THE MEANS OF ATTAINING THE SUPPORTED BUDDHAHOOD] (IV.60AB)

Maitreya’s Ornament for the Clear Realizations (IV.60ab) says:\textsuperscript{a}

\begin{quote}
Because phenomena are like dreams,
Mundane existence and peace are not conceptualized.
\end{quote}

\textbf{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.

Ngag-wang-pal-dan’s Meaning of the Words, 72b.6:

\begin{quote}
\textsuperscript{b} Ngag-wang-pal-dan does not repeat these lines; they been added for the sake of clarity.
\end{quote}

B" DISPPELLING OBJECTIONS (IV.60CD)

Maitreya’s Ornament for the Clear Realizations (IV.60cd) says:\textsuperscript{b}

\begin{quote}
The answers to objections—that there would be No karma and so forth—are exhausted as explained.
\end{quote}

\textsuperscript{a} Ngag-wang-pal-dan does not repeat these lines; they been added for the sake of clarity.

\textsuperscript{b} Ngag-wang-pal-dan does not repeat these lines; they been added for the sake of clarity.
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.

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.

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.

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.\(^a\)

Maitreya’s *Ornament, sde dge IV, 60cd, 9a.4:

Ngag-wang-pal-dan’s *Meaning of the Words, 73a.1:

\(^a\) See also Sparham, *Abhisamayālaṃkāra with Āryavimuktisena’s Vṛtti and Haribhadra’s Alokā*, vol. 3, 88ff.
བོས་པའི་གོ་ཆོད་པར་ཐལ།

ɣི་ལམ་ན་ལས་གསོག་པ་ཡོད་པའི་

ɉིར་ཞེས་པ་ལ།

འདིའི་ལན་ནི་རབ་འྱོར་གྱིས་ཐམས་ཅད་ལ་ཁ་

འཕངས་པ་དང༌།

དེས་ཀྱང་ལམ་

དངོས་ར་མ་གྱིས་མ་དམིགས་པར་གྱིས།

ཀའི་འཁོར་འོངས་པའི་སངས་རྒྱས་བདེབས་མ་འོངས་པའི་སངས་རྒྱས་བདེབས་པའི་ཆེད་ཞི་བ་

མ་ɲོགས་པར་བདེན་པ་ཡིན་ནོ།


d49

a Reading *lan*. 
40th Topic
10. Trainings in a Pure Land
(ལོ་བོ་གཉིས་བོད་)

2" MEANS OF PURIFYING THE SUPPORT, THE TWO LANDS (IV.61)

Maitreya’s Ornament for the Clear Realizations (IV.61) says:

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.

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.a

Maitreya’s Ornament, sde dge IV.61, 9a.4-9a.5:

Ngag-wang-pal-dan’s Meaning of the Words, 74a.6:

Ngag-wang-pal-dan’s Meaning of the Words, 74a.6:

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a See also Sparham, Abhisamayālaṃkāra with [Āryavimuktisena’s] Ṭīṭṭi and [Haribhadra’s] Alokā, vol. 3, 91ff.
དག་པར་Ȫབ་པ་དེ་བཞིན་ȭ་ȹོད་ཀྱི་འཇིག་Ȧེན་ཚǃར་མ་སོགས་ཀྱི་མ་དག་པ་དེ་ལ་དག་པར་Ȫབ་པའི་དགེ་ɬ་བསགས་ཤིང་དེ་ȵིད་ཞིང་དག་པའི་ȅར་བȓོ་ཞིང་ɥོན་ལམ་བཏབ་པའི་Ȉོ་ནས་སངས་Ȅས་ཀྱི་ཞིང་གཉིས་དག་པར་Ɏེད་པའོ།
41th Topic
11. Trainings in Skill in Means

3" CAUSE OF A BUDDHA’S ACTING FOR WELFARE IN THAT LAND (IV.62-63)

Maitreya’s *Ornament for the Clear Realizations* (IV.62-63) says:

> {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,  
The signs of it, and immeasurable.

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 Realizers

(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 Realizers, 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.a

Maitreya’s *Ornament, sde dge* IV.62-63, 9a.5-9a.6:

[IV.62]

།ལ་དང་ɚོར་བ་ཅན་འདི་ནི།

།དགྲ་ȷམས་ལས་ནི་འདས་པ་དང་།

།མི་གནས་ཇི་བཞིན་ɿགས་དང་ནི།

།Ȭན་མོང་མ་ཡིན་མཚན་ཉིད་དང་།

[IV.63]

མ་ཆགས་པ་དང་ནི་དམིགས་དང་།

།མཚན་མ་ɥོན་ལམ་ཟད་པ་དང་།

དེ་ཡི་Ȧགས་དང་ཚད་མེད་པ།

།ཐབས་ལ་མཁས་པ་ȷམ་པ་བȕ།

Ngag-wang-pal-dan’s *Meaning of the Words*, 74b.1:

།ཐུགས་པ་ཤེས་དད་པ་ཐབས་སྐད་ཀྱི་ཆོས་ཐམས་ཅད་ལ་འȮིས་པར་ȷེད་ཀྱང་ȡིང་Țེས་དེ་དག་གི་འར་རང་དོན་ȭ་མངོན་ȭ་མི་ȷེད་པས་མཐའ་གཉིས་ལ་མི་གནས་པའི་ཉམས་ལེན་ȩར་བཤད་པའི་

a See also Sparham, *Abhisaṃbodhi with [Āryavimuktisena’s] Vṛtti and [Haribhadra’s] Alokā*, vol. 3, 93ff.
The meaning of the words of the fourth chapter has been explained.
B) **EXTENSIVE EXPLANATION OF THE EFFECTS THAT ARE CONTROLLED, PEAK TRAININGS (V.1-42) {4 PARTS}**

This has four parts: path-of-preparation peak trainings, path-of-seeing peak trainings, path-of-meditation peak trainings, and uninterrupted peak trainings.

1' Path-of-preparation peak trainings (V.1-4) {4 parts}

This has four parts: heat peak trainings, peak peak trainings, forbearance peak trainings, and supreme mundane qualities peak trainings.

**42nd Topic**

1. **Heat Peak Trainings**

   (ཕྲོད་བྱུགས་)

   **a' Heat peak trainings (V.1)**

   Maitreya’s *Ornament for the Clear Realizations* (V.1) says:

   \[
   \text{Even in dreams viewing all phenomena}
   \]

   \[
   \text{As like dreams and so forth}
   \]

   \[
   \text{Are asserted as the twelve aspects}
   \]

   \[
   \text{Of signs of training having gone to the peak.}
   \]
Even in dreams viewing all phenomena as like dreams and so forth

even in dreams not generating a mind longing for the Hearer and Solitary Realizer grounds and the three realms [Desire, Form, and Formless Realms]
even in dreams seeing Ones-Gone-Thus teaching doctrine surrounded by many retinues
even in dreams seeing Buddhas rise into space and send forth various emanations
even in dreams generating a mind to teach the doctrine that the three realms are like dreams
even in dreams recollecting when seeing hells and so forth to abandon bad transmigrations in a Buddha land in which oneself becomes fully purified

in both waking and dreams states pacifying with the word of truth a city burning with fire
in both waking and dreams states pacifying with the word of truth harms by nonhumans
relying on external and internal virtuous friends [that is to say, restrainers] that overwhelm demons and sinful friends
learning the perfection of wisdom in all meditative equipoises and states subsequent [to meditative equipoise]
being without adherence to true existence toward all phenomena
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, sde dge V.1, 9a.7:

\[ V.1 \]

\text{See also Sparham, Abhisamayālaṃkāra with [Āryavimuktisena’s] Vṛtti and [Haribhadra’s] Alokā, vol. 4, 3ff.}
Ngag-wang-pal-dan’s *Meaning of the Words*, 75a.4:

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43rd Topic
2. Peak Peak Trainings
(ཐེག་ཐེག་མོ་ཐེག་)

b' Peak peak trainings (V.2)

Maitreya’s *Ornament for the Clear Realizations* (V.2) says:

\[\text{Using as an example virtues in many aspects} \]
\[\text{Such as worshipping Buddhas} \]
\[\text{Equal to the number of beings of Jambudvīpa,} \]
\[\text{[Sūtra speaks of] the entities of sixteen increases.} \]

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.\(^a\)

\(\text{Maitreya’s Ornament, sde dge V.2, 9a.7-9b.1:}\)

\[\text{[V.2] \}
\[\text{\ldots} \]

\(\text{Ngag-wang-pal-dan’s Meaning of the Words, 75b.3:}\)

\[\text{\ldots} \]

\(^a\) See also Sparham, *Abhisamayālaṃkāra with [Āryavimuktisenā’s] Vṛtti and [Haribhadra’s] Alokā*, vol. 4, 6ff.
དང་མཉམ་པའི་སངས་Ȅས་མཆོད་པའི་དགེ་བ་ལ་སོགས་པ་བསོད་ནམས་ȷམ་པ་མང་པོ་འིང་བ་དང་པོར་དཔེར་མཛད་ནས་དེ་ལས་དང་པོ་དང༌།

dཇི་མ་ȷམ་gleང་ཞིང་གི་བལྟ་གྱིས།

cke མོ་ke གོང་པར་ལྷ་འཕགས་པའི་awལ་གྱིས།

དེ་མི་بو་ཤིང་ཞིང་སེམས་དཔའི་བསོད་ནམས་ȷམ་པར་འཕེལ་བའི་གནས་ǰབས་བȕ་ȯག་གི་བདག་ཉིད་མདོ་ལས་གར་པ།

། 51
c’ Forbearance peak trainings (V.3)

Maitreya’s Ornament for the Clear Realizations (V.3) says:

[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:

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a See also Sparham, Abhisamayālaṃkāra with [Āryavimuktisena’s] Vṛtti and [Haribhadra’s] Alokā, vol. 4, 10ff.
སེམས་ཅན་གྱི་དོན་ཡོངས་ར་མི་གཏོང་བའི་མཚན་
འོད་དོ།
45th Topic
4. Supreme Mundane Qualities Peak Trainings

\(d' \text{ Supreme mundane qualities peak trainings (V.4)}\)

Maitreya’s Ornament for the Clear Realizations (V.4) says:

\[\text{(V.4)}\]
Meditative stabilization is thoroughly proclaimed
By way of manifold merit, using
As examples a four-continent,
A thousand, a million, and a billion.

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].\(^a\)

Maitreya’s Ornament, sde dge V.4, 9b.1-9b.2:

\[\text{(V.4)}\]

\(^{a}\) See also Sparham, Abhisamayālaṃkāra with [Āryavimuktisena’s] Vṛtti and [Haribhadra’s] Alokā, vol. 4, 11ff.
Ngag-wang-pal-dan’s Meaning of the Words, 76b.4:

སེམས་དང་པོ་བརྡོ་བ་དང༌། ཕོད་པ་ལ་འབོད་པ་དང༌། རིར་མི་འགྲོ་པ་དང༌། ཆེ་བ་གཅིག་གིས་ཐོགས་པའི་ངོ་སེམས་བཞིའི་སེམས་བརྡོ་བ་ལ་ཡི་རང་བའི་དགེ་བ་དེའི་ཚད་གཏང་བར་མི་སེམས་ཞེས་བསོད་ནམས་མང་པོར་བའི་ཉོ་ནས་སེམས་ཀུན་གནས་པའི་ཉིང་ངེ་འཛིན་མདོ་ལས་ཡོངས་ར་བོགས་པ་ཡིན་ནོ།
46th Topic
5. Path-of-Seeing Peak Trainings

2' Path-of-seeing peak trainings (V.5-22){2 parts}
This has two parts: objects of abandonment [by path-of-seeing peak trainings] and antidotes [to those objects of abandonment].

a' Objects of abandonment [by path-of-seeing peak trainings] (V.5-16){2 parts}
This has two parts: brief indication [of the objects of abandonment by path-of-seeing peak trainings] and extensive explanation [of the objects of abandonment by path-of-seeing peak trainings].

1" BRIEF INDICATION [OF THE OBJECTS OF ABANDONMENT BY PATH-OF-SEEING PEAK TRAININGS] (V.5-7)
Maitreya’s Ornament for the Clear Realizations (V.5-7) says:

{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.

Maitreya’s *Ornament for the Clear Realizations* (V.5) says:\(^a\)

\{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.

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 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].

\(^a\) Ngag-wang-pal-dan does not repeat the stanza; it has been added for the sake of clarity.
Maitreya’s Ornament, *sde dge* V.5, 9b.2-10a.4:
[V.5]
{V.5}
འསག་པ་དང་ནི་Ȳོག་པ་ལ།
།གɶང་བའི་ȷམ་Ȧོག་སོ་སོར་དེ།
།
དགུ་ཡི་བདག་ཉིད་ཇི་བཞིན་ɺལ།
།མིན་པའི་བདག་ཉིད་དག་ཤེས་Ɏ།

Ngag-wang-pal-dan’s *Meaning of the Words*, 76b.7ff.:
{{V.6}}
{V.6}
ངན་སེམས་ཀྱིས་འསག་པའི་ɺལ་ཐེག་ཆེན་གྱི་ལམ་འɐས་དང་
Ȳོག་པའི་ɺལ་ཐེག་དམན་གྱི་ལམ་འɐས་ལ་ɒང་དོར་ȭ་བདེན་
པར་འཛིན་པ་ནི་གɶང་བའི་ȷམ་པར་Ȧོག་པ་གཉིས་སོ།
།སོ་སོར་
རེ་རེ་ལ་དགུའི་བདག་ཉིད་ȭ་ཡོད་ལ།
དེ་དག་ནི་རང་ɺལ་ཇི་Ȩ་
བ་བཞིན་མིན་པར་འཛིན་པའི་བདག་ཉིད་ཡིན་པས་ལོག་Ȧོག་
ཡིན་པར་ཤེས་པར་Ɏའོ།

Maitreya’s Ornament for the Clear Realizations (V.6) says:*
{V.6}
{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.

*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 (*'dzin pa’i rnam par rtog pa*) [as truly existent]. Those individually exist as ninefold entities.

Maitreya’s Ornament, *sde dge* V.6, 9b.2-49b.3:
{V.6}

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*a Ngag-wang-pal-dan does not repeat the stanza; it has been added for the sake of clarity.*
Maitreya’s Ornament for the Clear Realizations (V.7) says:\(^a\)

\[\text{If the objects apprehended do not exist that way,} \]
\[\text{Of what are those asserted as apprehenders?} \]
\[\text{Those are marked with the emptiness} \]
\[\text{Of an entity of apprehension in that way.} \]

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?! That is to say, they are not apprehenders because those conceptualizations are marked with the emptiness of an entity of unmistaken apprehension in that way.\(^b\)

Maitreya’s Ornament, sde dge V.7, 9b.2-10a.4:

\[\]

Ngag-wang-pal-dan’s Meaning of the Words, 77a.5ff.:

\[\]

\(^a\) Ngag-wang-pal-dan does not repeat the stanza; it has been added for the sake of clarity.

\(^b\) See also Sparham, Abhisamayālaṃkāra with Āryavimuktisena’s Vṛtti and Hariśvara’s Alokā, vol. 4, 12ff.
2" EXTENSIVE EXPLANATION [OF THE OBJECTS OF ABANDONMENT BY PATH-OF-SEEING PEAK TRAININGS] (V.8-16){4 PARTS}

This has four parts: 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 disen- gagement (ldog pa gzung rtog), (3) conceptualizations apprehending substantial existence (rdzas 'dzin rtog pa), and (4) conceptualizations apprehending imputed existence (btags 'dzin rtog pa).

A" EXTENSIVE EXPLANATION OF CONCEPTUALIZATIONS OF APPREHENDED OBJECTS THAT ARE OBJECTS OF ENGAGEMENT (‘JUG PA GZUNG RTOG)(V.8-9)

Maitreya’s Ornament for the Clear Realizations (V.8-9) says:

[V.8]
It is asserted that these conceptualizations having as their basis
The class of objects of engagement exist in nine aspects [observ- ing]:
(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.

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 Realizers
(9) the effective actions of those [Bodhisattvas] for sentient beings and the fruits of acting to set all beings in nirvāṇa.\(^a\)

Maitreya’s Ornament, sde dge V.8-9, 9b.3-9b.4:

\(^a\) See also Sparham, Abhisamayālaṃkāra with Āryavimuktisena’s Vṛtti and Haribhadra’s Alokā, vol. 4, 14ff.
Ngag-wang-pal-dan’s Meaning of the Words, 77b.4ff.:

B” **EXTENSIVE EXPLANATION OF CONCEPTUALIZATIONS OF APPREHENDED OBJECTS THAT ARE OBJECTS OF DISENGAGEMENT (LDOG PA GZUNG RTOG) (V.10-12)**

Maitreya’s *Ornament for the Clear Realizations* (V.10-12) says:

{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.

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]
(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.a

Maitreya’s Ornament, sde dge V.10-12, 9b.4-9b.6:

[V.10] ིན་པ་དང་ཞི་བ་དང་ཞིས་པའི་ཆི། འཇིག་གི་བཟོ་བཟོ་བཟོ་བཟོ་བཟོ། རིད་མེད་པ་དང་།
[V.11] ཞི་བའི་མཐར་ཞིས་པ་ལས་གཟུགས་པའི་ཡོངས་དང་། མེད་པ་དང་།
[V.12] བཞི་བ་ཟོད་བཟོ་བཟོ་བཟོ་བཟོ་བཟོ། རིད་ཞི་པ་དང་། གཞན་གྱི་ཆེན་གྱིས་འགྲོ་བ་དང་།

Ngag-wang-pal-dan’s Meaning of the Words, 78a.2:

ིན་པ་དང་ཞི་བ་དང་ཞིས་པའི་ཆི། འཇིག་གི་བཟོ་བཟོ་བཟོ་བཟོ་བཟོ། རིད་མེད་པ་དང་།
ཞི་བའི་མཐར་ཞིས་པ་ལས་གཟུགས་པའི་ཡོངས་དང་། མེད་པ་དང་།

a  See also Sparham, Abhisamayālaṃkāra with [Āryavimuktisena’s] Vṛtti and [Haribhadra’s] Alokā, vol. 4, 15ff.
C" Extensive Explanation of Conceptualizations
Apprehending Substantial Existence (RDZAS ’Dzin Rto gPa) (V.13-14)

Maitreya’s Ornament for the Clear Realizations (V.13-14) says:

{V.13}
1. Assuming and discarding,
2. Taking to mind, (3) closely
   Related with the three realms
3. Abiding, (5) manifestly adhering,

{V.14}
6. The actualities of phenomena as imputations,
7. Attached, (8) the antidotes,
8. And degenerated from proceeding as wished
9. Are to be known as the first of apprehensions.
Conceptualizations conceiving of a partaker—a 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).b

Maitreya’s Ornament, sde dge V.13-14, 9b.6-9b.7:

[V.13]
འཛིན་པ་དང་ནི་འདོར་བ་དང་།
།ཡིད་ལ་ཎེད་དང་ཁམས་ȷམས་ནི།
།
[V.14]
ཆོས་ཀྱི་དངོས་པོ་བȦགས་པ་དང་།
།ཆགས་པ་དང་ནི་གཉེན་པོ་དང་།
།
ཇི་Ȩར་འདོད་བཞིན་འགྲོ་ཉམས་ལ།
།འཛིན་པ་དང་པོར་ཤེས་པར་Ɏ།

Ngag-wang-pal-dan’s Meaning of the Words, 78a.7:

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a longs spyod pa po: partaker, enjoyer, user.
b See also Sparham, Abhisamayālaṃkāra with Āryavimuktisena’s Vṛtti and Haribhadra’s Alokā, vol. 4, 18ff.
Maitreya’s Ornament for the Clear Realizations (V.15-16) says:

[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.

Conceptualizations conceiving of a partaker—a 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]
(2) a being who definitely holds Great Vehicle paths to be noncorrect 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)—opposing actualities interfering with enlightenment such as devilishness and so forth

a longs spyod pa po: partaker, enjoyer, user.
b Often translated as “person.”
are conceptualizations of apprehending-subjects other than the previous, that is, conceptualizations apprehending imputed existence.¹

Maitreya’s Ornament, sde dge V.15-16, 9b.7-10a.1:

[V.15]

{V.16}

Ngag-wang-pal-dan’s Meaning of the Words, 78b.5:

¹ See also Sparham, Abhisamayālaṃkāra with [Āryavimuktisena’s] Vṛtti and [Haribhadra’s] Alokā, vol. 4, 20ff.
b' Antidotes [to those objects of abandonment by path-of-seeing peak trainings] (V.17-23){2 parts}
This has two parts: ancillary subjects and the regular subject.

1" ANCILLARY SUBJECTS (V.17-21){2 PARTS}
This has two parts: assisters of path-of-seeing peak trainings and fruits of those [assisters of path-of-seeing peak trainings].

A" ASSISTERS OF PATH-OF-SEEING PEAK TRAININGS (V.17)
Maitreya’s Ornament for the Clear Realizations (V.17) says:

{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.
(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.a

Maitreya’s Ornament, sde dge V.17, 10a.1-10a.2:
{V.17} གེང་ཐོབ་ལ་གཞན་Ȫོན་པ་དང་། སེ་ཡི་ȅ་ནི་ཡོངས་གཏོད་དང་། སེ་ཐོབ་བར་ཆད་མེད་པའི་ȅ། བསོད་ནམས་མང་པོའི་མཚན་ཉིད་དོ། །

Ngag-wang-pal-dan’s Meaning of the Words, 79a.5ff.:
ཐེག་ཆེན་གྱི་རིགས་ཅན་གཞན་Ȫོན་པ་དང་། སེ་ལ་གཞན་Ȫོན་པ་དང་། སེ་ཡི་དྲ་བར་བདེ་བར་ཆད་མེད་པ་Ȫེ་ངེས་པའི་ȅ་མཐོང་ལམ་གྱི་ཤེར་ɕིན་མཉམ་གཞག་ȣ་རང་གིས་Ȉོམ་པ་བསོད་ནམས་ཆེས་མང་པོའི་མཚན་ཉིད་དེ་གཟར་Ȭག་གི་Ȫོན་པ་ཐོབ་པའི་ȅ་ཡིན་ནོ། །

B” FRUITS OF THOSE [ASSISTERS OF PATH-OF-SEEING PEAK TRAININGS] (V.18-21)

This has two parts: indicating the great enlightenment that abides in factb and refuting the great enlightenment imputed by conceptuality.

a See also Sparham, Abhisamayālaṃkāra with [Āryavimuktisena’s] Vṛtti and [Haribhadra’s] Alokā, vol. 4, 23ff.
b That is to say, indicating the actual great enlightenment.
I: Indicating the great enlightenment that abides in fact (V.18)

Maitreya’s Ornament for the Clear Realizations (V.18) says:

\[ \text{V.18} \]

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.

Sūtra says that the two pristine wisdoms knowing extinction of the de-
filements of the two obstructions [to liberation from cyclic existence and
to omniscience] and knowing nonproduction are the great enlighten-
ment. 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 ulti-
mately 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 Wis-
dom], to render these as “pristine wisdoms directly realizing that extin-
guishment of defilements ultimately does not exist and production of
defilements ultimately does not exist” because in many [texts of] the upper
and lower vehicles these are described as “knowledge of extinction” but
not described as “knowledge of the nonexistence of extinction.”\(^a\)

Maitreya’s Ornament, sde dge V.18, 10a.2:

[V.18]

\[\text{འོི་མ་ཟད་དང་མི་ཟེ་བའི།} \]

Ngag-wang-pal-dan’s Meaning of the Words, 79b.2ff.:

\[\text{འོི་མ་ཟད་པ་ཤེས་པ་དང་མི་ཟེ་བ་ཤེས་པའི་ཡེ་ཤེས་གཉིས་ཀྱི་འོི་མ་ཟད་པ་ཤེས་པ་དང་མི་ཟེ་བ་ཤེས་པ་ཡིན་པར་ཤེས་པར་ལོ།} \]

2: Refuting the great enlightenment imputed by conceptuality (V.19-21){2 parts}

This has two parts: refuting the system of the Proponents of [Truly Established] Things and positing the system of the Middle Way School.

\[\text{འོི་མ་ཟད་པ་ཤེས་པ་དང་མི་ཟེ་བ་ཤེས་པ་ཡིན་པར་ཤེས་པར་ལོ།} \]

\(^a\) See also Sparham, Abhisamayālāṃkāra with [Āryavimuktisena’s] Vṛtti and [Haribhadra’s] Alokā, vol. 4, 24ff.
Chapter V: Peak Trainings

Maitreya’s *Ornament for the Clear Realizations* (V.19-20) says:

{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.

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.⁹

Maitreya’s Ornament, sde dge V.19-20, 10a.2-10a.3:

{V.19}

འགོག་པ་མེད་པའི་རང་བཞིན་ལ། །མཐོང་ཞེས་ྱི་བའི་ལམ་གྱིས་ནི། །

{V.20}

བདེན་པར་ǿབ་པའི་Ȯི་མ་རར་ཡོད་གསར་འགག་པ་མེད་པའི་རང་བཞིན་ཡིན་པ་ལས་མཐོང་ངོ་ཐོང་པའི་ȷམ་པ་ཅི་ཞིག་འཐོབ་Ȫེ་ཐོབ་མི་ཤང་ངོ།

Ngag-wang-pal-dan’s Meaning of the Words, 79b.6ff.:

b: Positing the system of the great enlightenment of the Middle Way School (V.21)

Maitreya’s Ornament for the Clear Realizations (V.21) says:

{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.

These dependent-arising 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.\(^a\)

Maitreya’s Ornament, sde dge V.21, 10a.3-10a.4:
\[
\text{འདི་ལ་བསལ་ི།་ཅི་ཡང་མེད། །བཞག་པར་ི་བའི་ཡང་ཟང་མེད། །ཡང་དག་ཉིད་ལ་ཡང་དག་ཡི། །ཡང་དག་མཐོང་ནས་ȷམ་པར་གྲོལ། །ཞེས་གང་།}
\]

Ngag-wang-pal-dan’s Meaning of the Words, 80a.5ff.:
\[
\text{དེ་ལ་བདེག་གཉིས་རྒྱ་བོད་བར་ི་ཅི་ཡང་མེད། །ོད་དེ་གཉིས་ལ་ཐོག་མཐོ་ནས་མེད་པས་སོ། །དེ་ཉིད་བསལ་བཞག་དང་བའི་ཡང་དག་པ་བདག་མེད་གཉིས་ལ་ཡང་དག་པ་ȷིན་ཅི་མ་ལོག་པར་ȷི་བར་ིའོ།}
\]

\(^a\) See also Sparham, Abhisamayālaṃkāra with [Āryavimuktisena’s] Viśī and [Haribhadra’s] Alokā, vol. 4, 26.
2" REGULAR SUBJECT [CONCERNING ANTIDOTES TO THE OBJECTS OF ABANDONMENT OF PATH-OF-SEEING PEAK TRAININGS] (V.22-23)

Maitreya’s *Ornament for the Clear Realizations* (V.22-23) says:

{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.

{V.23}
Having entered into absorption
In the lion’s sport meditative stabilization,
Then they investigate the forward process
And reverse process of dependent-arising.

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.
Having by stages entered into absorption in the lion’s sport meditative stabilization that has become the entities of both the uninterrupted path and the path of release, then, that is to say, in subsequent attainment [after rising from meditative equipoise], they investigate the twelve links of dependent-arising in four units—two, the afflictive forward process and the afflictive reverse process, and two, the purificatory forward

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In the forward process, it is explained that:

- due to the condition of ignorance, action arises;
- due to the condition of action, consciousness arises;
- due to the condition of consciousness, name and form arise;
- due to the condition of name and form, the six sense spheres arise;
- due to the condition of the six sense spheres, contact arises;
- due to the condition of contact, feeling arises;
- due to the condition of feeling, attachment arises;
- due to the condition of attachment, grasping arises;
- due to the condition of grasping, the potentialized level of karma called “existence” arises;
- due to the condition of “existence”, birth arises;
- due to the condition of birth, aging and death arise.

Because this mode describes how suffering is produced, it is an explanation of the sources that produce suffering.

b Tenzin Gyatso, the Fourteenth Dalai Lama, *The Meaning of Life*, 39-40:

In reverse order it is explained that:

- the unwanted sufferings of aging and death are produced in dependence upon birth;
- birth is produced in dependence upon the potentialized level of action called “existence”;
- “existence” is produced in dependence upon grasping;
- grasping is produced in dependence upon attachment;
- attachment is produced in dependence upon feeling;
- feeling is produced in dependence upon contact;
- contact is produced in dependence upon the six sense spheres;
- the six sense spheres are produced in dependence upon name and form;
- name and form are produced in dependence upon consciousness;
- consciousness is produced in dependence upon action;
- action is produced in dependence upon ignorance.

Here the emphasis is on the first of the four noble truths, true sufferings themselves, which are the effects.
process\textsuperscript{a} and the purificatory reverse process.\textsuperscript{b}

Maitreya’s Ornament, sde dge V.22-23, 10a.4-10a.5:

\{V.22\}

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\textsuperscript{a} Tenzin Gyatso, the Fourteenth Dalai Lama, The Meaning of Life, 40:

In terms of the process of purification, it is explained that:

- when ignorance ceases, action ceases;
- when action ceases, consciousness ceases;
- when consciousness ceases, name and form cease;
- when name and form cease, the six sense spheres cease;
- when the six sense spheres cease, contact ceases;
- when contact ceases, feeling ceases;
- when feeling ceases, attachment ceases;
- when attachment ceases, grasping ceases;
- when grasping ceases, the potentialized level of karma called “existence” ceases;
- when the potentialized level of karma called “existence” ceases, birth ceases;
- when birth ceases, aging and death cease.

This explanation is in terms of the purified class of phenomena with the emphasis being on the causes, that is to say, true paths, from among the four noble truths.

\textsuperscript{b} Tenzin Gyatso, the Fourteenth Dalai Lama, The Meaning of Life, 40-41:

In reverse order, it is explained that:

- the cessation of aging and death arises in dependence upon the cessation of birth;
- the cessation of birth arises in dependence upon the cessation of the potentialized level of karma called “existence”;
- the cessation of the potentialized level of karma called “existence” arises in dependence upon the cessation of grasping;
- the cessation of grasping arises in dependence upon the cessation of attachment;
- the cessation of attachment arises in dependence upon the cessation of feeling;
- the cessation of feeling arises in dependence upon the cessation of contact;
- the cessation of contact arises in dependence upon the cessation of the six sense spheres;
- the cessation of the six sense spheres arises in dependence upon the cessation of name and form;
- the cessation of name and form arises in dependence upon the cessation of consciousness;
- the cessation of consciousness arises in dependence upon the cessation of action;
- the cessation of action arises in dependence upon the cessation of ignorance.

Here, within the process of purification the emphasis is on the effects, true cessations, the third of the four noble truths.
Ngag-wang-pal-dan’s *Meaning of the Words*, 80b.1ff.:

Ngag-wang-pal-dan’s *Meaning of the Words*, 80b.1ff.:

Ngag-wang-pal-dan’s *Meaning of the Words*, 80b.1ff.:

Ngag-wang-pal-dan’s *Meaning of the Words*, 80b.1ff.:
3' Path-of- meditation peak trainings (V.24-36) {3 parts}

This has three parts: (1) the support, the path of meditation, (2) conceptualizations to be abandoned, and (3) dependent qualities.

a' The support, the path of meditation (V.24-25)

Maitreya’s Ornament for the Clear Realizations (V.24-25) says:

{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.
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 sens 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 existence—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 consciousness, and
8. then the mind of the Desire Realm, and
9. then likewise skipping four, entering into absorption in limitless space, and
10. then the mind of the Desire Realm, and
11. then skipping five, entering into absorption in the fourth concentration, and
12. then the mind of the Desire Realm, and
13. then skipping six, entering into absorption in the third concentration, and
14. then the mind of the Desire Realm, and
15. then skipping seven, entering into absorption in the second concentration, and
16. then the mind of the Desire Realm, and
17. then skipping eight, entering into absorption in the first concentration, and
18. then the mind of the Desire Realm.

It is set forth this way in Tsong-kha-pa’s Golden Garland.a

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a If we may venture 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, trīyadhānā)
4. fourth concentration (bsam gtan bzhi pa, caturthadhānā)
5. limitless space (nam mkha’ mtha’ yas, ākāśānanta)
6. limitless consciousness (nam shes mtha’ yas, vijñānānanta)
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
32. cessation
33. peak of cyclic existence
34. cessation

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:

35. peak of cyclic existence
36. 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:
Maitreya’s Ornament, sde dge V.24-25, 10a.5-10a.6:

{V.24}
འགོག་དང་བཅས་པའི་ȡོམས་འșག་དགུར། །ȷམ་པ་གཉིས་ར་སོང་འོངས་ནས། །
{V.25}
ཐོད་Ȃལ་ȭ་ནི་ȡོམས་འșག་པ། །གཅིག་དང་གཉིས་ȣོམ་བཞི་དང་ȣ་། །
འགོག་པའི་བར་ȣ་མི་འȮར་འགྲོ། །

Ngag-wang-pal-dan’s Meaning of the Words, 81a.2ff.:

འགོག་ȡོམས་དང་བཅས་པའི་ȡོམས་འșག་དགུ་ལ་ɾགས་དང་མȬན་པ་དང་ɾགས་དང་མི་མȬན་པ་ȷམ་པ་གཉིས་ȣ་སོང་ཞིང་འོངས་པའི་ɚོར་བ་ཚར་གཉིས་ȣོན་ȣ་བཏང་ནས།

37. cessation
38. the mind of the Desire Realm
39. peak of cyclic existence
40. the mind of the Desire Realm
41. nothingness
42. the mind of the Desire Realm
43. limitless consciousness
44. the mind of the Desire Realm
45. limitless space
46. the mind of the Desire Realm
47. fourth concentration
48. the mind of the Desire Realm
49. third concentration
50. the mind of the Desire Realm
51. second concentration
52. the mind of the Desire Realm
53. first concentration
54. 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, Abhisamayālaṃkāra with [Āryavimuktisena’s] Vṛtti and [Haribhadra’s] Alokā, vol. 4, 27ff.
འོག་ȣ་བསམ་གཏན་དང་པོ་ནས་འགོག་ȡོམས་ཀྱི་བར་ȭ་མཐར་ཆགས་ར་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་ར་བɶང་Ȫེ་ཐོད་Ȃལ་ȭ་ȡོམས་པར་ȡོམས་པར་Ȧག་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་Ȧག་པ་དང༌།

དེ་ནས་འགོག་པ་དང༌།

གཉིས་Ȃལ་བ་Ȫེ་བསམ་གཏན་གཉིས་པ་ལ་Ȧག་པ་དང༌།

དེ་ནས་འགོག་པ་དང༌།

rm་Ȃལ་བ་Ȫེ་ནམ་མཁའ་མཐའ་ཡས་ལ་Ȧག་པ་དང༌།

དེ་ནས་Ȧག་པ་ཡིན་ཏེ།

གཉིས་Ȃལ་བ་Ȫེ་ཐོད་Ȃལ་ȭ་ȡོམས་པར་Ȧག་པ་ཡིན་ཏེ།

དེ་ནས་Ȧག་པ་དང༌།

བཞི་Ȃལ་བ་Ȫེ་ཅི་ཡང་མེད་ལ་Ȧག་པ་དང༌།

དེ་ནས་Ȧག་པ་

bཞེན་Ȃལ་བ་Ȫེ་རིད་ɬེའི་དངོས་གཞི་ལ་ȡོམས་པར་Ȧག་ནས་Ȧག་པ་ལ་ȡོམས་པར་Ȧག་པའི་བར་ȭ་མི་Ȧ་Ȧའོ་བར་འགྲོ་བ་Ȫེ་ཐོད་Ȃལ་ȭ་ȡོམས་པར་Ȧག་པ་ཡིན་ཏེ།

།དེ་ནས་ʃར་ཡང་Ȧིད་ɬེ་དང༌།

དེ་ནས་Ȧར་སོང་མར་འོང་

གི་མཚམས་འཛིན་གྱི་འདོད་སེམས་མངོན་ȭ་Ɏེད་དོ།

འདོད་པར་ཞེས་སོགས་Ǫང་པ་
གཉིས་པ་[西藏】[藏文版] གཞི་དང་ཞེས་སོགས་ཞེས་པའི་འོག་ལ་གཉིས། གཞི་དང་ཞེས་སོགས་ཞེས་པའི་འོག་ལ་གཉིས། བོད་ཀྱི་ཡི་ཁ་བོད་ཀྱི་ཡི་ཁ་འཇུག་པ་ལ་རོམ་པར་འོག་པ་དང༌། དེ་ནས་འདོད་སེམས་དང་དེ་ནས་འགོག་པ་རིི་དང༌། དེ་ནས་འདོད་སེམས་དང་ེད་པོ་དི་རིི་གཉིས་བོར་ནས་ཅི་ཡང་མེད་དང༌། བོད་ཀྱི་ཡི་ཁ་བོད་ཀྱི་ཡི་ཁ་འཇུག་པ་ལ་རོམ་པར་འོག་པ་དང༌། དེ་ནས་འདོད་སེམས་དང༌། དེ་ནས་འགོག་པ་རིི་ཅི་ཡང་མེད་གཉིས་བོར་ནས་ཐམ་ཤེས་མཐའ་ཡས་དང༌། བོད་ཀྱི་ཡི་ཁ་བོད་ཀྱི་ཡི་ཁ་འཇུག་པ་ལ་རོམ་པར་འོག་པ་དང༌། དེ་བཞིན་བཞི་བོར་ནས་ནམ་མཁའ་མཐའ་ཡས་དང༌། བོད་ཀྱི་ཡི་ཁ་བོད་ཀྱི་ཡི་ཁ་འཇུག་པ་ལ་རོམ་པར་འོག་པ་དང༌། བསམ་གཏན་བཞི་པ་དང༌། བོད་ཀྱི་ཡི་ཁ་བོད་ཀྱི་ཡི་ཁ་འཇུག་པ་ལ་རོམ་པར་འོག་པ་དང༌། བསམ་གཏན་གཉིས་པ་དང༌། བོད་ཀྱི་ཡི་ཁ་བོད་ཀྱི་ཡི་ཁ་འཇུག་པ་ལ་རོམ་པར་འོག་པ་དང༌། བསམ་གཏན་དང་པོ་དང༌། སོང་འདོད་སེམས་ཀྱི་བར་ȭ་མི་འȮར་འོངས་པ་Ȫེ་ཐོད་Ȃལ་Ȫེ་ȡོམས་པར་འོག་པ་ཡིན་ནོ། གཉིས་པ་[西藏】[藏文版] སོང་འདོད་སེམས་ཀྱི་བཅོམ་བཞིན་ȣ་བཞི་བོར་ནས་ནམ་མཁའ་མཐའ་ཡས་དང༌། བོད་ཀྱི་ཡི་ཁ་བོད་ཀྱི་ཡི་ཁ་འཇུག་པ་ལ་རོམ་པར་འོག་པ་དང༌། བསམ་གཏན་གཉིས་པ་དང༌། བོད་ཀྱི་ཡི་ཁ་བོད་ཀྱི་ཡི་ཁ་འཇུག་པ་ལ་རོམ་པར་འོག་པ་དང༌། བསམ་གཏན་དང་པོ་དང༌། ནི་བོད་ཀྱི་ཡི་ཁ་བོད་ཀྱི་ཡི་ཁ་འཇུག་པ་ལ་རོམ་པར་འོག་པ་ཡིན་ནོ། ཁ།དེ་Ȩར་གསེར་ȣིང་ལས་གཤང་སོ། 

b' Conceptualizations to be abandoned [by the path of meditation] (V. 26-34){2 parts} 

This has two parts: conceptualizations of apprehended objects (gzung rtog) [as truly existent] and conceptualizations of apprehending-subjects ('dzin rtog) [as truly existent].
Chapter V: Peak Trainings

1" CONCEPTUALIZATIONS OF APPREHENDED OBJECTS (GZUNG RTOG) [AS TRULY EXISTENT] (V.26-29) {2 PARTS}

This 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).

A" CONCEPTUALIZATIONS OF APPREHENDED OBJECTS THAT ARE OBJECTS OF ENGAGEMENT (JUG PA GZUNG RTOG) (V.26-27B)

Maitreya’s Ornament for the Clear Realizations (V.26-27b) says:

[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 nine conceptualizations to be abandoned by the path of meditation that
adhere to true existence with regard to:

1. the high sayings (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]\(^a\)
2. the high sayings—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.\(^b\)

Maitreya’s Ornament, sde dge V.26-27b, 10a.6-10a.7:

\begin{align}
\text{V.26} \\
\text{V.27}
\end{align}

Ngag-wang-pal-dan’s Meaning of the Words, 82a.7ff.:

\(^a\) Brackets in the first and third items are from Gung-thang Lo-drü-gya-tsho’s Annotations to (Haribhadra’s) “Clear Meaning Commentary,” vol. 2, 322.

\(^b\) See also Sparham, Abhisamayalambkāra with [Āryāvimuktsena’s] Vyrtti and [Haribhadra’s] Alokā, vol. 4, 29ff.
B" CONCEPTUALIZATIONS OF APPREHENDED OBJECTS
THAT ARE OBJECTS OF DISENGAGEMENT (LDOG PA
GZUNG RTOG) (V.27C-29)

Maitreya’s Ornament for the Clear Realizations (V.27c-29) says:

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.

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—en-
compassed by the path of meditation. The nine conceptualizations to be
abandoned by the path of meditation that adhere to true [existence, think-
ing], "These are my apprehended objects of disengagement," upon observ-
ing:

(1) the path of accumulation [of the Lesser Vehicle]\(^a\) 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 Ve-
hicle, 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 Ve-
hicle, the Solitary Realizer Vehicle, is taken to mind as an object of

\(^a\) Brackets in the first seven items are from Gung-thang Lo-drö-gya-tsho’s Annotations to
(Haribhadra’s) “Clear Meaning Commentary,” vol. 2, 324-325.
(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.\(^a\)

Maitreya’s Ornament, sde dge V.27c-29, 10a.7-10b.2:

\[
\text{འོག་པའི་ོང་ིམ་ཡིན་བཞེད་དེ།}
\]

[V.28]

\[
\text{ོང་ིམ་མི་དེ་དང་ིེད་དང་།}
\]

[V.29]

\[
\text{ོང་ིམ་པའི་ལམ་ལ་ཤེས་པར་ིེད།}
\]

Ngag-wang-pal-dan’s Meaning of the Words, 82b.5ff.:

\[
\text{ལེགས་པ་ངོག་པ་གོང་ནི་ོལ་ལམ་གིས་བོ་ལེགས་པའི་སེམས་}
\]

\[^a\] Gung-thang Lo-drö-gya-tsho (Annotations to [Haribhadra’s] “Clear Meaning Commentary.” 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.

\[^b\] See also Sparham, Abhisamayālaṃkāra with [Āryavimuktisena’s] Vṛtti and [Haribhadra’s] Alokā, vol. 4, 32ff.
2" Conceptualizations of Apprehending-Subjects ('dzin rtog) [As Truly Existent] (V.30-32) {2 Parts}

This has two parts: conceptualizations apprehending substantial existence (rdzas 'dzin rtog pa) and conceptualizations apprehending imputed existence (btags 'dzin rtog pa).\(^a\)

\(^a\) As Ngag-wang-pal-dan says below in commentary on V.30-31 and V.32-34 respectively, the first are "conceptualizations of a substantially existent apprehender," and the second
A' "CONCEPTUALIZATIONS APPREHENDING SUBSTANTIAL EXISTENCE (RDZAS 'DZIN RTOG PA) (V.30-31)

Maitreya’s Ornament for the Clear Realizations (V.30-31) says:

{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.

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]

are “conceptualizations of an imputedly existent apprehender.”
(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.\(^a\)

Maitreya’s *Ornament, sde dge* V.30-31, 10b.2-10b.3:

[V.30]

སེམས་ཅན་བཏགས་པའི་Ʉོད་ɺལ་དང་།

།ཆོས་བཏགས་པ་དང་Ȫོང་མིན་ཉིད།

།ཆགས་དང་རབ་འེད་བདག་ཉིད་དང་།

།དངོས་པོར་ེད་དང་ཐེག་གི་མ་

[V.31]

ཡོན་ནི་དག་པ་མ་ཡིན་དང་།

།Ʉོད་པ་ȷམ་པར་འǺག་པ་ལ།

།འཛིན་པར་ེད་པ་དང་པོར་ཏེ།

།ཤེས་པར་ེ་བ་བȌགས་པ་ཡིན།

Ngag-wang-pal-dan’s *Meaning of the Words*, 83a.4:

སེམས་ཅན་ȭ་བཏགས་པའི་Ʉོད་ɺལ་ཏེ་Ȫང་སོགས་ལ་བཏགས་

\(^a\) 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 ltar du zhen pa’i rtog par ’jog pa’o)

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.

Thorough obscuration 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,
(6) Inequality, (7) suffering
And so forth, (8) the nature
Of afflicting emotions, (9) and nonduality
Are asserted as the final conceptualizations.

This has two parts, the first of which is a brief indication [of conceptualizations apprehending imputed existence (btags 'dzin rtog pa)].

1: Brief indication [of conceptualizations apprehending imputed existence (btags 'dzin rtog pa)] (V.32)

Maitreya’s Ornament for the Clear Realizations (V.32) says: a

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 does not repeat the stanza; it has been added for the sake of clarity.
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.b

Maitreya’s Ornament, sde dge V.32, 10b.3:

Ngag-wang-pal-dan’s Meaning of the Words, 83b.2ff.:

2: Extensive explanation [of conceptualizations apprehending imputed existence (btags 'dzin rtog pa)] (V.33-34)

Maitreya’s Ornament for the Clear Realizations (V.33-34) says:c

a 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.
b See also Sparham, Abhisamayālaṃkāra with [Āryavimuktisena’s] Vyṛti and [Haribhadra’s] Aloka, vol. 4, 37.
c Ngag-wang-pal-dan does not repeat the stanza; it has been added for the sake of clarity.
(6) Inequality, (7) suffering
And so forth, (8) the nature
Of afflictive emotions, (9) and nonduality
Are asserted as the final conceptualizations.

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).b

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b See also Sparham, *Abhisamayālaṃkāra with [Āryavimuktisena’s] Vṛtti and [Haribhadra’s] Alokā*, vol. 4, 38.
Maitreya’s *Ornament, sde dge* V.33-34, 10b.3-10b.4:

[V.33]

བདག་ཉིད་ཇི་བཞིན་ཀུན་མཁྱེན་ནི།།
ཁུན་གྱི་ིབ་པ་ȷམ་གྲམ་དང༌།
ཞི་ལམ་དེ་བཞིན་ཉིད་སོགས་དང༌།
མɰངས་པར་Ȧོག་པ་Ȧོག་པ་བཞེད།

[V.34]

མི་མཉམ་ȵག་བȓལ་ལ་སོགས་དང༌།
ཉོན་མོངས་ȷམས་ཀྱི་རང་བཞིན་དང༌།
གཉིས་ི་མེད་ལ་ཀུན་ɣོངས་དང༌།
ȷམ་པར་Ȧོག་པ་ཐ་མར་བཞེད།

Ngag-wang-pal-dan’s *Meaning of the Words*, 83b.4:

དེ་དག་གང་ཞེ་ན།
བདག་ཉིད་ཇི་བཞིན་ཏེ་མཁྱེན་གྲམ་རང་
རང་Dzེད་པའི་ིབ་པ་ȷམ་པ་གྲམ་Ȫེ་ȷམ་མཁྱེན་Dzེད་པའི་ིབ་
པ་སེལ་བའི་ཐབས་ལ་ཀུན་ȣ་ɣོངས་པ་དང༌།
ལམ་ཤེས་Dzེད་
པའི་ིབ་པ་སེལ་བའི་ཐབས་ལ་ཀུན་ȣ་ɣོངས་པ་དང༌།
གཞི་
ཤེས་Dzེད་པའི་ིབ་པ་སེལ་བའི་ཐབས་ལ་ཀུན་ȣ་ɣོངས་པ་
དང༌།
Ȍིབ་པ་ཐམས་ཅད་ཞི་བར་Ɏེད་པའི་ལམ་ལ་ཀུན་ȣ་ɣོངས་
པ་དང༌།
དེ་བཞིན་ཉིད་དང་གɶགས་སོགས་མɰངས་པར་Ȧོག་པ་Ȫེ་
ངོ་བོ་གཅིག་དང་མི་Ȧོག་པ་Ȫེ་ངོ་བོ་ཐ་དད་པ་ལ་ཀུན་ȣ་ɣོངས་
པ་དང༌།
ཐེག་དམན་དང་ཐེག་ཆེན་གྱི་ལམ་མི་མཉམ་པ་ལ་ཀུན་ȣ་ɣོངས་
པ་དང༌།
ȵག་བȓལ་ལ་སོགས་པའི་བདེན་པ་བཞཱ་ལ་
ཀུན་ȣ་ɣོངས་པ་
ཉོན་མོངས་པ་ȷམས་ཀྱི་རང་བཞིན་ལ་
ཀུན་ȣ་ɣོངས་པ་
གɶང་འཛིན་ɲས་ཐ་དད་ཀྱིས་Ȫོང་པའི་
གཉིས་ི་མེད་པ་ལ་ཀུན་ȣ་ɣོངས་པ་Ȫེ་ɺལ་དགུ་ལ་དམིགས་
ནས་བཏགས་ཡོད་ཀྱིས་ཁྱད་པར་ȭ་Ɏས་པའི་ལོངས་Ʉོད་པ་པོར་
བདེན་པར་ཞེན་པའི་Ȉོམ་ɂངས་Ȧོག་པའི་Ȧོག་པ་ནི་ȷམ་
པར་Ȧོག་པ་ཐ་མ་བཏགས་འཛིན་Ȧོག་པ་ཡིན་པར་བཞེད་དོ།
c' Dependent qualities [of the path of meditation] (V.35-36)

Maitreya’s *Ornament for the Clear Realizations* (V.35-36) says:

{V.35}
Just as, upon having exhausted contagions
After a long time and letting out the breath,
All the wonderful qualities achieving
Happiness present in all forms

{V.36}
Are founded in all aspects
In the great being
Decorated with supreme fruits
Like rivers descending into the great ocean.

Just as when upon having crucially abandoned exhaustively the four conceptualizations like contagions a sick person is released from being oppressed by a long-term illness and joyfully lets out the breath, that is, attains restoration, so all the wonderful qualities of the wise contained in

---

\(^a\) Haribhadra’s *Clear Meaning* (128a.7) reads spa. Āryavimuktisena’s commentary (180b.4) reads dpa’. On the other hand, sde dge (10b.5), Peking (12b.4), dpe bsdur ma (24.9). Unfortunately, it is difficult to recognize the difference between spa and sba in concept. The corresponding Sanskrit stanza is:

\[
\text{sarvāḥ sarvāḥsūryaṇaṃ bikṣuṇāḥ kṣaṇaśūryaṇaḥ} \\
bhajante tam mahāsattvam mahodadhimīnavagāh \| \| V.36 \|
\]

See Stcherbatsky and Obermiller, *Abhisamayālaṃkāra*, 31. Considering the meaning of the corresponding Sanskrit term sālin (furnished with), spa, one of the meanings of which is “decorated with,” is the preferable Tibetan translation.
the three vehicles for achieving the happiness present in all forms of time—high status and definite goodness—are founded in all aspects in the great being dwelling on the great of the great path of meditation of the Great Vehicle beautified and decorated with the supreme fruits of abandonment and realization of the three vehicles like four rivers together with their tributaries descending into the great salty ocean.\textsuperscript{a}

Maitreya’s Ornament, sde dge V.35-36, 10b.4-10b.5:

[V.35]

{V.35}

{V.36}

Ngag-wang-pal-dan’s Meaning of the Words, 84a.3:

Ngag-wang-pal-dan’s Meaning of the Words, 84a.3:

Ngag-wang-pal-dan’s Meaning of the Words, 84a.3:

\textsuperscript{a} See also Sparham, \textit{Abhisamayālaṃkāra with [Āryavimuktisena’s] Vṛtti and [Haribhadra’s] Alokā}, vol. 4, 40.

\textsuperscript{b} See two notes above.
4' Uninterrupted peak trainings (V.37-42){3 parts}
This has three parts: entity, causes, and objects of abandonment of uninterupted peak trainings.

48th Topic
7. Uninterrupted Peak Trainings
(བར་ཆད་མེད་པའི་ཞེས་བསྐུར་)

a' Entity of uninterrupted peak trainings (V.37-38)
Maitreya’s Ornament for the Clear Realizations (V.37-38) 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 Realizers
And in the flawlessness of Bodhisattvas
Is the uninterrupted meditative stabilization.
That is an exalted-knower-of-all-aspects itself.

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 Realizers, 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 separation from desire
(7) the ground of realizing completion
(8) the ground of Solitary Realizers, and
(9) the flawlessness of a Bodhisattva [the first Bodhisattva ground].

The fruit of that meditative stabilization, Buddhahood, is an exalted-knower-of-all-aspects itself.

Maitreya’s Ornament, sde dge V.37-38, 10b.6-10b.7:

[V.37]

{V.37}

{V.38}

Ngag-wang-pal-dan’s Meaning of the Words, 84a.6ff.:
b' Causes of uninterrupted peak trainings (V.39)

Maitreya’s *Ornament for the Clear Realizations* (V.39) says:

{V.39}

Their objects of observation are without thingness;
Their proprietary is asserted as mindfulness.
Their aspect is pacification. Regarding these,
Intense proponents object successively.

The objects of observation of these uninterrupted peak [trainings] are all phenomena, illusion-like without the thingness of true establishment; the proprietary [or empowering] condition [of these uninterrupted peak trainings] is the continuum of mindfulness of taking to mind emptiness without forgetting the objects of observation and aspect of Great Vehicle mind-
generation; and the aspect [of these uninterrupted peak trainings] is the pacification of a nature of true establishment from the start. **Regarding these** objects of observation and aspect, **those who intensely propound** that the emptiness of true establishment and the performance of activity are contradictory **object successively** from the one to the other that “If something is an observed object condition, it is truly established, and if it is not truly established, it is contradictory for it to be an observed object condition”; therefore, this topic of the objects of observation and the aspect of uninterrupted peak [trainings] is very profound.

Maitreya’s Ornament, sde dge V.39, 10b.7:

[V.39]

MT

Ngag-wang-pal-dan’s Meaning of the Words, 84b.3ff.
49th Topic
8. Wrong Achievings to be Avoided
(སྤྱི་ཞེ་བོ་སྐྱེལ་)

c' Objects of abandonment of uninterrupted peak trainings (V.40-42)

Maitreya’s Ornament for the Clear Realizations (V.40-42) says:

{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.
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-knowers-of-all-aspects does not exist because [according to you] ultimately the two—effective things and non-effective 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.

9. It follows that skill in means such as mental nondiscouragement 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 Realizers, are not actualized.

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.a

Maitreya’s Ornament, sde dge V.40-42, 10b.7-11a.2:
[V.40]
དམིགས་པ་འཐད་དང་དེ་ཡི་ནི།
ངོ་བོ་ཉིད་ངེས་བɶང་བ་དང་།
ཞན་ཀུན་མཁྱེན་ཉིད་ཡེ་ཤེས་དང་།
དམ་པའི་དོན་དང་ཀུན་ɲོབ་དང་།
[V.41]
རོར་དང་དཀོན་མཆོག་གྲམ་པོ་དང་།
ཐབས་བཅས་Ȭབ་པའི་Ȧོགས་པ་དང་།
ཅིན་ཅི་ལོག་ནི་ལམ་བཅས་དང་།
གཉེན་པོ་མི་མȬན་ɉོགས་དག་དང་།
[V.42]
མཚན་ཉིད་དང་ནི་Ȉོམ་པ་ལ།
ɩ་བ་ȷམས་ཀྱིས་ལོག་Ȧོག་པ།
ཞམ་པ་ཀུན་མཁྱེན་ཉིད་Ȧེན་ཅན།
ཞམ་པ་བȕ་ȯག་དག་ȣ་བཞེད།

a See also Sparham, Abhisamayālaṃkāra with [Āryavimuktisena’s] Vṛtti and [Haribhadra’s] Alokā, vol. 4, 43ff.
Ngag-wang-pal-dan’s *Meaning of the Words*, 84b.7ff.:

བར་ཆད་མེད་ཅེ་འདི་ཞིན་་པ་མི་འཐད་པར་ཐལ།

དོན་དམ་པར་འȭས་ཌི་ཉིད་མ་ཉིད་ཀྱི་ལ་གཉིས་མེད་པའི་ཞེས་པ་

དང་པོ་དང༌།

བར་ཆད་མེད་ཅེ་འདི་ངོ་བོ་ཉིད་ངེས་པར་གུང་བ་Ȫེ་Ȧོགས་པའི་ɰལ་མི་འཐད་པར་ཐལ།

ཆོས་ཐམས་ཅད་དོན་དམ་པར་མེད་པའི་ཞེས་པ་གཉིས་པ་

ȷམ་པ་ཐམས་ཅད་མཁྱེན་པའི་ཡེ་ཤེས་མེད་པར་ཐལ།

དོན་དམ་པར་དངོས་པོ་དང་དངོས་མེད་ཀྱི་ཆོས་གཉིས་མེད་པའི་ཞེས་

པ་གཉ་པ་དང༌།

དོན་དམ་པར་དེ་གཉིས་དེར་མེད་ཡིན་པའི་ཞེས་པ་བཞི་པ་

ɚོར་བ་Ȫེ་ɚིན་སོགས་ཉམས་Ȅེ་ལེན་པ་

ɚིན་སོགས་ཀྱི་འཁོར་གཉམ་ȭ་དམིགས་པ་བཀག་པའི་ཞེས་པ་

དང༌།

Ȭབ་པའི་མངོན་Ȧོགས་མེད་པར་ཐལ།

དངོས་པོ་ཡོད་མེད་
ཟེརུལ་ཀུན་ལ་བཞི་དོན་པའི་མཐའ་པོ་ནི་དོན་ལུས་པ་པོ་དེས་ཟེརུལ་ཀུན་ལ་བཞི་དོན་པའི་འཛིན་པ་བཀག་པའི་ཞེས་བསྐོས་པ་དང༌། ལོང་སེམས་ཀྱིས་ལམ་གཞྲོང་པ་ལ་སོགས་གཉིས་ཀ་མེད་པའི་ཞེས་བསྐོས་པ་བཅོ་ན་པ་དང༌། ལམ་མཁྱེན་ཐོབ་ཆེད་ལམ་གཞོང་པ་མི་འཐད་པར་ཐལ། དོན་དམ་པར་དོར་མེད་པའི་ཞེས་བསྐོས་པ་བཅོ་བེ། འབདེན་བང་དང་འབ་མེད་པ་འགལ་བར་ཞི་བ་ལམ་ཀྱི་ལོག་པར་ཡོག་པ་ལམ་པ་ཐམས་ཅད་མཁྱེན་པ་དང་དེའི་ནུང་ཞེས་བབས་ཀྱིས་ཐལ། དེ་དག་གིས་ལོང་སེམས་ཀྱིས་བདེན་གཉིས་ཀྱི་ལམ་དེ་ལ་མཁས་པར་བཙམ་ཤིང་བར་ཆད་མེད་མིའི་དམིགས་ལ་ལོག་ཡོག་བསལ་ནས་བར་ཆད་མེད་པའི་ཏིང་ངེ་འཛིན་བཞེད་པར་འཐོད་ཞེས་་

Wrong Achievings to be Avoided
447
The meaning of the words of the fifth chapter has been explained.
1) EXTENSIVE EXPLANATIONS OF THE STABLE EFFECTS (VI.1-VII.5){2 PARTS}

This has two parts: extensive explanations of (1) the causes of stability, serial trainings and (2) the stable effects, momentary trainings.

50th Topic
1. Perfection of Giving

51st Topic
2. Perfection of Ethics

52nd Topic
3. Perfection of Patience

53rd Topic
4. Perfection of Effort

54th Topic
5. Perfection of Concentration

55th Topic
6. Perfection of Wisdom
(ཤེས་རབ་ཀྱི་ཕར་༢ིན་)
56th Topic
7. Recollection of the Buddha Jewel
(བོད་སྐྱེས་དཀོན་མཆོག་བྱེས་རོ། །)
57th Topic
8. Recollection of the Doctrine Jewel
(ཆོས་དཀོན་མཆོག་བྱེས་རོ། །)
58th Topic
9. Recollection of the Spiritual Community Jewel
(དགེ་བྱན་དཀོན་མཆོག་བྱེས་རོ། །)
59th Topic
10. Recollection of ethics
(ཚུལ་ཁྲིམས་བྱེས་རོ། །) [illustrating reversal from the unfavorable class]
60th Topic
11. Recollection of generosity
(གཏོང་བ་བྱེས་རོ། །) [illustrating engagement in virtue]
61st Topic
12. Recollection of deities [endowed with the eye of pristine wisdom] and gurus
(བྲང་བཙོ་བེས་བྲུ་) [as judges of whether virtues or nonvirtues are performed]

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

A) EXTENSIVE EXPLANATION OF THE CAUSES OF
STABILITY (VI.1)

Maitreya’s *Ornament for the Clear Realizations* (VI.1) says:

![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.

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.a

Maitreya’s Ornament, sde dge VI.1, 11a.3:

Ngag-wang-pal-dan’s Meaning of the Words, 86a.3ff.:

a See also Sparham, Abhisamayālaṃkāra with Āryavimuktisena’s Vṛtti and Haribhadra’s Alokā, vol. 4, 43ff.
The meaning of the words of the sixth chapter has been explained.
B) **EXTENSIVE EXPLANATION OF THE STABLE EFFECTS, MOMENTARY TRAININGS (VII.1-5) {2 PARTS}**

This has two parts: momentary trainings in terms (1) of actualizing qualities and (2) of the modes of realizing the nature of objects.

1' Momentary trainings in terms of actualizing qualities (VII.1-3) {2 parts}

This has two parts: nonfruitional momentary trainings and fruitional momentary trainings.

**63rd Topic**

1. **Nonfruitional Momentary Trainings**

Maitreya’s *Ornament for the Clear Realizations* (VII.1-2) says:

{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.

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.a

a See also Sparham, Abhisamayālaṃkāra with Āryavimuktisena’s Vṛtti and Haribhadra’s Alokā, vol. 4, 61ff.
Maitreya’s Ornament, sde dge VII.1-2, 11a.4-11a.5:
[VII.1] རྟོན་པ་ལ་སོགས་རེ་རེས་ཀྱང་། སྒོ་མེད་ཆོས་ཀུན་བུས་པའི་ེད་།
[ Scalars] རྨ་ཐོག་པ་ལྟེག་པས་ཏེ་ལེགས་པར་ཞིང་།
[VII.2] རྟོན་ཡིན་པ་ལ་དོན་མོ་དུ་[ སྙིན་ལེགས་པས་ཆོས་ཀུན་ལ་འདི་][ སྙིན་བུའི་སོགས་པས་ཆོས་ཀུན་ལ་]
[ Scalars] རོ་རོ་ེད་པའི་ེད་ཀྱི་ཞིག་ཐག་པ་ཡིན་པའི་ེད་ཡིན་པར་ཞིང་།

Ngag-wang-pal-dan’s Meaning of the Words, 86b.5ff.:
ཅིག་པའི་ཐོབ་པ་འི་ཐོབ་པ་དེ་བཞིན་ཉིད་ཀྱི་ལམ་དང༌།
[ Scalars] རྟོན་ཡིན་པ་ལ་དོན་མོ་དུ་[ སྙིན་ལེགས་པས་ཆོས་ཀུན་ལ་འདི་][ སྙིན་བུའི་སོགས་པས་ཆོས་ཀུན་ལ་]
[ Scalars] རོ་རོ་ེད་པའི་ེད་ཀྱི་ཞིག་ཐག་པ་ཡིན་པར་ཞིང༌།
པའི་ཆོས་ཀྱི་དོན་པའི་མི་ལེན་པའི་དུས་་ལེགས་པར་བཞག་གནས།

པའི་ཡེ་ཤེས་གཅིག་དམིགས་པ་ན་དེ་དང་རིས་མིན་པའི་ཟག་
མེད་ཐམས་ཅད་ལ་བུས་པ་ཡིན་ནོ།
b' Fruitional momentary trainings (VII.3)

Maitreya’s *Ornament for the Clear Realizations* (VII.3) says:

{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.

Tsong-kha-pa’s *Golden Garland* says that according to Āryavimuktisena’s commentary [this stanza] should be rendered [in Tibetan] as:

[Thus, the meaning of the words is:] 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.\(^a\)

Maitreya’s *Ornament, sde dge* VII.3, 11a.5:

\(^a\) See also Sparham, *Abhisamayālaṃkāra* with [Āryavimuktisena’s] *Vṛttī* and [Haribhadra’s] *Aloka*, vol. 4, 63ff.
According to Tsong-kha-pa, the preferable translation is:

Ngag-wang-pal-dan’s Meaning of the Words, 87a.5ff.:
2' Momentary trainings in terms of the modes of realizing the nature of objects. (VII.4-5){2 parts}

This has two parts: characterless momentary trainings and nondual momentary trainings.

Maitreya’s Ornament for the Clear Realizations (VII.4) says:

\[
\text{Abiding regarding all phenomena—the deeds of giving and so forth—as like dreams,}
\]
\[
\text{It realizes phenomena as characterless in a single moment.}
\]

The pristine wisdom attained through the power of having previously familiarized—over three periods of countless eons—\textit{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 \textit{phenomena as ultimately characterless in only one
moment.\textsuperscript{a}

Maitreya’s Ornament, sde dge VII.4, 11a.5-11a.6:

\begin{verbatim}
 VII.4

abled’s Ornament, sde dge VII.4, 11a.5-11a.6:

Ngag-wang-pal-dan’s Meaning of the Words, 87b.2ff.:

\begin{verbatim}
 Ngag-wang-pal-dan’s Meaning of the Words, 87b.2ff.:

\textsuperscript{a} See also Sparham, Abhisamayālaṃkāra with Āryavimuktisena’s Vṛtti and Haribhadra’s Alokā, vol. 4, 63ff.
Maitreya’s *Ornament for the Clear Realizations* (VII.5) says:

\[\begin{align*}
\text{Just as a dream and what sees it} \\
\text{Are not seen in a dualistic manner,} \\
\text{The nondual suchness of phenomena} \\
\text{Is seen in a single moment.}
\end{align*}\]

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.a

Maitreya’s *Ornament, sde dge* VII.5, 11a.6:

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a See also Sparham, *Abhisamayālaṃkāra* with [Āryavimuktisena’s] *Vṛtti* and [Haribhadra’s] *Alokā*, vol. 4, 64ff.
Ngag-wang-pal-dan’s Meaning of the Words, 87b.4ff.:

The meaning of the words of the seventh chapter has been explained.
c. Extensive explanations of the bodies of attributes (VIII.1-40) {2 parts}

This has two parts: bodies and activities.

1) BODIES (VIII.1-33) {4 PARTS}

This has four parts: nature bodies, pristine wisdom bodies of attributes, complete enjoyment bodies, and emanation bodies.

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

A) Nature Bodies (VIII.1)

Maitreya’s Ornament for the Clear Realizations (VIII.1) says:

{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].

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, sde dge VIII.1, 11a.7-11b.1:

Ngag-wang-pal-dan’s Meaning of the Words, 88a.7ff.:

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a See also Sparham, Abhisamayālaṃkāra with Āryavimuktisena’s Vyrtti and Haribhadra’s Alokā, vol. 4, 64ff.
བོད་པའི་མངོན་རོ་ལྟ་ཐོགས་ལ་མངོན་ཐེག་པའི་རྣམ་པ་བཞག་པ་ཡིན་ནོ། །
B) **Pristine Wisdom Bodies of Attributes**  
(*VIII.2-11*){3 parts}

This has three parts: the actual meaning, distinctive features of those, and dispelling objections.

68th Topic  
2. Pristine Wisdom Bodies of Attributes  
(*ཡེ་ཤེས་ཆོས་DZ*)

1' The actual meaning (VIII.2-6)

Maitreya’s *Ornament for the Clear Realizations* (VIII.2-6) says:

{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,
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.

The Buddha ground’s

1. thirty-seven harmonies with enlightenment
2. four immeasurables—love, compassion, joy, and equanimity
3. eight liberations
4. nine serial 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.

7. **nonaffilictive** 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
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 [Jamyang-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.a

Maitreya’s *Ornament, sde dge* VIII.2-6, 11b.1-11b.3:

[VIII.2]

[VIII.3]

[VIII.4]

[VIII.5]

[VIII.6]

Ngag-wang-pal-dan’s *Meaning of the Words*, 88a.7ff.:
བན་ནི་ཐེ་ཚན་དང་པོ་དང༌། Ɏམས་པ་ȡིང་Țེ་དགའ་བ་
བཏང་ȡོམས་ཚད་མེད་བཞི་ནི་ȴེ་ཚན་གཉིས་པ་དང༌། ȷམ་པར་
ཐར་པ་ȣཏད་ནི་ȴེ་ཚན་གཉིས་པ་དང༌། Ȥར་གྱིས་འཛིན་པའི་Ȇག་པ་
དང་Ș་དང་མེ་དང་ɽང་དང་Ƚོན་པོ་དང་Ȕེར་པོ་དང་ȡམ་པོ་
དང་ȣད་པོ་ȷམས་ལ་Ȳ་ȡེ་ཁ་དོག་ཟིལ་གནོན་བཞིའོ།
དེ་དག་ཟིལ་གྱིས་བུམ་ནས་ཤེས་ཤིང་ཟིལ་གྱིས་མབུམ་ནས་
དེ་Ȫར་ȣཏོས་པར་Ȫེས་རེ་རེ་ལ་ɚར་ȣཏོས་དམ་དȴིབས་ཟིལ་
གནོན་གཉིས་ȡ་ȣཏས་ཏེ་ȣོག་Ƚེ་ȣཏས་Ȫེང་ȣོ་ནམ་མཁའ་
དང་ȣོད་ཤེས་ཀྱི་ཟིལ་གནོན་གཉིས་བགྲངས་ནས་ȷེ་ȣཏས་
པ་ȡེ་ȴེ་ཚན་ȣོག་པ་དང༌། ལོན་پ་ཙམ་Ȣོས་ཐམས་ཅད་
ཤེས་པའི་Ȣོས་ནས་

Pristine Wisdom Bodies of Attributes 471
མཁྱེན་པ་ནི་བȄད་པ་དང༌། མངོན་པར་ཤེས་པ་འག་ནི་དགུ་པ་
སོ་སོ་ཡང་དག་པར་རིག་པ་བཞི་ནི་བȕ་པ་དང༌། ɾས་
འདོར་ལེན་ལ་དབང་ཐོབ་པའི་Ȧེན་ཡོངས་ཻ་དག་པ་
མེད་པ་ɇལ་ཡོད་པ་ȋར་བ་ལ་དབང་ཐོབ་པའི་དམིགས་པ་
ཇིད་ཅིག་རེ་རེ་ལ་ཏིང་ངེ་འཛིན་གྲངས་མེད་པ་
འșག་པའི་Ȭགས་ཡོངས་ཻ་དག་པ་
གɶངས་ཀྱི་Ȉོ་དཔག་
ȣ་མེད་པ་ལ་དབང་འɎོར་བའི་ཡེ་ཤེས་ཡོངས་ཻ་
དག་པ་
ǰད་ཅིག་རེ་རེ་ལ་ཏིང་ངེ་འཛིན་གྲངས་མེད་པ་
ཁོ་ཤེས་ལ་དབང་བ་
Dzེ་བ་ལ་དབང་བ་Ȫེ་ɰལ་ཁྲིམས་ཀྱི་འɐས་
ɍ་གཉིས་
བཟོད་པའི་འɐས་
གཅིག་
ɟོན་ལམ་ལ་དབང་བ་Ȫེ་བསམ་གཏན་
གཅིག་
ɳ་འɌལ་ལ་དབང་Ȫེ་
མོས་པ་ལ་དབང་Ȫེ་
གཅིག་
DZ་གʀང་Ȭགས་
ཀུན་ȣ་Ʉོད་པ་
མི་འཇིགས་
བཞི་
DZ་གཉིས་
བཞི་
DZ་ogany་
མི་འཇིགས་
བཞི་
DZ་ogany་
2' Distinctive features of those (VIII.7-8)

Maitreya’s *Ornament for the Clear Realizations* (VIII.7-8) says:\(^a\)

\(^a\) 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.
The Hearer’s nonafflictive viewing
Is just the thorough abandonment of a human’s afflicitive emotion;
The severance of the continuum of their afflicitive emotions
In towns and so forth is the nonafflictiveness of Conquerors.

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.

The nonafflictive meditative stabilization of Hearers and Solitary Realizers is exhausted as just the thorough abandonment of acting as the observed-object-condition of a human’s afflicitive emotion viewing them in towns and so forth, but the severance from the root of the continuum of the afflicitive 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, sde dge VIII.7-8, 11b.4-11b.5:

[VIII.7]

ཉན་ཐོས་ཉོན་མོངས་མེད་པའི་EINVAL།

གྲོང་སོགས་ར་དེའི་ཉོན་མོངས་ȷམས།

[VIII.8]

སངས་Ȅས་Ȅོན་ནས་མཁྱེན་པ་ནི།

Ngag-wang-pal-dan’s Meaning of the Words, 90a.3ff.:

Ngag-wang-pal-dan’s Meaning of the Words, 90a.3ff.:

Ngag-wang-pal-dan’s Meaning of the Words, 90a.3ff.:

Ngag-wang-pal-dan’s Meaning of the Words, 90a.3ff.:

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Ngag-wang-pal-dan’s Meaning of the Words, 90a.3ff.:

Ngag-wang-pal-dan’s Meaning of the Words, 90a.3ff.:

Ngag-wang-pal-dan’s Meaning of the Words, 90a.3ff.:

Ngag-wang-pal-dan’s Meaning of the Words, 90a.3ff.:
3' Dispelling objections (VIII.9-11) {2 parts}

This has two parts: dispelling an objection to the pervasiveness of a body of attributes and dispelling an objection to both the pervasiveness and permanence of a body of attributes.

\[\text{\textit{a'}} \text{ Dispelling an objection to the pervasiveness of a body of attributes (VIII.9-10)}\]

Maitreya’s *Ornament for the Clear Realizations* (VIII.9-10) says:

{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.
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.a

Maitreya’s Ornament, sde dge VIII.9-10, 11b.5-11b.6:
{VIII.9}

Ngag-wang-pal-dan’s Meaning of the Words, 90b.2ff.:
Dispelling an objection to both the pervasiveness and permanence of a body of attributes (VIII.11)

Maitreya’s Ornament for the Clear Realizations (VIII.11) says:

{VIII.11}
Because exalted activities thus are vast,
Buddhas are called pervasive.
Because those are not consumed,
They are also called “permanent.”
**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 forth⁶—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.”³⁶

Maitreya’s *Ornament, sde dge* VIII.11, 11b.6:

*Maitreya’s Ornament, sde dge* VIII.11, 11b.6:

*Ngag-wang-pal-dan’s Meaning of the Words, 90b.6ff.:

Ngag-wang-pal-dan’s *Meaning of the Words, 90b.6ff.*:

a Two stanzas above.

b See also Sparham, *Abhisamayālaṃkāra* with [Āryavimuktisena’s] *Vṛtti* and [Haribhadra’s] *Alokā*, vol. 4, 83ff.
69th Topic
3. Complete Enjoyment Bodies

C) COMPLETE ENJOYMENT BODIES (VIII.12-32) {2 PARTS}

This has two parts: a brief indication of the nature [of a complete enjoyment body] and an extensive explanation of the qualities [of a complete enjoyment body].

1' Brief indication of the nature [of a complete enjoyment body] (VIII.12)

Maitreya’s Ornament for the Clear Realizations (VIII.12) says:

{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.

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.\(^a\)

Maitreya’s *Ornament, sde dge* VIII.12, 11b.7:

\(^{[\text{VIII.12}]}\)

Ngag-wang-pal-dan’s *Meaning of the Words*, 91a.3ff.:

\(^{2'}\) Extensive explanation of the qualities [of a complete enjoyment body] (VIII.13-32)

This has two parts: marks and beauties.

\(^{a'}\) Marks (VIII.13-20)

This has two parts: the actual [marks] and the causes generating those [marks].

\(^{1''}\) The actual [marks] (VIII.13-17)

Maitreya’s *Ornament for the Clear Realizations* (VIII.13-17) says:

\(^{[\text{VIII.13}]}\)

\(^a\) See also Sparham, *Abhisamayālaṃkāra with [Āryavimuktisena’s] Vṛtti and [Haribhadra’s] Alokā*, vol. 4, 84.
1) Hands and feet marked by wheels, 2) tortoise-feet,\(^a\)
3) Fingers and toes joined by webs [of light],
4) Soft and youthfully tender hands as well as feet,
5) Seven body areas prominent,\(^b\)

\begin{itemize}
\item[VIII.14]
\item 6) Long fingers and toes,
\item 7) broad heels,
\item 8) large straight body,
\item 9) Inconspicuous ankles,
\item 10) body hairs standing upwards,
\item 11) Calves like an antelope’s,
\item 12) long and beautiful arms,
\item 13) Secret organ of the genitals retracting inside,\(^c\)
\end{itemize}

\begin{itemize}
\item[VIII.15]
\item 14) Gold-colored skin,
\item 15) smooth skin,
\item 16) Body hairs each growing nicely to the right,
\item 17) Face adorned with a hair treasury,\(^d\)
\item 18) lion-like upper body,
\item 19) Round shoulders,
\item 20) broadness between the shoulder blades,
\end{itemize}

\begin{itemize}
\item[VIII.16]
\item 21) Unpleasant tastes perceived for this one as supreme of tastes,
\item 22) Body symmetrical like a fig tree,
\item 23) Prominent crown protrusion,
\item 24) long and beautiful tongue,
\item 25) Brahmā melodiousness,
\item 26) cheeks like a lion,
\end{itemize}

\begin{itemize}
\item[VIII.17]
\item 27) Very white teeth
\item 28) equal in size,
\item 29) well arranged,
\item 30) And fully forty in number,
\item 31) Dark blue sapphire eyes,
\item 32) eyelashes like those of a supreme cow—
\end{itemize}

These are the thirty-two marks.

---

\(^a\) In Nāgārjuna’s *Precious Garland* (178d) this is identified as “feet that are very level.”

\(^b\) Nāgārjuna’s *Precious Garland* (180def):
\begin{quote}
Your hands, feet, shoulder blades,
And the nape of your neck will broaden,
So your body will be large and those seven areas broad.
\end{quote}

\(^c\) As Gyal-tshab’s commentary on Nāgārjuna’s *Precious Garland* (185.5) explains, like an elephant or a horse.

\(^d\) A spiraling hair between the eyebrows (Nāgārjuna’s *Precious Garland*, stanza 187d).
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 reliably 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

*The second group of ten:*
11. **calves like an antelope’s (aîneya)** 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 supplicants 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 goods and services 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

*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 tree** (nyagrodha; banyan), 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 having 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 understand 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 [hypocrisy, flattery, soliciting, expropriating, and calculated generosity\(^a\)]
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, obscurations, and so forth—

**These are the thirty-two marks.**\(^b\)

Maitreya’s Ornament, sde dge VIII.13-17, 11b.7-12a.3:

\(^a\) For Nāgārjuna’s slightly different list of these five see Hopkins, Nāgārjuna’s Precious Garland, stanzas 413-415b.

\(^b\) See also Sparham, *Abhisamāyaālamkāra with [Āryavimuktisena’s] Vṛtti and [Haribhadra’s] Alokā*, vol. 4, 84ff.
Ngag-wang-pal-dan’s *Meaning of the Words*, 91a.6ff.:

\[ \text{Ngag-wang-pal-dan’s *Meaning of the Words*, 91a.6ff.:} \]

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 (14b.5), and Haribhadra’s *Clear Meaning* (134b.6). The corresponding Sanskrit stanza is:

\[
tulyah pramâne ‘viralâś ca dantâ
anyûnasamkhyaśâśuśicatrasah
nileksanogovrāpakmandaṇaḥ

dvâritmaśa etāni hi lakṣanāṇi ||\]

See Stcherbatsky and Obermiller, *Abhisamayālaṃkāra*, 36. Considering the meaning of the corresponding Sanskrit term pramâne (“in size”), tshad is the correct Tibetan reading. Āryavimuktisena’s commentary (200b.1) reads tshems.
དང་བཟོ་ལ་སོགས་གུས་པར་ཞེས་པའི་ནོར་བོང་བ་ན་ཡའི་ནོམ་པ་ཞིན་པས་ཞལ་བཀོད་པས་ཞལ་

Chapter VIII: Bodies of Attributes
2" THE CAUSES GENERATING THOSE [MARKS] (VIII.18-20)

Maitreya’s *Ornament for the Clear Realizations* (VIII.18-20) says:

[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.
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. reliably 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.a

Maitreya’s Ornament, sde dge VIII.18-20, 12a.4-12a.6:

[VIII.18]

\[
\begin{align*}
\text{བོད་པར་ེད་པའི་ཇ་གང་ཡིན་}\!
\end{align*}
\]

[VIII.19]

\[
\begin{align*}
\text{དེ་དང་དེ་ནི་རབ་ɲོགས་པས་}\!
\end{align*}
\]

[VIII.20]

\[
\begin{align*}
\text{འདི་ལ་མཚན་ཉིད་དེ་}\!
\end{align*}
\]

Ngag-wang-pal-dan’s Meaning of the Words, 92b.2ff.:

\[
\begin{align*}
\text{ཕྲེང་མོ་ནི་རབ་ɲོགས་པས་}\!
\end{align*}
\]

\[
\begin{align*}
\text{འདི་ལ་མཚན་སོ་གཉིས་གང་
\text{དང་དེ་དང་ནི་རབ་ȣ་ɲོགས་པས་}\!
\end{align*}
\]

\[
\begin{align*}
\text{མོ་འདི་དག་ཡང་དག་འǿབ་Ȫེ་}\!
\end{align*}
\]

\[
\begin{align*}
\text{དེ་དག་གང་ཞེ་}\!
\end{align*}
\]

\[
\begin{align*}
\text{པར་འǿབ་Ȫེ་}\!
\end{align*}
\]

\[
\begin{align*}
\text{ཉིད་དེ་དེ་དེ་དེ་དེ་}\!
\end{align*}
\]

\[
\begin{align*}
\text{འདི་དག་ཡང་དག་འǿབ་Ȫེ་}\!
\end{align*}
\]

\[
\begin{align*}
\text{གྱི་ནོམ་པའི་}\!
\end{align*}
\]

\[
\begin{align*}
\text{དངོས་པོ་ɚིན་} \!
\end{align*}
\]

\[
\begin{align*}
\text{གསད་Ȫེ་}\!
\end{align*}
\]

\[
\begin{align*}
\text{བ་པར་ེད་པའི་Ȫེ་}\!
\end{align*}
\]

\[
\begin{align*}
\text{ཡི་མཚན་ཉིད་} \!
\end{align*}
\]

\[
\begin{align*}
\text{མདོ་ལས་ཇི་ǰད་འɏང་བ་བཞིན།} \!
\end{align*}
\]

\[
\begin{align*}
\text{བཞིན་} \!
\end{align*}
\]

\[
\begin{align*}
\text{a See also Sparham, Abhisamayālāṃkāra with [Āryavimuktisena’s] Vṛtti and Haribhadra’s Alokā, vol. 4, 87.}
\end{align*}
\]
Maitreya’s *Ornament for the Clear Realizations* (VIII.21-32) says:

[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,
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], a
{VIII.28}
49) Tongue flexible, 50) slender,
51) And red, 52) sound of a dragon, b
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,

a Momordica Monadelpha.
b That is, thunderous.
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, a
Lucky [signs], curling swastikas—
Those are asserted as a Buddha’s excellent beauties. b

---
a 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.
b This stanza has an extra line.
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

**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\(^a\) 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

**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

\(^a\) The reference of “two grounds” (*sa gnyis*) is not apparent.
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

*Fourth group of ten:*
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

*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

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

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 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

_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 (gzhan 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 companions, such is not said.a

_Maitreya’s Ornament, sde dge VIII.21-32, 12a.6-12b.6:_

[VIll.21]

ARA

A

a  See also Sparham, _Abhidharma, Āryavimuktisena’s Vṛtti and Haribhadra’s Alokā_, vol. 4, 91ff.
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:

karau tīlamṛdā snigdhagambhāryāvatalekhātaḥ |
नात्यायताम वाचो बिम्बाप्रतिबिम्बपानुष्ठताः ||VIII.27||

The Sanskrit term bimba agrees with the transliteration in the co ne edition.
Ngag-wang-pal-dan’s Meaning of the Words, 92b.6ff.:

འȭ་ȭེད་ཐམས་ཅད་ལ་འདོད་ཆགས་དང་ɐལ་བས་Ȭབ་པའི་སེན་མོ་ཟངས་ཀྱི་མདོག་ȭ་ȭ་དང༌།
སེམས་ཅན་ཐམས་ཅད་ལ་ཕན་པའི་ʈག་བསམ་དང་Ȳན་པས་སེན་མོ་མདོག་Ⱥམ་པ་དང༌།
Ʉོད་ɰལ་ཁ་ན་མ་ཐོ་བ་མེད་པས་སོར་མོ་ȷམས་ɸམ་པ་དང༌།
དགེ་བའི་ɬ་བ་Ȅ་ཆེན་བསགས་པས་སོར་མོ་ȷམས་Ȅས་པ་དང༌།
དགེ་ɬ་ȷམས་རིམ་གྱིས་བསགས་པས་སོར་མོ་ȷམས་ȭིན་གྱིས་ȭ་བ་དང༌།
མི་དགེ་བ་བȕ་དང་ལོག་འཚǑ་ɂངས་པས་ɬ་མི་མངོན་པ་དང༌།
ཉོན་མོངས་པའི་མȭད་པ་གྲོལ་བས་ɬ་མȭད་པ་མེད་པ་དང༌།
ཤིན་ȣ་ȭེས་བའི་གསང་བའི་གནས་ཟབ་མོ་Ȧོགས་པའི་ȭོ་གྲོས་ཅན་ཉིད་ཀྱིས་ལོང་ȭ་Șང་Ȏ་མི་མངོན་པ་དང༌།
འཁོར་བ་སོགས་བགྲོད་དཀའ་བའི་གནས་ཐམས་ཅད་ལས་Dzེ་བོ་Ȍོལ་བར་མཛད་པས་ཞབས་རིང་Ȭང་མེད་པར་མཉམ་པ་Ȫེ་ȭབ་ཚན་དང་པོ།
མི་ཟིལ་གྱིས་གནོན་པ་ལ་མཁས་པས་སང་གེའི་Ȫབས་ȭ་གཤེགས་པ་དང༌།
ȭ་ཟིལ་གྱིས་གནོན་པ་ལ་མཁས་པས་གླང་པོ་
དམིགྱོགས་པའི་ས་ལ་གནས་པས་མཆེ་བ་དང༌།
གཞྲིང་བཟང་པོས་ཀྱི་ཤེས་རབ་མཆོག་ལ་གནས་པས་ཤངས་མཐོ་བ་དང༌།
དཀར་པོས་ཉོན་མོངས་འབྱོར་བར་མཛད་པས་མཆེ་བ་དཀར་བ་དང༌།
མཐར་གྱིས་ཐེག་པ་གཞི་མངོན་པར་འབྱོར་བ་རབ་ཞིང་དག་པ་དང༌།
ཐེག་པ་ཆེན་པོའི་ཆོས་ཤིན་པའི་གཙང་མ་ཕན་ཕོ་ཚོགས་པ་དང༌།
ཐེག་པ་དེ་ཆོས་ཤིན་པའི་གཙང་མ་ཕན་ཕོ་ཚོགས་པ་དང༌།
དཀའ་བའི་ཆོས་ཀྱིས་འབྱོར་བས་མེད་པ་དང༌།
དཀའ་བའི་ཆོས་ཀྱིས་འབྱོར་བས་བཏོན་པས་མེད་པ་དང༌།
དཀའ་བའི་ཆོས་ཀྱིས་འབྱོར་བས་བཏོན་པས་མེད་པ་དང༌།
དཀའ་བའི་ཆོས་ཀྱིས་འབྱོར་བས་བཏོན་པས་མེད་པ་དང༌།
མཐར་གྱིས་ཐེག་པ་གཞི་མངོན་པར་འབྱོར་བ་རབ་ཞིང་དག་པ་དང༌།
ཐེག་པ་དེ་ཆོས་ཤིན་པའི་གཙང་མ་ཕན་ཕོ་ཚོགས་པ་དང༌།
དཀའ་བའི་ཆོས་ཀྱིས་འབྱོར་བས་བཏོན་པས་མེད་པ་དང༌།
དཀའ་བའི་ཆོས་ཀྱིས་འབྱོར་བས་བཏོན་པས་མེད་པ་དང༌།
དཀའ་བའི་ཆོས་ཀྱིས་འབྱོར་བས་བཏོན་པས་མེད་པ་དང༌།
དཀའ་བའི་ཆོས་ཀྱིས་འབྱོར་བས་བཏོན་པས་མེད་པ་དང༌།
མཐར་གྱིས་ཐེག་པ་གཞི་མངོན་པར་འབྱོར་བ་རབ་ཞིང་དག་པ་དང༌།
ཐེག་པ་དེ་ཆོས་ཤིན་པའི་གཙང་མ་ཕན་ཕོ་ཚོགས་པ་དང༌།
དཀའ་བའི་ཆོས་ཀྱིས་འབྱོར་བས་བཏོན་པས་མེད་པ་དང༌།
དཀའ་བའི་ཆོས་ཀྱིς་འབྱོར་བས་བཏོན་པས་མེད་པ་དང༌།
དཀའ་བའི་ཆོས་ཀྱིས་འབྱོར་བས་བཏོན་པས་མེད་པ་དང༌།
དཀའ་བའི་ཆོས་ཀྱིས་འབྱོར་བས་བཏོན་པས་མེད་པ་དང༌།
དཀའ་བའི་ཆོས་ཀྱིས་འབྱོར་བས་བཏོན་པས་མེད་པ་དང༌།
དཀའ་བའི་ཆོས་ཀྱིς་འབྱོར་བས་བཏོན་པས་མེད་པ་དང༌།
མཐར་གྱིས་ཐེག་པ་གཞི་མངོན་པར་འབྱོར་བ་རབ་ཞིང་དག་པ་དང༌།
ཐེག་པ་དེ་ཆོས་ཤིན་པའི་གཙང་མ་ཕན་ཕོ་ཚོགས་པ་དང༌།
དཀའ་བའི་ཆོས་ཀྱིས་འབྱོར་བས་བཏོན་པས་མེད་པ་དང༌།
དཀའ་བའི་ཆོས་ཀྱིས་འབྱོར་བས་བཏོན་པས་མེད་པ་དང༌།
དཀའ་བའི་ཆོས་ཀྱིས་འབྱོར་བས་བཏོན་པས་མེད་པ་དང༌།
དཀའ་བའི་ཆོས་ཀྱིས་འབྱོར་བས་བཏོན་པས་མེད་པ་དང༌།
དཀའ་བའི་ཆོས་ཀྱིས་འབྱོར་བས་བཏོན་པས་མེད་པ་དང༌།
དཀའ་བའི་ཆོས་ཀྱིས་འབྱོར་བས་བཏོན་པས་མེད་པ་དང༌།
དཀའ་བའི་ཆོས་ཀྱིས་འབྱོར་བས་བཏོན་པས་མེད་པ་དང༌།
དཀའ་བའི་ཆོས་ཀྱིས་འབྱོར་བས་བཏོན་པས་མེད་པ་དང༌།
དཀའ་བའི་ཆོས་ཀྱིས་འབྱོར་བས་བཏོན་པས་མེད་པ་དང༌།
མཐར་གྱིས་ཐེག་པ་གཞི་མངོན་པར་འབྱོར་བ་རབ་ཞིང་དག་པ་དང༌།
ཐེག་པ་དེ་ཆོས་ཤིན་པའི་གཙང་མ་ཕན་ཕོ་ཚོགས་པ་དང༌།
དཀའ་བའི་ཆོས་ཀྱིས་འབྱོར་བས་བཏོན་པས་མེད་པ་དང༌།
དཀའ་བའི་ཆོས་ཀྱིས་འབྱོར་བས་བཏོན་པས་མེད་པ་དང༌།
དཀའ་བའི་ཆོས་ཀྱིས་འབྱོར་བས་བཏོན་པས་མེད་པ་དང༌།
དཀའ་བའི་ཆོས་ཀྱིས་འབྱོར་བས་བཏོན་པས་མེད་པ་དང༌།
དཀའ་བའི་ཆོས་ཀྱིས་འབྱོར་བས་བཏོན་པས་མེད་པ་དང༌།
དཀའ་བའི་ཆོས་ཀྱིས་འབྱོར་བས་བཏོན་པས་མེད་པ་དང༌།
དཀའ་བའི་ཆོས་ཀྱིས་འབྱོར་བས་བཏོན་པས་མེད་པ་དང༌།
དཀའ་བའི་ཆོས་ཀྱིས་འབྱོར་བས་བཏོན་པས་མེད་པ་དང༌།
མཐར་གྱིས་ཐེག་པ་གཞི་མངོན་པར་འབྱོར་བ་རབ་ཞིང་དག་པ་དང༌།
ཐེག་པ་དེ་ཆོས་ཤིན་པའི་གཙང་མ་ཕན་ཕོ་ཚོགས་པ་དང༌།
ཐེ་བལ་པའི་དེ་དག་ནི་འདས་ཀྱི་དཔེ་བཟང་པོར་མདོ་ལས་བཞེད་པ་ཡིན་ནོ།

མཚན་དཔེའི་ཁྱད་པར

རོང་ཕེ་བའི་གང་ཟག་

Dzེས་དོ་ཆེན་པོར་མཚǑན་པར་བེད་པས་

གཞན་ལ་DZའི་མཛǃས་པ་བེད་པས་དཔེ་བཟང་པོ་

མཚན་གཙǑ་བོ་ཡིན་པས་རེ་རེ་ཡང་ཇི་ལས་ཐང་བར་གརངས་ཤིང༌།

དཔེ་བཟང་ལེན་པས་དེ་Ȩར་མ་གརངས་སོ།
70th Topic
4. Emanation Bodies

D) EMANATION BODIES (VIII.33)

Maitreya’s *Ornament for the Clear Realizations* (VIII.33) says:

[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.

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.a

Maitreya’s *Ornament*, sde dge VIII.33, 12b.6-12b.7:

[VIII.33]

Ngag-wang-pal-dan’s *Meaning of the Words*, 96a.4ff.:


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a See also Sparham, *Abhisamayālaṃkāra with [Āryavimuktisenas’s] Vṛtti and [Haribhadra’s] Alokā*, vol. 4, 97.
དོན་བཅོས་དང་དཔལ་འཕྲིན་སྐུད་པའི་བསུམ་ལེན་ཤིང་དེའང་
ཟིན་མ་ཆད་པ་ཡིན་ནོ།
Buddha Activities

2) ACTIVITIES (VIII.34-40)

Maitreya’s *Ornament for the Clear Realizations* (VIII.34-40) says:

{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) 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,
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.

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

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

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 di-
rectly 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.\(^a\)

Maitreya’s Ornament, sde dge VIII.34-40, 12b.7-13a.4:

\[\text{VIII.34}\]

\[
\text{VIII.35}
\]

\[\text{VIII.36}\]

\[\text{VIII.37}\]

\[\text{VIII.38}\]

\[\text{VIII.39}\]

\[\text{VIII.40}\]

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\(^a\) See also Sparham, Abhisamayālaṃkāra with [Āryavimuktisena’s] Vyrtti and [Haribhadra’s] Ālokā, vol. 4, 97ff.

\(^b\) sde dge (13a.2), co ne (13a.2), Peking (15a.6), and dpe bsdur ma (29.13) read rten; however, Āryavimuktisena’s commentary (206a.4), and Haribhadra’s Clear Meaning (138b.1) read bsten. The corresponding Sanskrit stanza is:

\[
\text{aprameye ca sattvārthe buddhasevādhike gune} \\
\text{bodher anāgasy ca karmanām satyadarśane} \ || \ \text{VIII.38} \ ||
\]

Considering Sanskrit term sevā means “relying on,” both are suitable.
Ngag-wang-pal-dan’s Meaning of the Words, 96a.6ff.:

ཚོས་ཆུ་ཁི་ཆད་པ་དེ་བཞིན་ȭ་འཁོར་བ་ཇི་རིད་པར་ཆོས་འདིའི་འིན་ལས་ȭ་མི་ཆད་པར་འདོད་དོ།

དེ་ལ་ȭ་ཞིག་ཡོད་ཅེ་ན།

ལམ་གྱི་Ȧེན་ལ་འགོད་པ་གཅིག་ནི།

dེ་བཞིན་གཤེགས་པས་ངན་སོང་གྲམ་དང་ʈ་དང་མིའི་འགྲོ་བ་ȷམས་ཀྱི་ȵག་བསལ་ཞི་བ་ȷབ་པའི་འིན་ལས་མཛད་པ་དང༌།

ཙǑགས་ལམ་ལ་འགོད་པ་ȡ་ནི།

ɚིན་པ་ȡན་ɩ་དོན་Ʉོད་དོན་མȬན་ཏེ་བȵ་བ་ȷམ་པ་བཞི་ལ་འགོད་པ་Ȭན་་དང༌།

ཀུན་ནས་ཉོན་མོངས་པ་དང་ȷམ་པར་ȣ་ɉིན་པ་ȣོག་ȣབ་པ་ལ་འགོད་པ་Ȭན་་དང༌།

སེམས་ཅན་ȷམས་ཀྱི་དོན་ཚད་མེད་པའི་རང་བཞིན་ཇི་Ȭ་བ་བཞིན་ȭ་Ȧོགས་པ་ལ་འགོད་པ་Ȭན་་དང༌།

རང་གི་དོན་ཕ་རོལ་ȣ་ɉིན་པ་ȣོག་ȣབ་པ་ལ་འགོད་པ་Ȭན་་དང༌།

ཀུན་ནས་གཉིས་ཀའི་དོན་སངས་Ȅས་ཀྱི་ལམ་དགེ་བའི་ལས་ལམ་Ȭ་བ་ལ་འགོད་པ་Ȭེ་ȣ་དང༌།

ɚོར་ལམ་ལ་འགོད་པ་གཅིག་ནི།

ཆོས་ཐམས་ཅད་དོན་དམ་པར་རང་བཞིན་Ȭོང་པ་ཉིད་ȭ་ȣོགས་པའི་འཇིག་Ȧེན་པའི་Ȉོམ་ɏང་ལ་འགོད་པ་Ȭན་་དང༌།

མཐོང་ལམ་ལ་འགོད་པ་གཅིག་ནི།

གཉིས་ȹང་གི་Ɇོས་པ་ཟད་པའི་ས་དང་པོའི་ཡེ་ཤེས་ལ་འགོད་པ་Ȭན་་དང༌།

ས་གཉིས་པ་ནས་ȑ་པའི་བར་ལ་འགོད་པ་གཅིག་ནི།

ཆོས་ཐམས་ཅད་བȰའམ་ཐ་ȡད་ཙམ་ȭ་ȣོགས་པའི་ས་གཉིས་ནས་ȑ་པའི་བར་གྱི་ཡེ་ཤེས་ལ་འགོད་པ་Ȭན་་དང༌།

ས་ȣོག་པ་ལ་འགོད་པ་གཅིག་ནི།

ཆོས་ཐམས་ཅད་དོན་དམ་པར་དམིགས་པ་མེད་པར་ȣོགས་པའི་ས་ȣོག་པའི་ཡེ་ཤེས་ལ་འགོད་པ་Ȭན་་དང༌།

ས་ȣབ་པ་ལ་
འགོད་པ་གཅིག་ནི། ཐབས་ཀྱི་ཕར་ིན་ིག་པར་ཐོབ་བོས་ཀྱིས་རས་ཅན་ལམས་ཡོངས་ར་ɥིན་པར་མཛད་པའི་ས་བོན་པའི་ཡེ་ཤེས་ལ་འགོད་པ་དང༌།

ས་བོད་པ་ལ་འགོད་པ་གཉིས་ནི། ས་བོད་པའི་ཡེ་ཤེས་ཀྱིས་བཟུས་པའི་ངོང་ཟབ་སེམས་དཔའི་ལམ་ལ་འགོད་པ་དང༌།

བདེན་པར་མངོན་པར་ཞེན་པ་བོག་པའི་ས་བོད་པའི་ཡེ་ཤེས་ལ་འགོད་པ་དང༌།

དགུ་པ་ལ་འགོད་པ་གཅིག་ནི། མངོན་པོ་འཕྲི་མར་སངས་ཀྱི་ཞིང་ཞིང་པར་དག་པ་ས་བོད་པ་ཐབ་མ་ཐག་པ་ལ་འགོད་པ་དང༌།

Dzེ་བ་ཅི་མར་སངས་ཀྱིས་ཐོགས་པ་ལ་འགོད་པ་དང༌།

Dzེ་བ་གཅིག་གིས་ཐོགས་པ་སེམས་ཅན་གྱི་དོན་ཚད་མེད་པ་ལ་འགོད་པ་དང༌།

Dzེ་བ་གཅིག་གིས་ཐོགས་པ་འཇིག་གེན་གྱི་ཁམས་ཀུན་.Byte་སེར་བར་འགྲོ་ཞིང་སངས་བོད་པ་དང་ཆོས་ཉན་པ་སོགས་ཀྱི་ཡོན་ཏན་ལ་འགོད་པ་དང༌།

Dzེ་བ་གཅིག་གིས་ཐོགས་པ་འཇིག་གེན་གྱི་ཁམས་ཀུན་Byte་སེར་བར་འགྲོ་ཞིང་སངས་བོད་པ་དང་ཆོས་ཉན་པ་སོགས་ཀྱི་ཡོན་ཏན་ལ་འགོད་པ་དང༌།

Dzེ་བ་དེ་ཉིད་ལ་སངས་པར་ངེས་པའི་ནད་མེད་ངོང་ཟབ་ཀྱི་ཡན་ལག་ɲོགས་པ་ལ་འགོད་པ་དང༌།

ལས་དང་འཐས་བཞིའི་ཞིང་མི་བཞི་བར་Ȅོགས་པའི་རིད་པ་ཐ་མའི་ཡེ་ཤེས་ལ་འགོད་པ་དང༌།

བདེན་པ་བཞིའི་དངོས་པོ་ཐམས་ཅད་ཡང་དག་པ་ཇི་དེ་བ་བཞིན་ Byte་མངོན་རིམ་Byte་Ȅོགས་པའི་རིད་པ་ཐ་མའི་ཡེ་ཤེས་ལ་འགོད་པ་དང༌།

Dzེ་བ་དེ་ཉིད་ལ་སངས་པར་ངེས་པ་Byte་ཐ་མ་པ་Dzེ་བ་གཅིག་གིས་ཐོགས་པ་ལ་འགོད་པ་དང༌།

Dzེ་བ་གཅིག་གིས་ཐོགས་པ་སེམས་ཅན་གྱི་དོན་ཚད་མེད་པ་ལ་འགོད་པ་དང༌།
[commentary on activities 23 and 24 missing]

The meaning of the words of the eighth chapter has been explained.
B. **DIVISION INTO SIX FOR THOSE HAVING FAITH IN THE MEDIUM-LENGTH (CONDENSATION.1)**

Maitreya’s *Ornament for the Clear Realizations* (Condensation.1) says:

> Characteristics, trainings in those,  
> Intensification of those, stages of those,  
> Finality of those, maturations of those:  
> These are another condensation into six aspects.

1. **Characteristics** that are the entities of three exalted knowers [exalted-knowers-of-all-aspects, knowers of paths, and knowers of bases]  
2. complete **trainings in** all aspects, the practice of **those** three exalted knowers  
3. peak trainings that are **an intensification of those** trainings  
4. serial trainings in **the stages of those**  
5. momentary trainings, **the finality of those**  
6. **maturations of those** trainings, fruit bodies of attributes.\(^a\)

these are to be known as **a condensation** [of the perfection of wisdom] **into six aspects** that is other than the eightfold.

Maitreya’s *Ornament, sde dge* Condensation.1, 13a.4-13a.5:

> Characteristics, trainings in those,  
> Intensification of those, stages of those,  
> Finality of those, maturations of those:  
> These are another condensation into six aspects.

\(^a\) As Jam-yang-shay-pa says about 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*, jñānadharmakāya)  
> 3. complete enjoyment body (*longs sku*, sāṃbhogakāya)  
> 4. emanation body (*sprul sku*, nīrmiṇḍakāya).
Ngag-wang-pal-dan’s *Meaning of the Words*, 97b.4ff.:

曼昆·誦噶的《大幻化師頌》，97b.4ff.:

C. DIVISION INTO THREE FOR THOSE HAVING FAITH IN THE CONDENSED (CONDENSATION.2)

Maitreya’s *Ornament for the Clear Realizations* (Condensation.2) says:

Cond.2

The objects are another condensation into three aspects—

1. The three aspects, (2) the causes which are
   1. the natures of the four trainings,
   2. the effects which are the body of attributes and activities.

The objects to be meditatively cultivated by the trainings are to be known as a condensation [of the perfection of wisdom] into three aspects that is other than the previous two:

1. the three aspects of exalted knowers [exalted-knowers-of-all-aspects, knowers of paths, and knowers of bases]
2. the causes of the consummation of the three exalted knowers, the natures of the four trainings
3. the effects of the trainings, the body of attributes as well as activities.

Maitreya’s Ornament, sde dge Condensation.2, 13a.5:

{Cond.2}

Ngag-wang-pal-dan’s Meaning of the Words, 97b.6ff.:

III. WAY THE COMPOSITION IS CONCLUDED

The text says:

The Treatise of Quintessential Instructions on the Perfection of Wisdom, Ornament for the Clear Realizations composed by the Foremost Holy Maitreyanātha is completed.

3. Explanation of the activities of translation by those who translated it

The text says:

Translated and corrected by the Indian paṇḍita Amaragomin and the translator monastic Lo-dan-shay-rab, it has been delineated
well.

This is easy to understand.
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

Chart 7: Four truths and sixteen attributes
1. True sufferings
   i. 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. 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 the misery of birth, aging, sickness, and death whereas realization of the

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a This Appendix is adapted from Hopkins, Meditation on Emptiness, 285ff., which is drawn from Gung-thang Kön-chog-tan-pay-drön-may’s Presentation of the Four Truths, Port of Those Wishing Liberation: Festival for the Wise (bden bzhi’i rnam gzhag thar ’dod ’jug ngogs mkhas pa’i dga’ ston), Collected Works, vol. 2 (New Delhi: Ngawang Gelek Demo, 1972), 877-914.
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 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 Dipakas.
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 Sāṃkhyas.

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 Vaśeṣhikas.

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 of contaminations 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 realizing 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 unmistakenly.

Meditation on this wisdom as an achieving counters the notion that such paths as worldly concentrations, receiving initiation in a maṇḍala of Īśvara, 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)

path of meditation
(Abider in the fruit of Stream Enterer)

path of seeing
(Approacher to the fruit of Stream Enterer)

16 subsequent knowledge
  higher realms
  true paths

15 subsequent forbearance
  Desire Realm

14 knowledge

13 forbearance

12 subsequent knowledge
  Desire Realm

11 subsequent forbearance
  higher realms
  true cessations

10 knowledge

9 forbearance

8 subsequent knowledge
  Desire Realm

7 subsequent forbearance
  higher realms
  true origins

6 knowledge

5 forbearance

4 subsequent knowledge
  Desire Realm

3 subsequent forbearance
  higher realms
  true sufferings

2 knowledge

1 forbearance

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.)


“1999 Mundgod” = *’jam dbyangs bzhad pa and ’jigs med dbang po. don bdun cu'i mtha' dpyod mi pham bla ma'i zhal lung dang sa lam gyi rnam gzhag theg gsun mdzes rgyan grub mtha' rnam gzhag rin po che'i phreng ba bcas*. Mundgod, India: Drepung Gomang Library, 1999.

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“2011 TBRC bla brang” = dngos po brgyad don bdun cu'i rnam gzhag legs par bshad pa mi pham bla ma'i zhal lung. In kun mkhyen 'jam dbyangs bzhad pa'i rdo rje mchog gi gsung 'bum, vol. 14. TBRC W22186.14: 115-178, which is a PDF of: bla brang bkra shis 'khyil: bla brang brka shis 'khyil dgon, publishing date unknown.

“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 nyi shu lnga pa'i man ngag gi bstan bcos mgon par rtogs pa'i rgyan gyi 'grel pa. In bstan 'gyur (sde dge). TBRC W23703.80, which is a PDF of: Delhi, India: Karmapae choedhey, 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” = mgon 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 (abhisamayālaṃkāra/ abhisamayālaṅkāra-nāma-prajñāpāramitopadeśaśāstrakārikā). In bstan 'gyur (sde dge). TBRC W23703.80:3-28, which is a PDF of: Delhi: Karmapae Choedhey, Gyalwae sungrab partun khang, 1982-1985. See Bibliography for the other editions consulted.
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āstasāhasrikāprajñāpāramitā
shes rab kyi pha rol tu phyin pa breg yad stong pa
Peking 734, vol. 21; TBRC W22084

Five Hundred Stanza Perfection of Wisdom Sūtra

āryapačasatikāprajñāpāramitā
‘phags pa shes rab kyi pha rol tu phyin pa lnga brgya pa
Peking 0738, vol. 21.

One Hundred Fifty Modes of the Perfection of Wisdom

prajñāpāramitānayasaṭapācāsatikāśūtra
shes rab kyi pha rol tu phyin pa’i tshul brgya lnga bcu pa’i mdo
Peking 121, vol. 5

One Hundred Thousand Stanza Perfection of Wisdom Sūtra

satasāhasrikāprajñāpāramitā
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

One Letter Perfection of Wisdom Sūtra

cakṣaśārmatānāmasarvatahāgataprajñāpāramitāsūtra
de bzhin gshegs pa thams cad kyi yum shes rab kyi pha rol tu phyin pa yi ge gcig ma’i mdo
Peking 741, vol. 21; sde dge 23, Dharma vol. 12

Perfection of Wisdom in Few Letters

svapākaśāraprajñāpāramitāsūtra
shes rab kyi pha rol tu phyin pa yi ge nyung ngu
Peking 159, vol. 6

Twenty-five Thousand Stanza Perfection of Wisdom Sūtra

pañcaviṃśatisāhasrikāprajñāpāramitā
2. OTHER SANSKRIT AND TIBETAN WORKS

Abhayākaragupta (jigs med 'byung gnas sbas pa)
Commentary on the “Eight Thousand Stanza Perfection of Wisdom Sūtra”: Moonlight of Essential Points
aṣṭaśāhasrikāprajñāpāramitā-vṛttimarmakāravṛtti
Peking 5202, vol. 92; sde dge 3805, vol. da
Ornament to the Subduer’s Thought
munimatālaṃkāra
thub pa’i dgongs sgyan
Peking 5294, vol. 101; sde dge 3894, vol. ha

Āryadeva (‘phags pa lha, second to third century C.E.)
Lamp Compendium for Practice
caryāmelāpakapradīpa
spyod bsdu sgron ma
Peking 2668, vol. 61

Āryavimuktisena (’phags pa rnam grol sde, ca. 6th century C.E.)
Commentary on (Maitreya’s) “Treatise of Quintessential Instructions on the ‘Superior Twenty-Five Thousand Stanza Perfection of Wisdom Sūtra’: Ornament for the Clear Realizations”/ Illumination of the “Twenty-Five Thousand”
pañcaviṃśatisāhasrikāprajñāpāramitopadeśaśāstraśāstrālaṃkāravṛtti
’phags pa sres rab kyi pha rol tu phyin pa stong phrag ngyi shu lnga pa’i ’grel pa gnad kyi zla’od
Peking 5185, vol. 88

Asaṅga (thogs med, fourth century)
Grounds of Bodhisattvas
bodhisattvakāra
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Peking 5538, vol. 110; Tohoku 4037, vol. dzi


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śrāvakabhūmi
nyan sa
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Lamp Summary of (Maitreya’s) “Perfection of Wisdom”
prajñāpāramitāpīṇḍārthapradīpa
shes rab kyi pha rol tu phyin pa'i don bsdu sgron ma
Peking 5201, vol. 92; sde dge 3804, vol. tha

Lamp for the Path to Enlightenment
bodhipathapradīpa
byang chub lam gyi sgron ma
Peking 5343, vol. 103; sde dge 3947, vol. khi


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[Sub]commentary on (Maitreya’s) “Treatise of Quintessential Instructions on the ’Superior Twenty-Five Thousand Stanza Perfection of Wisdom Sūtra’: Ornament for the Clear Realizations”
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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 mgon par rtogs pa'i rgyan gyi tshig le'ur byas pa'i mam par 'grel pa
Peking 5186, vol. 88

Buddhaśrījñānaa
Commentary on (Maitreya’s) “Treatise of Quintessential Instructions on the Supramundane Victo-

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 sūri jñāna; for the second in the colophon it is by slob dpon buddha sūri jñāna. Dharmamitra refers explic-

ly to the author of the latter as Buddhadhānaśrī. Bu-tön (lung gi snye ma p. 4) seems to take the works to be by two different authors buddhadhānaśrī and sangs rgyas ye shes zhabs (Buddhadhānaṇapāda). Tsong-kha-pa cites the former work as shes rab sgron me/ma and bud dha shri; he cites the latter work as sdad pa'i dka'i 'grel and sang ye.
rious Mother Perfection of Wisdom: Ornament for the Clear Realizations"; Wisdom Lamp Garland
abhismayālāṃkārabhāvagataprajñāpāramitopadesāsthāvrittiprajñāpāradipāvālī
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 phreng ba
Peking 5198, vol. 91; sde dge 3800, vol. ta

Commentary on the Difficult Points of the "Verse Summary"
sahecayātāhāpaṭjhikā
bsdus pa thshig su bcad pa'i dka'-grel
Peking 5196, vol. 91; sde dge 3798, vol. nya

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Autocommentary on the "Supplement to (Nāgārjuna's) 'Treatise on the Middle'"
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dbu ma la 'jug pa'i bshad pa / dbu ma la 'jug pa'i rang 'grel
Tibetan editions:
French translation (up to chap. 6, stanza 165): Louis de La Vallée Poussin. Muséon 8 (1907):

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Peking 2650, vol. 60

Supplement to (Nāgārjuna's) "Treatise on the Middle"
madhyamakāvatāra
dbu ma la 'jug pa
Tibetan editions:
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See also references under Chandrakīrī's Autocommentary on the "Supplement."

Chim Jam-pay-yang (mchims 'jam pa'i dbyangs or mchims nam mkha' grinder, died 1289 / 1290)
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Commentary on (Dignāga's) "Compilation of Prime Cognition"
pramāṇavārttikakārikā
tshad ma ram 'grel gyi tshig le'ur byas pa
Tibetan editions:
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Dharmashrī

Explanation of the “One Hundred Thousand Stanza Perfection of Wisdom Sūtra”

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English translation (chap. 6): Harvey B. Aronson, “The Buddhist Path: A Translation of the Sixth

Gunaprabha (*yon tan‘od*)

*Aphorisms on Discipline*

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*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’ ston


Gung-thang Lo-drö-gya-tsho (*gung thang blo gros rgya mtsho, 1851-1928/1930*)

*Annotations to (Haribhadra’s) Small Clear Meaning Commentary on (Maitreya’s) “Ornament for the Clear Realizations”: Clearing Away the Darkness for Those Wanting Liberation*

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Tibetan editions:

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TBRC W00EGS1017126, which is a PDF of: Lhasa (?): dge ldan legs bshad gsung rab ‘grem spel khang, 2006.

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*Explanation [of (Maitreya’s) “Ornament for the Clear Realizations” and its Commentaries]: Ornament for the Essence/ 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*

rnam bshad snying po rgyan/ shes rab kyi pha rol tu phyn pa’i man ngag gi bstan bcos mngon par rtogs po’i rgyan gyi ‘grel pa don gsal ba’i mam bshad snying po’i rgyan

Tibetan editions:

Sarnath: Gelugpa Student’s Welfare Committee, 1980.

shes rab kyi pha rol tu phyn pa’mi man ngag gi bstan bcos mngon par rtogs pa’i rgyan gyi ‘grel pa don gsal ba’i mam bshad snying po’i rgyan. TBRC W23692.2: 5-762, which is a PDF of: sku ‘bum monastery, Tibet: sku ‘bum byams pa gling par khang, [197].

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Sarnath: Pleasure of Elegant Sayings Printing Press, 1973

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spuṭhārtha / abhisamayālaṃkāra-prajñāpāramitopadeśaśāstravṛtti

‘grel pa don gsal / shes rab kyi pha rol tu phyn pa’i man ngag gi bstan bcos mngon par rtogs pa’i rgyan ces bya ba’i ‘grel pa

Sanskrit editions:


Commentary on 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

*bhagavatīratnaguṇasaṃcayagāthāpañjikāsubodhinīnāma* bcom ldan ’das yon tan rin po che sdu ’dus pa ’tshig su bcad pa ’di gka ’grel

Peking 5190; sde dge 3792

[Commentary on the] “Twenty-Five Thousand Stanza Perfection of Wisdom Sūtra”

pahcaviṃśatisāhasrikā-prajñāpāramitā

shes rab kyi pa rol tu phyin pa stong phrag nyi shu lnga pa

Peking 5188; sde dge 3790

Explanation of the “Eight Thousand Stanza Perfection of Wisdom Sūtra”: Illumination of (Maitreyas) “Ornament for the Clear Realizations”

aṣṭasāhasrikāprajñāpāramitāvyākhyānābhisamayālaṃkāra

shes rab kyi pa rol tu phyin pa brgyad stong pa ’i bshad pa mngon par rtogs pa ’i rgyan gyi snang ba

In *bstan ’gyur (sde dge)*. TBRC W23703.85: 4-683, which is a PDF of: Delhi, India: Karmapa chodhey, Gyalwae sungrab partun khang, 1982-1985.

Jam-yang-shay-pa Ngag-wang-tson-drü (*jam dbyangs bzhad pa'i rdo rje ngag dbang brtson grus*, 1648-1721/1722)

Eloquent Presentation of the Eight Categories and Seventy Topics: Sacred Word of Guru Ajita

dngos po brgyad don bdun cu ’i ram bzhag legs pa bshad pa mi pham bla ma ’i zhal lung

Tibetan editions:

*bla brang edition:*

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dbu ma chen mo / dbu ma ‘jug pa’i mtha’ dpoyd lung rigs gter mdzod zab don kun gsal skal bzang ‘jug ngogs

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bs tan bc o s mgon par rogs pa’i rgyan gyi brjod bya dngos brgyad don bdun cu nges par ’byed pa’i thabs dam pa rje btsun chos kyi rgyal mtshan gyi gsung rgyun dri ma med pa
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dngos po brgyad don bdun cu’i rnam gz holog. In don bdun cu dang sa lam sogs nyer mkho’i skor phyogs bzhugs bzhugs so: 1-44.
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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
dngos brgyad don bdun cu’i mam bzhag bsdus pa

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Kuṃārashrībhadra
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prajñāpāramitāpiṇḍārtha
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Vocabulary Occurring in the Perfection of Wisdom

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Maitreya (byams pa)
Ornament for the Clear Realizations

abhīṣamaṇḍarikā/ abhisamayālāṃkāra-nāma-prajñāpāramitopadeśaśāstra
mngon par rtogs pa'i rgyan/ shes rab kyi pha rol tu phyin pa'i man ngag gi bstan bcos mngon par rtogs pa'i rgyan shes bya ba'i tshig le'ur byas pa
Sanskrit editions:
Tibetan editions:
co ne: TBRC WIGS66030.80: 5-30, which is a PDF of: Co ne dgon chen: co ne, 1926.
Bibliography of Works Cited

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

English translations:


Ornament for the Great Vehicle Sūtras
mahāyānasūtrālaṃkāra
theṅ pa chen po’i mdo sde rgyan gyi tshig le’ur byas pa
Peking 5521, vol. 108; Dharma vol. 77

Nāgārjuna (klu sgrub, first to second century, C.E.)

Precious Garland of Advice for the King
rājaparikathārātmavālī
rgyal po la gmam bya ba rin po che’i phreng ba
Peking 5658, vol. 129; Dharma vol. 93

English translations:


Danish translation: Christian Lindner. Nagarjuna, Juvelkaeden og andre skrifter. Copenhagen:
1980.
Ngag-wang-pal-dan (ngag dbang dpal ldan, b. 1797), also known as Pal-dan-chö-jay (dpal ldan chos rje)
Annotations for (Jam-yang-shay-pa’s) “Great Exposition of Tenets”: Freeing the Knots of the Difficult Points, Precious Jewel of Clear Thought
grub mtha’ chen mo’i mehan ‘grel dka’ gnad mdud grol blo gsal gces nor
Tibetan editions:
Explanation of (Maitreya’s) Treatise “Ornament for the Clear Realizations” from the Approach of the Meaning of the Words: Sacred Word of Maitreyanātha
bstan bcos mngon par rtogs pa’i rgyan tshig don gyi sgo nas bshad pa byams mgon zhal lung
TBRC W5926-3:221-416, which is a PDF of: Delhi: Gurudeva, 1983.
Explanation of the Obscurational and the Ultimate in the Four Systems of Tenets
grub mtha’ bzhi’i lugs kyi kun rdzob dang don dam pa’i don rnam par bshad pa legs bshad dpnyid kyi dpal mo’i glu dbyangs
Tibetan editions:
Presentation of the Grounds and Paths of the Four Great Secret Tantra Sets: Illumination of the Texts of Tantra
gsang chen rgyud sde bzhi’i sa lam gyi rnam bzhaṅ rgyud gzhung gsal byed
Tibetan editions:
rgyud smad par khang edition, no other data
Stating the Modes of Explanation in the Textbooks on the Middle Way and the Perfection of Wisdom in the Lo-sel-ling and Go-mang Colleges: Festival for Those of Clear Intelligence
blo gsal gling dang bkra shis sgo ma’ grva tshang gi dbu phar gyi yig cha’i bshad tshul bkod pa blo gsal dga’ ston
Pan-chen So-nam-drāg-pa (pan chen bsod nams grags pa, 1478-1554)
General-Meaning Commentary on the Perfection of Wisdom/ Good Explanation of the Meaning of (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” : Lamp Illuminating the Meaning of the Mother phar phyin spyi don/ shes rab kyi pha rol tu phyin pa’i man nang gi bstan bcos mngon par rtogs pa’i rgyan ‘grel pa dang bcas pa’i rnam bshad snying po rgyan gyi don legs par bshad pa yun don gsal ba’ i sgron me
Prajñākaramatī (shes rab ‘byung gnas blo gros, 950-1030)
Summary of (Haribhadra’s) “Commentary on (Maitreya’s) ‘Ornament for the Clear Realizations’”
abhisaṃyālamkāravṛittipindārtha
mngon par rtogs pa’i rgyan gyi ‘grel pa’i bsdu s don
Peking 5193, vol. 91; sde dge 3795, vol. ja
Ratnākarashāntī (rin chen ‘byung gnas zhi ba)
Commentary on the Difficult Points of the “Eight Thousand Stanza Perfection of Wisdom Sūtra”:
The Supreme Essence
ārya-aṣṭasāhasrikāprajñāpāramitāśārddhā
phags pa’i sles rab kyi pha rol tu phyin pa brgyad stong pa’i dka’ ‘grel snying po mchog
Peking 5200, vol. 92; sde dge 3803, vol. tha
Pure Commentary on (Maitreya’s) "Ornament for the Clear Realizations”
abhisamayālaṃkārakārikāvṛittiśuddhamatīnāma
mngon par rtogs pa'i rgyan gyi 'grel pa'i tshig le'ur byas pa'i 'grel pa dag ldan
Peking 5199, vol. 91; sde dge 3801, vol. ta

Quintessential Instructions on the Perfection of Wisdom
prajñāpāramitotpadeśa
shes rab kyi pha rol tu phyin pa'i man ngag
Peking 5579, vol. 114; sde dge 4079, vol. hi

Ratnakīrti
Commentary on (Maitreya’s) “Ornament for the Clear Realizations”: A Portion of Glory
abhisamayālāṃkāravṛittikīrtikalānāma
mngon par rtogs pa'i rgyan gyi 'grel pa grags pa'i cha
Peking 5197, vol. 91; sde dge 3799, vol. nya

Shāntideva (zhi ba lha, eighth century)
Compendium of Instructions
śikṣāsamuccaya
bslab pa kun las btsus pa
Peking 5272, vol. 102; Tōhoku 3940, vol. kḥi


Engaging in the Bodhisattva Deeds
bodhiśatvajātāyāvatāra
byang chub sems dpa'i spyod pa la 'jug pa
Tōhoku 3871, dbu ma, vol. la


English translations:


Contemporary commentary:


Smṛtiḥānākṛtān
Indicating Through Eight Concordant Meanings the Mother Perfection of Wisdom Taught Extensively in One Hundred Thousand, Taught in Medium Length in Twenty-five Thousand, and Taught in Brief in Eight Thousand [Stanzas]
prajñāpāramitāmitrākāśatasāhasrhāsrikālaḥchāsana-
paściṣṭasāhasrāsrikālaḥpārtheśāsanaṣāhasrāsrikālaḥchāsana
yum shes rab kyi pha rol tu phyin pa brgyas par bstan pa 'bum dang 'bring du bstan pa nyi khris
Inga stong dang bs dus te bstan pa khr i brgyad stong pa rnam s mthun par don brgyad kyis bstan pa
Peking 5187, vol. 88; sde dge 3789, vol. kha
Tshe-chog-ling Ye-shay-gyal-tshan (tshe mchog gling ye shes rgyal mthshan, 1713-1793)
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 rtags rgyan sbyar te byang chub lam gyi rim pa'i gnad mangs gsal bar ston pa'i man ngag sher phyin gsal ba'i sgron me
Tibetan editions:
TBRC W1022.7: 8-174, which is a PDF of: New Delhi, India: Tibet House, 1975.
Tsong-kha-pa Lo-sang-drag-pa (tsong kha pa blo bzang grags pa, 1357-1419)
Extensive Explanation of (Chandrakīrti's) "Supplement to (Nāgārjuna’s) 'Treatise on the Middle'": Illumination of the Thought dbu ma la 'jug pa'i rgya cher bshad pa dgongs pa rab gsal
Tibetan editions:
Tibetan editions:
TBRC W22109.3219, which is a PDF of: gedan sungrab minyam gyunphel series (Ngawang Gelek Demo), 1977.
Great Exposition of Secret Mantra / The Stages of the Path to a Conqueror and Pervasive Master, a Great Vajradhara: Revealing All Secret Topics sngags rim chen mo / rgyal ba khyab bdag rdo rje 'chang chen po'i lam gyi rim pa gsang ba kun gyi gnad mams par phyi ba

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

Tibetan editions:
- Peking 6001, vol. 152.


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 bcd kha skong dang bcas pa / lam rim ’bring / lam rim chung ngu

Tibetan editions:
- Mundgod, India: dga’ ldan shar rtse, n.d. (includes outline of topics by Trijang Rinbochay).
- Bylakuppe, India: Sera Je Library, 1999 (includes outline of topics by Trijang Rinbochay).


English translation of the section on special insight:

Edited Tibetan text and Japanese translation of the section on special insight:


Vasubandhu (*dbyig gnyen, fl. 360*)

*Treasury of Manifest Knowledge*
Abhidharmakośa
chos mngon pa'i mdzod
Peking 5590, vol. 115
Yang-jan-ga-way-lo-drö, A-kya-yong-dzin (dbyangs can dga’ ba’i blo gros, a kya yongs ’dzin, 1740-1827)
Lamp Thoroughly Illuminating the Presentation of the Three Basic Bodies
gzhi’i sku gsum gyi mam gzhaṅ rab gsai sgron me
Tibetan editions:
Delhi: Dalama, Iron Dog year.
Presentation of the Grounds and Paths of Mantra According to the Superior Nāgārjuna’s System of the Glorious Ghyamyangamāja: Eloquence Serving as a Port for the Fortunate
dpal gsang ba’ dus pa’ phags lugs dang mthun pa’i sngags kyi sa lan nmam gzhaṅ legs bshad skal bzang ’jug ngogs
Tibetan editions:

3. Other Works

———. The Gilgit manuscript of the Aṣṭādaśāhasrikāprajñāpāramitā: Chapters 55 to 70 corresponding to the 5th Abhisamayā. Roma, Italy: Istituto Italiano per il Medio ed Estremo Oriente, 1962.
Dhargey, Geshe Ngawang. “A Short Biography” in Life and Teachings of Tsong Khapa, ed. Robert
Bibliography of Works Cited


Material Omitted in the Translation from Ngag-wang-pal-dan’s Text

Translation of Ngag-wang-pal-dan’s initial homage and so forth prior to this statement has been omitted:

༄༅།

།བȪན་བཅོས་མངོན་Ȇོགས་Ȅན་ཚིག་དོན་གྱི་Ȉོ་ནས་བཤད་པ་Ɏམས་མགོན་ཞལ་ɾང་ཞེས་Ɏ་བ་བɵགས་སོ།

།

ན་མོ་ȼ་͂་ཱͬ་ར་མི་ʚ་ཡ།

Ȅལ་ȷམས་འགྲོ་ལ་ཉེ་རིང་མི་མངའ་ཡང༌།

།ཆེར་ȡིགས་Ȳ་བདོའི་ɥག་ɻམ་འཐིབས་པ་འདིར།

།ʈག་པར་Ȭགས་Țེའི་ȹང་བས་ཁྱབ་མཛད་པའི།

།མཉམ་མེད་ɿཀྱ་སེང་གེར་མགོས་ɉག་འཚལ།

།མགོན་དེའི་გҭང་རབ་གྲངས་མཐའ་ɐལ་བའི་མཆོག

།Ȅལ་ɺམ་Ȅན་ག͟ྒ་གླིང་Ȅལ་

།Ɏང་ཆེན་མ་ཐོབ་བར་ȭ་གཞལ་བར་དཀའ།

།གཏམ་ȡན་Ȅ་མཙǑའི་གོས་ཅན་མ་ɾས་ཁྱབ།

།Ȅ་བོད་Ȅན་འགྲེལ་འɎམས་ཀླས་ཀུན་གྱི་ནང༌།

།འཇམ་མགོན་ɒ་མའི་
Translation omitted:

Translation omitted:

Translation omitted:
Translation omitted:

Translation omitted:

Translation omitted:

Translation omitted:
西藏文本未在翻译中提及

ལོ་ཁ་ཐ་མ་གཉིས་ཀྱི་དོན་འགྲེལ་བར་མ་བཤད་པ་བཞིན་ȭ་

།དམིགས་ȷམ་བȚོད་ɰལ་ལ་

Ȯོད་Șང་Ȏའི་དམིགས་པ་Ȫོན་པའི་ཚǃ།

དམིགས་པ་མི་Ȧག་ལ་སོགས་པ།

བདེན་པའི་Ȧེན་ཅན།

ཞེས་Ȍས་

ཟིན་ལ་བདེན་བཞིའི་ཆོས་ʀ་བȚོད་པ་མ་གཏོགས།

ʈག་མ་

དམིགས་ȷམ་ʈག་མ་ཆོས་བȚོད་ཀྱི་Ȍ་ཁོ་ནས་བȚོད་ཀྱང་ཆོས་

ཅན་མ་བȚོད་པར་ཐལ་བའི་ཉེས་པ་མེད་དེ།

ཆོས་དང་ཆོས་ཅན་བȚོད་པའི་Ȍ་ནི་

རིམ་པ་Ȩར་Ƚོའི་ɺལ་ȭ་ཁྱད་པར་གཞན་ɂོང་བ་དང་མི་ɂོང་བ་Ƚོང་བ་

Ƚོང་བ་མ་གཏོགས་བȚོད་Ɏའི་དོན་གོ་བ་ལ་ཁྱད་པར་

འགའ་ཡང་མེད་ཅེས་ཆོས་ཀྱི་གྲགས་པའི་ɾགས་ལས་ɏང་བའི་

ɉིར་དང༌།

Ȳོག་པ་གཅིག་བȚོད་པའི་ཆོས་དང་ཆོས་ཅན་

པའི་Ȍ་ནི་རིམ་པ་Ȩར་Ƚོག་པ་དེ་ཁྱད་ཆོས་དང་ཁྱད་གཞི་Ƚ་

རང་བར་Ɏེད་པ་མ་གཏོགས།

གཉིས་ཀས་Ȳོག་པ་གཅིག་Ƚ་
བོད་པར་ཁྱད་པར་མེད་པའི་ིར་ཏེ། ལེགས་བོད་པ་ན་རིམ་བཞིན་བོད་པར་ཐལ།

དེ་གཉིས་རིམ་བཞིན་བོད་པ་ལ་རེས་པའི་ཆོས་དང་ཆོས་ཅན་བོད་པའི་ལག་ཡོད་མེད་ཀྱིས་ིར་བར་ཞིང༌། བཤད་ལས་འདི་ནི་ཆོས་དང་ཆོས་ཅན་བོད་པའི་ལག་ཡོད་མེད་ཀྱི་དབང་གིས་ེ་བར་ཞིང༌། བཤད་ལས་འདི་ནི། མི་ལོང་བ་དག་དེ་གཉིས་ཀྱི། སྤྱོད་ཡི་ིར་མཕོན་པའི། འདོད་པའི་ིས་ི་ིར་པའི་གཞི། སྤེལ་པའི་
བོད་ལྗོངས་དེ་གཉིས་ལས་ཞིབ་ངོར་ཆོས་ཅན་བདེན་པ་ཞིབ་པ་མི་སྤེལ་བའི་ཉེས་པ་མེད་དེ།

དེས་ན་དགག་ཐབས་ཀྱིས་ཞིབ་པའི་ཁྱད་པར་ཞིབ་པས་ཁྱད་པར་ཞིབ་པ་ལ་ཁྱད་མེད་ལ།
Translation omitted:
Translation omitted:

Translation omitted:

Translation omitted:

Translation omitted:
འདེར་རོ། །དེས་ན་འདི་ནི་གོང་འཛིན་གྱི་གོག་པ་བཤད་པའི་ཞར་ལ་ིད་ལ་གྲགས་ཚོད་ཀྱི་གོང་འཛིན་བཤད་ནས་དེ་ལ་གླི་ཅི་པ་ཡིན་ཏེ། དེས་པ་ནས། ནོག་པ་གཉིས་ཀྱི་ཞེན་ཡངས་དང་གཉེན་པོ་མི་མོན་པར་བཤད་པས་དེ་གཉིས་ཀྱི་གཞི་མོན་པ་མི་ིར་རོ། །ཞེས་གྲངས་པའི་ཅིར། དེ་ཁོ་ན་རེ། ལོངས་ཉིད་བདེན་པར་འཛིན་པས་མ་ཁྱབ་པར་ཐལ། དེ་ལ་ཅི་རོལ་དོན་འཛིན་གྱི་ནོག་པ་ཡོད་པར་ཡིག་ཆར་བཤད་པའི་ཅིར་ན་མ་ཁྱབ་འེ། དེ་ནི་ཅི་རོལ་དོན་འཛིན་དེ་གོང་དོན་ནོག་པ་ཡིན་པ་ལ་དགོངས་པའི་ཅིར་དང༌། བས་འདིའི་ིམ་གོག་བཞི་པོ་གང་ིར་ཡིན་ན་ཉན་རང་གི་ངོང་སོབ་འཐོབ་པའི་གེགས་མིན་པས་ཡོད་ཀྱང་མེད་པ་དང་འོ་བར་ཡོན་མོང་ལས་གྲངས་པའི་ཅིར་རོ། །ཁོ་ན་རེ། སང་ཀྱི་དམ་བཅའ་འཐད་པར་ཐལ། ཉན་ཐོས་ཀྱི་ལམ་འིས་གོག་ཉིད་བདེན་པར་ཞེན་པ་དེ་གོང་ནོག་ཡིན་པར་ཡིག་ཆར་བཤད་པའི་ཅིར་ན་མ་ཁྱབ་འེ། དེ་ངོང་ནོག་པ་ཡིན་པ་ཙམ་ལ་དགོངས་པའི་ཅིར་ཏེ། ཅེས་བཤད་ལས་ཀྱང༌། དེ་འདིར་བོན་ངོང་ནོག་པ་ཡིན་པར་བཤད་ཀྱི་གོང་ནོག་ཡིན་པར་མ་བཤད་པའི་ཅིར་དང༌། ནོག་པ་གོང་གོང་ནི་བདག་གི་གོག་ཉིད་བཅུ་བདེན་པར་ཞེན་པ་ཞིག་དགོས་པའི་ཅིར་རོ། །ཝུས་བཤད་ལས་ཀྱང༌།
ཀྱང་དེ་ནི་དལ་གཞི་ཤིན་ཆེ་ེ། ངང་ཉིད་བདེན་པར་འཛིན་པའི་ངོ་པ་དེ་དགག་པའི་དམིགས་པ་ཅན་ཡིན་གྱི་དགག་པའི་ཟམ་པ་ཅན་མ་ཡིན་པའི་ེར་ཏེ། མ་གུ་བདེན་མེད་ེལས་པའི་ངོས་པའི་དཔག་དེ་ོབ་པའི་དམིགས་པ་ཅན་ཡིན་གྱི་ོབ་པའི་ཟམ་ཅན་མ་ཡིན་པའི་ེར་ཏེ། དགེ་ཟེག་ཆེན་མཐོང་ལམ་བར་ཆད་མེད་ལམ་ོབ་པ་དེ་དག་ཡོངས་ཉ་གིགས་པ་གཉེན་པོ་དང་ོང་བའི་ོབ་པ་གཅིག་ི་དང༌། ་ཞེས་རབ་ེང་སོ་སོར་བགྲངས་པར་འདོད་པ་ནི་ཟམ་བཤད་ཀྱི་དགོངས་པ་ཡིན་མིན་དེ་ོད་ེ། ་དེར་ཐ་མ་བཞིན་མདོ་བཞིན་ཡང་ོགས་པ་དང་མ་འགྲིག་པའི་ེར་དང༌། ་འགྲེལ་པར་ཡང་གཉེན་སོགས་ལ་དག་གོ་ཞེས་གཉིས་ཚིག་ར་ནས་ཞེས་རབ་སོགས་ལ་དེ་ོ་མ་ར་བའི་ེར་རོ།

Translation omitted:

Translation omitted:
Translation omitted:

Translation omitted:

Translation omitted:
གསེར་ལེང་ཙུག་གནོད་པའི་ས་ཅིག་སེམས་པ་མི་ཁྱོན་པར་ཞིང་བཤད་དོ།
དབང་པོ་ལོག་ལས་ཀྱི་ཁྱད་པར་གྱིས་རིགས་ཀྱི་ས་ལ་ཚོགས་ལམ་ཀྱང་ཡོད་པ་དང་ཐོར་ལམ་འགའ་ཞིག་ཀྱང་དེར་མི་འཇོག་པ་དར་བཤད་དོ།
གསེར་ལེང་དང་ལམ་བཤད་ཀྱི་བཤད་ལམ་རགས་པ་ཙམ་བཤད་ཟིན་པ་དེར་བཤད་དོ།
ཆོས་ཀྱི་བདག་མེད་མངོན་རིམ་ལམ་ལས་ཀྱི་བསེར་ཀྱིས་དངོས་ར་
Translation omitted:

22
Translation omitted:

Translation omitted:

Translation omitted:
Translation omitted:

Translation omitted:

Translation omitted:
564  Translation omitted:

Translation omitted:

Translation omitted:
ཀྱང་གཞན་གྱི་དགེ་བ་བོ་བར་གྲངས་པའི་དོན་ནི་ཞག་དོག་མེད་པའི་ཡི་རང་ཎས་པ་ན་ཎེད་པ་པོ་དང་མངས་པར་ཐོབ་པའི་དགེ་བ་དེ་ཁིད་བོ་བ་ལ་བཏགས་སམ་ཐང་མོ་ཞེས་གསེར་ངེང་ལས་གྲངས་སོ།

31 Translation omitted:

32 Translation omitted:

33 Translation omitted:
རིང་པོར་ǽར་པ་ཡིན་པར་འདོད་དེ་ཞེས་པའོ།
།གསེར་ɋེང་ལས་
Ȅ་མཚན་ɋ་མ་གཉིས་གོ་ɷོག་ནས་བཤད་པ་དང༌།
ȷམ་བཤད་
ལས་Ȅ་མཚན་ɋ་མ་གཉིས་གོ་ɷོག་ནས་ɚོར་བ་ནི་གང་འདིའི་
དོན་མིན་པར་Țེ་ཉིད་ཀྱི་གཟང་ལས་འང་བའོ་ཞེས་པ་ཇི་Ȩར་
མི་འགལ་ཞེ་ན།
གསེར་ɋེང་ལས་གོ་ɷོག་ནས་བཤད་ཀྱང༌།
ȭས་
ɉིས་ཕར་ɉིན་གྱི་བཤད་པ་གནང་པའི་ཚǃ་གོ་ɷོག་པ་ནི་གང་
འདིའི་དོན་མིན་པར་གཟངས་པ་ཡིན་པས་མི་འགལ་ལོ།
།གང་
དེ་དག་གིས་ཉན་རང་དགྲ་བཅོམ་པ་འཁོར་མཐར་ʉང་བར་
བཤད་པ་མིན་ཏེ།
འཁོར་བའི་འཆིང་བ་ལས་གྲོལ་བའི་གང་ཟག་
འཁོར་མཐར་ʉང་བར་བཤད་ȭ་མི་ɻང་བའི་ɉིར།
Ȧག་མཐའ་
རིགས་པས་ڑན་Ɋང་བའི་གང་ཟག་Ȧག་མཐར་ʉང་བར་བཤད་
ȭ་མི་ɻང་བ་བཞིན་ནོ།
དེས་ན་འཁོར་བར་Dzེ་བའི་དངོས་པོ་
མཐའ་གཅིག་ȣ་ɂང་Ɏར་ཞེན་ནས་གནས་པ་ལ་འཁོར་བའི་
མཐའ་ལ་གནས་ཞེས་ཚིག་བȵས་ནས་བȪན་པ་ཙམ་ཡིན་ཏེ།
ཤེས་Ɏེད་དང་བཅས་པར་Ȉོ་ɒོའི་ཡིག་ཆའི་འགལ་འདོད་ཁོ་བོས་
ɐིས་པ་ལས་ཤེས་པར་Ɏའོ།

34 Translation omitted:
ཚིགས་བཅད་གཉིས་པོ་འདི་ȷམ་བཤད་Ȩར་Ȧི།
།གསེར་ɋེང་
Ȩར་ན་འགྲེལ་བའི་ཚིག་དོན་བཤད་པ་འདི་དང་Ȭན་ལ།
ɬ་
བའི་ཚིག་དོན་འདི་དང་ȕང་ཟད་མི་འȮ་བར་བཤད་དེ་ཉི་ȹང་
ལེɹ་བȄད་མ་སོགས་Ȩར་ཡིན་ནམ་ȡམ་མོ།

35 Translation omitted:
དང་པོ་དགུ་ནི་དོན་དམ་ȷམ་ཅན་དང༌།
ཐ་མ་ལ་ཀུན་ɲོབ་དང་
དོན་དམ་ȷམ་ཅན་གཉིས་ཡོད་ལ།

ས་མཚམས་ནི་ས་བȕ་པའི་

བར་ȭ་ཡོད་པར་གསེར་ɋེང་ȷམ་བཤད་གཉིས་ཀར་གཉིས་ཀར་སོང་ȷམ།

Ȧོགས་དཀའི་ȹང་བར་བɷོས་ɂོང་གི་ǰབས་ɹɚོར་ལམ་ȭ་གཉིས་པས་ɚོར་ལམ་ཡིན་པར་བཤད་དོ།

།གས་བȪན་གྱི་

དོན་ནི།

ལ་དད་ལ་བདེན་ཞེན་མ་བཀག་པའི་ཐེག་དམན་གྱི་

ɚོར་བ་བȕ་དང༌།

ཟིན་Ȏ་སེམས་དཔའི་གཞི་ཤེས་ཀྱི་ɚོར་བ་བȕ་

ȷམས་སོ།

Translation omitted:

གཞན་ȭ་ན།

Ȧོང་གོ་གཞི་གཉེན་ȷམ་གȷམ་གྱིས་མཁྱེན་gom་མཉིན་ȷན་ཉིད་བཤད་པའང་མི་

Translation omitted:

Translation omitted:

Translation omitted:

Translation omitted:
568  

The complete text of the description of the twelve qualities of the purified in Jamyang-shay-pa’s *Analysis of the Difficult Points of the Discipline Abandoning Mistake: Necklace for Those of Clear Awareness, Beautiful Wish-Granting Garland, Fulfilling All Hopes of the Fortunate* (*’dul ba’i dka’ gnas rnam par dpyad pa ’khrul spong blo gsal mgul*...
rgyan cintā ma τι' i phreng mdzes skal bzang re ba kun skong. 143a.2) is:

དེ་ལ་བསོད་ལོ་བཞི་ནས་ཞེས་པ་དང་། དོན་དཔོན་ལོག་ནི། རོག་པ་ཉིད་ལས་བཞི་ནས་བསོད་ལོ་བཞི་ནས།

ཁྲོད་པ་དང་ཞི་ཇི་བཞིན་པ་ཡིན་ཏེ། རོག་ལོ་བཞི་ནས་བཞི་ནས་བསོད་ལོ་བཞི་ནས།

བསོད་ལོ་བཞི་ནས་་འཛན་པའི་བསོད་ལོ་བཞི་ནས།
པ་གཉིས་ཡོད་པའི་རིད།
གཉིས་པ་གཞིར་ཡོད་དེ། མཐའ་ཅན་གྱི་ལག་མོ་པ་དང་། བའི་མཐའི་ལག་མོ་པ་གཞིར་ཡོད་པའི་རིད།
ཟས་ཀྱི་མཐའི་ལག་མོ་པ་གཞིར་ཡོད་པའི་རིད། ཟས་ཅི་མི་ལེན་པ་ལག་མོ་པ་
དང་། ཟས་ཅི་མི་ལེན་པ་གསོག་པ་༼Ȼ་༽བ་གཉིས་ཡོད་པའི་རིད།
བཞི་པ་གཉིས་ཡོད་དེ། མོ་བའི་གྲག་དར་ཁྲོད་པ་དང་། འགཅིག་ར་བད་པའི་
གྲག་དར་ཁྲོད་པ་གཉིས་ཡོད་པའི་རིད། དཿ་བ་གཉིས་པོ་
འདི་དག་ཆགས་པ་གང་གི་གཉེན་པོ་ཤར་པ་དང་བȵ་ɰལ་
ཡོད་དེ། ིད་བེ་གཉིས་ཀྱིས་བȵས་ན་ཟས་ལ་རི་དཔའི་
གཉེན་པོ། ལོགས་ལ་རི་དཔའི་
གཉེན་པོ་དང་། ལོགས་ལ་རི་
དད་བེ་གཉིས་ཆོས་ཅན།

Tibetan Text Omitted in the Translation
Translation omitted:

དེ་དག་གཞི་ཤེས་ཀྱིས་བཟས་པ་ཡིན་ན་ཆོས་ཀྱི་བདག་མེད་ཀྱི་
ཆོམས་ཅན་ȭ་མང་ȭ་བཤད་པ་ཇི་ȭར་ཡིན་ཞེ་ན།

Translation omitted:

དེ་དག་གཙོ་བོར་གཞི་

Translation omitted:
Translation omitted:

Translation omitted:
ཞེས་ལས་གྲངས་སོ། །དེས་ན་ཤེས་མཚན་དང་ེད་མཚན་གཉིས་གཙལ་ཆེར་སངས་Ȅས་ལ་ཡོད་ཀྱང་ངོ་སེམས་ལའང་མེད་པ་མ་ཡིན་ཏེ། འྱིས་པའི་དོན་གཉིས་ཟན་ཚས་དང་ཆ་འཕ་བ་རེ་འི་ȭས་ནའང་ཡོད་དགོས་པའི་ིར། ཁྱད་མཚན་ནི་མཐོང་ལམ་ཁོ་ནར་དང༌། ཆོ་བོ་ཉིད་མཚན་ནི་ཚས་ལམ་ནས་ȭན་མའི་བར་ȭ་ཡོད་དོ། །མཚན་ཉིད་བཞི་པོ་དེ་དག་ནི་གང་རགས་ཆེན་མོ་ȷམས་ȷ་རང་གི་མཚན་ཉིད་ལ་སོགས་པའི་མཚན་ཉིད་ཀྱི་ȷམ་གྲངས་ȷ་གྲངས་པ་ལས་གང་ཡིན་ཞེན། མཚན་ཉིད་བཞི་པོ་དེ་དག་ཤེས་པ་ནས་ངོ་བོ་ཉིད་ཀྱི་བར་ȷང་ȷང་ལ་ȴོས་ན་དེ་དག་ȷང་ȷང་གི་མཚན་ཉིད་ཀྱང་ཡིན་མོད། འོན་ཀྱང་ȷབས་འདིར་ȴོར་བའི་མཚན་ཉིད་ȭ་བཤད་པ་ཡིན་པས། ȴོར་བ་ལ་ȴོས་ན་ངོ་བོ་ཉིད་མཚན་ནི་ȴོར་བའི་ȳང་གི་མཚན་ཉིད་ཡིན་ལ། གཞན་གྲམ་ནི་མཚན་ཉིད Gors་པོ་གང་ཡང་མ་ཡིན་ཏེ། ཁྱད་མཚན་ནི་ངོ་བོ་ȷ་འྱིས་གྲམ་ཅི་ȷམས་ཀྱིས་མཚǑན་པ་དང་ཤེས་ȴོད་ནི་འྱིས་ɍས་ȷ་མཚǑན་པ་ཡིན་པའི་ིར་དེ་ཡང་ȴ་རོག་གིས་ཁང་བཟང་མཚǑན་པ་ȷོར་དེའི་ȴོ་ནས་ȴོོོས་པར་ȴས་པ་ཙམ་ཡིན་གྱི་ȷམ་པར་བཞག་འཇོག་གི་�ཚན་མཚǑན་དངོས་མ་ཡིན་པའི་ིར་རོ། །འདི་ལ་ཁ་ཅིག་ན་རེ། བཤད་ɰལ་འདི་མི་འཐད་དེ། ཡིག་ཆར། འདིར་ནི་ȷིགས་མི་ȷྲུན་སེལ་བའི་མཚན་ཉིད་དང་Ȳོག་ཆའི་མཚན་ཉིད་གཙǑ་བོ་Ⱥེ། བཤད་ལམ་ȷིན་ལ་Ⱥོག་པའི་ȴོ་ནས་ȴོོས་ཁྱད་ȴོོད་ȷེའི་མཚན་ཉིད་བཞི་ȴས་པའི་ིར། ཞེས་ȷོང་པའི་ིར་ན་མ་ཁྱབ་Ⱥེ། ȷམ་བཤད་ཀྱི་
བཤད་藏文 omitted in the translation

མཚན་ཉིད་ཀྱི་ཐོར་དི་ལ་གསེར་ལེང་དང་ཞམ་བཤད་གཉིས་ཀྱི་བཤད་རོལ་ཆེས་མི་འȮ་བའི་ཅིར་ཏེ།

ཁམས་དབང་གུང་ཐང་པ་ཀྱང་།

འདིར་བȪན་མཚན་ཉིད་གོ་གཅིག་ཚǑགས་ལམ་ནས། ȷན་མཐའི་བར་རོ་གཞན་ȭ་Ȅལ་བར་འԺང་།

གཞི་ཤེས་ཀྱི་ཤེས་མཚན་མཐོང་ལམ་ནས་དང་གཞི་ཤེས་ཀྱི་ɚོར་བའི་ཤེས་མཚན་ཚǑགས་ལམ་ནས་ཡོད་ཅེས་ཞིབ་ཆ་Ȅེད་པ་

དེའི་ཅིར་དེང་སང་འགའ་ཞིག་གིས་Ȅིར་མཚན་ཉིད་བཞི་ག་ཚǑགས་ལམ་ནས་སངས་Ȅས་ཀྱི་སའི་བར་ȭ་Ȅལ་བར་ལ།

རྒྱ་བོར་ཉིད་མཚན་བȕ་ཐག་སངས་Ȅས་སར་ཡོད་པར་གོང་ཁུངས་Ȭབ་གང་ནས་ཀྱང་མ་བཤད་པའི་ཅིར་Ȅི་

ངོ་བོར་ཉིད་མཚན་བȕ་ཐག་སངས་Ȅས་སར་ཡོད་པར་གོང་ཁུངས་Ȭབ་གང་ནས་ཀྱང་མ་བཤད་པའི་ཅིར་Ȅི་
ཡང་མི་འཐད་དེ།

dེ་གཉིས་དོན་གཅིག་པའི་ིར་ཏེ།

གཞི་ཤེས་ཀྱི་ɚོར་བའི་ཤེས་མཚན་ལ་གཞི་ཤེས་ཀྱི་ཤེས་མཚན་ཞེས་ཚིག་བུས་ནས་ནོས་པ་ཙམ་ཡིན་པའི་ིར་དང༌།

མཚན་ཉིད་བཞི་བོ་གང་ངོ་བོ་ཡོད་པར་འཛིན་པའི་ིར་དང༌།

མཚན་ཉིད་བཞི་ནི་ɚོར་བའི་承德་བཏགས་པ་བ་ཡིན་པའི་ིར་དང༌།

གཞན་ȭ་ན་སངས་Ȅས་ཀྱི་སར་ɚོར་བའི་འཛིན་དང་ɚོར་བའི་承德་པ་ཡང་མེད་པར་འཛིན་པའི་ིར་དང༌།

མཚན་གཞི།

མཚǑན་ཎ།

མཚན་ཉིད།

ཇི་ démarch་མཚǑན་ལ།

ས་མཚམས་ȓ་ལས།

དང་པོ་ནི།

ངོ་བོ་ཉིད་བོ་འག་

གོ།

པ་ལ་གཉིས་ལས།

ི་ནི།

ལམ་ཤེར་ི་ཆིན་གྱི་ȷལ་འིར་

ȷེ་ɐག་ནི།

མཁྱེན་གྱི་ɚོར་བ་དང༌།

ཉན་རང་གི་ɚོར་

བ་ལས་ཁྱད་པར་ȷ་འཕགས་པའི་ɚོར་བ་དང༌།

གཞན་དོན་ȷབ་

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གཞི།
གཞན་དོན་བ་པའི་ེད་ལས་ཁྱད་པར་ཅན་དང་ཡན་པའི་ེར་བར་མཚན།

ཕན་བདེ་Dzོབ་སོགས་ཀྱི་ེད་ལས་ཁྱད་པར་ཅན་དང་ཡན་པའི་སེམས་དཔའི་ཡེ་ཤེས་ཡིན་པས་སོ། །པ་

ནི་བཤད་ཟིན།
འདི་དག་ནི་ȷམ་བཤད་ཀྱི་ཚིག་བȵས་པ་Ȫེ།

Ȧོགས་དཀའི་ȹང་བ་ཡང་འདི་དང་Ȅིའི་ཁོག་འȮའོ།

མཐའ་

gཅོད་ཀྱི་ཡིག་ཆ་ཕལ་ཆེར་འདིའི་Țེས་ɾ་འང་ཡང་ȷམ་

བཤད་ཀྱི་ཚིག་ཟིན་ཚང་མ་ཚང་ཅི་རིགས་བཀོད་པ་ཙམ་མ་

gཏོགས་དགོངས་པ་གསལ་ȭ་བཏང་ནས་ཞིབ་ȣ་བཤད་པ་མི་

ȹང་ཞིང༌།

dȾད་གཞི་ཡང་ཤིན་ȣ་ཆེ་བར་ȹང་ཡང་ཡི་གེ་མང་

བར་འǽར་བས་མ་ɐིས་སོ།

གཞོན་ȶ་དཔལ་གྱིས།

རང་ȏད་ལ་

ɚོར་བ་Dzེས་པ་ཤེས་པར་ེད་པ་ན་མཁྱེན་གུམ་ཆོས་ཅན་དང༌།

གཞན་ȅད་ལ་གཏན་ལ་འབེབས་པ་ན་Dzེས་ɍ་ཆོས་ཅན་ȭ་

g糌ང་བར་ȭའོ།

ཞེས་བཤད་པ་ཡིན་པས།

གསེར་ɋེང་གི་དཔེ་

ཕལ་ཆེར་Dzེས་ɍ་ཆེན་པོའོ་ཞེས་པ་ཡི་གེ་མ་དག་གོ

།ཡིག་ཆར།

Țེ་

བɫན་གྱིས་ེད་ȍབ་དང་ལས་ȍབ་གཉིས་ཀྱི་Ȉོ་ནས་འཆད་ཅེས་

པ་ནི།

gསེར་ɋེང་ལས།

Țེ་བɫན་གྱིས་དང་པོ་གུམ་གང་གིས་

མཚǑན་ེད་དང་ཐ་མ་གང་མཚǑན་ɼ་མཛད་དོ།

།ེད་པ་དང་

Ɏ་བ་དེ་གཉིས་ལ་ʃོབ་དཔོན་གྱིས་ེད་ȍབ་དང་ལས་ȍབ་ཀྱི་ཐ་

ȡད་མཛད་དོ།

།ཞེས་པའི་དོན་བȵས་པ་ཡིན་པས་ཡི་གེ་ཆད་དམ་

ȡམ་མོ།

།ཡིག་ཆར་ལོ་ཆེན་གྱིས་ǰབས་འདིར་མཚན་ཉིད་བཞི་ག་

དངོས་ɾ་མ་བȪན་པར་ཁས་Ȧངས་པ་Ȫ་ɍར་དགག་པ་མཛད་

པ་ནི་རིགས་པས་འɈལ་བ་ཡིན་ནམ་ȡམ་པ་མ་གཏོགས་ཤིན་ȣ་
དཀའ་ེ། ལོ་ཆེན་གྱིས་ཤེས་པ་བོག་ལག་རོམ་གྱི་གང་
གིས་ཤེས་མཚན་དངོས་ར་མ་བོན་ཞེས་པ་ཙམ་ཡིན་གྱི།
མཚན་ཉིད་གཞན་རོམ་རང་རང་གིས་གང་
གིས་དངོས་ར་བོན་པར་བཞེད་པར་མངོན་པའི་ཆིར།
ཡང་ཡིག་ཆར་ཁྱད་མཚན་
གཞི་ཤེས་ཀྱི་ཤེས་མཚན་བོག་རང་རང་
གི་ Yöག་པས་ཉན་
ངིས་ཀྱི་སྐྱ་མཚན་བོག་ཁྱད་ Yöག་པར་བོན་ནས་
གཞི་ཤེས་ཀྱི་ངོ་བོ་ཉིད་
མཚན་བཞི་དེ་ Yöར་མ་བོན་པ་ནི་
གཞི་ཤེས་ཀྱི་ངོ་བོ་ཉིད་
རང་གི་ Yöག་པས་
དེ་ལས་ཁྱད་མ་ Yöག་པའི་དམིགས་
ཐ་མཚན་གྱིས་
དེ་ Yöར་མ་
བོན་ཞེས་ Yöད་བཤད་སོགས་
གྱི།
ཤེས་མཚན་ཐེ་བོད་ལ་
དེ་ Yöར་ཆེ་བ་
པའི་ཆིར་རོ།
47 Translation omitted:
དད་སོགས་འིང་པོ་ Yö་ལ་
རང་ Yöལ་
དཀའ་ʃ་
དད་སོགས་ Yöང་
ལྱི་ལེ་
ཉན་
 Yöང་
འཐོབ་
དཀའ་ʃའི་
ཁྱད་པར་
ནི་
འཕངས་
པ་
ཡིན་
།
48 Translation omitted:
འགྲེལ་པ་འདི་ཨར་ན།

དེའི་ɰལ་ནི།

ཐེག་ཆེན་Ȉོམ་ལམ་དགུར་གྲངས་ངེས་པ་མི་འཐད་པར་ཐལ།

མ་གོར་ག་ལས་Ȉོམ་ལམ་རེ་རེའི་འཛིན་བསོད་ནམས་གྲངས་མེད་པ་དང༌།

ཞེས་པའི་ɳོད་པ་ཁོང་ནས་བཏོན་པའི་ལན་Ȅ།

མདོ་ལས་Ȉོམ་ལམ་རེ་རེའི་འཛིན་བསོད་ནམས་ལ་གྲངས་གཞལ་ཚད་མེད་ȷན་Ȉོ་བȪན་པ་ཡིན་ནོ།

།འོ་ན་Ȉོག་པ་ཐ་དད་ཙམ་ཡིན་ན་གྲངས་མེད་Ȑ་ཕེ་གཅིག་གིས་ཆོག་མོད།

ཅིའི་ɳོད་Ȉོམ་ལམ་ལ་ཕན་ཡོན་Ȅ་མ་འཐོང་ཞེས་ཐོས་ནས་དེ་ལ་འཐོན་ན་ཅི་མ་ȡང་Ȧམ་ȭ་Ȭགས་བེ་བའི་ȣ་མȦན་ཏེ་འཛིན་བསོད་ནམས་དེ་དག་ངོ་བོ་གཅིག་ཡིན་ཀྱང་མིང་གི་Ȉོ་ནས་གྲངས་མེད་སོགས་Ȑ་Ȉོན་པ་ཡིན་པར་Ȧབ་པའི་དབང་པོ་བཞེད་པའི་ɳོད་Dzོན་མེད་དོ།

།ǰབས་འདིའི་དོན་དམ་དང་ཀུན་ɲོབ་ȣ་ཡོད་པ་ལ་Ȑེད་པ་དང༌།

Ȧོག་གེ་ལ་གྲགས་པའི་ɲས་རང་མཚན་དང་Ȉོག་
བ་མི་མཚན་ལ་ེད་པའི་བཤད་ལས་གཉིས་ཡོད་ཀྱང་འགྲེལ་པ་
ཆེ་སང་དང་གསེར་ེང་གི་དགོངས་པ་ནི་ི་མ་ȸར་ཡིན་
།ȷམ་བཤད་ལས་Ǫང་པ་དང་པོ་གཉིས་ཀྱིས་དོན་དམ་ལ་ȸོས་
ཏེ་Ȧགས་མ་ȸབ་པའི་ལན་དང༌།
ɉི་མ་གཉིས་ཀྱིས་ཀུན་ɲོབ་ལ་ȸོས་ཏེ་ཁྱབ་པ་མ་ȸབ་པའི་ལན་Ȫོན་པར་བཤད་དོ།
Ȧོགས་དཀའི་ȹང་བར་ȅ་གཅིག་ལས་འɐས་ɍ་ȭ་མ་མི་འང་བར་
འདོད་པའི་ȸབ་མཐའ་ɩ་བ་ȸང་བཙལ་བར་Ƚའོ།
[41] Translation omitted:
པྲུལ་པ་བཟང་ན་དང་པོའི་ལན་ȭ་དོན་ɩ་ལ་མགོ་མɰངས་ཀྱི་
ཐལ་བ་འཕངས་པའི་དོན་ȕང་ཟད་བཤད་ན།
Ȇོད་ཀྱིས་
གཞན་གྱི་ȸོག་གཅོད་པ་སོགས་ǰད་ཅིག་རེ་རེ་བ་ལ་འཇོག་གམ།
ǰད་ཅིག་ȸ་ȸིའི་ȸན་ལ་འཇོག
ȷད་ཅིག་ȸ་ȸིའི་ȸད་ཅིག་ȸ་ȸིའི་ȸན་ལ་འཇོག
Ȧེན་ȹ་ཚǑགས་ལས་ལས་Dzེས།
།ཞེས་གྲངས་པའི་ȸིར།
ɉི་མ་
འདིའི་ཁྱབ་འɐེལ་དང་རང་ཉིད་ལ་ɷོག་ན་ལན་ཇི་ȸོར་Ƚའོལ་
Ⱦོད་དགོས་སོ།
[580] Tibetan Text Omitted in the Translation
པར་མེད་པར་ཁྱེད་རང་འདོད་པའི་ིར་དགེ་མི་དགེའི་ལས་ལམ་
མེད་པར་འང་རོ་ཞེས་པའོ།

ཁོ་བོ་ཅག་

ནི་དོན་དམ་ཇད་ཅིག་དང་ལ་རེ་རེ་བར་འདོད་ལ།

ཡན་དང་ཚོགས་པ་ནི་ཀུན་ɲོབ་པར་འདོད་པས་རོག་བཅོད་སོགས་
ལས་ལམ་ལ་རེ་བ་ལ་ཡན་ལ་ȷམས་དོན་དམ་པར་
མེད་ཅིང༌།

ཀུན་ɲོབ་ȣ་ནི་ཁྱབ་པ་མ་ངེས་སོ།

གཞན་ཡང་རོག་

གི་ཇད་ཅིག་འཇིག་པ་ȷ་ལ་མི་ȷམས་ཀྱང་ȷན་འཇིག་པ་གསོད་པ་
པོ་སོགས་ȷ་ལ་ȷམས་པའི་ིར་ཁྱེད་ཀྱི་ཐལ་བས་མི་གནོད་ཅན།

འདི་ལ་Ȇད་མ་བས།

དོན་ɩ་ཁྱོད་ཀྱི་ȶགས་ལ་དགེ་དང་མི་

dགེའི་ལས་ལམ་ȷན་དང་ȶགས་པ་ལ་ȷམས་པ་ȷམས་
དོན་དམ་པར་མེད་ཀྱང་ཀུན་ɲོབ་ȣ་ཡོད་པ་མི་འགལ་བ་ȷར།

ཁོ་བོ་ཅག་

གི་ȶགས་ལ་ཡང་དགེ་དང་མི་dགེའི་ལས་ལམ་ȷན་

དȾད་བཟོད་པའི་dོན་dམ་dེར་mེད་kང་ȷ་ȡད་pའi་s་

ȷེས་p་m་ȷང་bའi་dབང་gིས་kུན་ɲོབ་ȣ་yོད་pར་їེ་p

m་ȷེས་p་m་ȷང་b

Translation omitted:

Translation omitted:
ལས་ཀྱིས་ལས་ཁྱད་པར་ཡེ་འཕགས་པ་
དེ་ལས་ཁྱད་པར་ཡེ་འཕགས་པ་མི་ཟེར་ཞེས་བསལ་དང༌།
དེ་ལས་ཁྱད་པར་ཡེ་འཕགས་པ་འཛམ་གླིང་གི་སེམས་ཅན་དགེ་བ་བསམ་གནོན་པ་
ཞེས་བསལ་དང༌།
དེ་ལས་ཁྱད་པར་ཡེ་འཕགས་པ་Ȣོན་པའི་བཀའ་བཞིན་ོབ་པ་དང་འȮ་བར་ཐེག་པ་
གཅིག་ལ་Ȣོགས་པའི་Ȣང་སེམས་དང་མབུངས་པར་བསབ་ȣེ་ལ་Ȣོབ་པ་ཞེས་Ȣེ་ི་གཙǑ
བོར་ǽར་བའི་བསོད་ནམས་Ȣམ་པར་འཕེལ་བ་Ȣམ་པ་བསད་དང༌།
དེ་ལས་ཁྱད་པར་ཡེ་འཕགས་པ་ȡོམས་འསག་གི་དབང་གིས་མི་Dzེ་བའི་ཐབས་ལ་
མཁས་པས་བསབ་པ་ཡོངས་ར་དག་པ་ཞེས་Ȣེ་བ་དང༌།
དེ་ལས་ཁྱད་པར་ཡེ་འཕགས་པ་Ȣིན་Ȣག་གི་མི་མȬན་Ȣོགས་
སེར་ཡོད་སོགས་མི་Dzེ་བའམ་ཞི་བར་ཞེད་པ་ཞེས་བ་དང༌།
དེ་ལས་ཁྱད་པར་འཕགས་པ་གཞན་སོགས་ལ་བདེན་ཞེན་མི་Dzེ་ཞིང་ཞི་བར་ཞེད་པ་ཞེས་བ་དང༌།
དེ་ལས་ཁྱད་པར་འཕགས་པ་ཤེར་ཅིག་གྱི་ནང་ཕར་ཅིན་ཀུན་བསོད་པར་ཤེས་ནས་ཉམས་ར་ལེན་པ་ཞེས་བ་དང༌།
དེ་ལས་ཁྱད་པར་འཕགས་པ་ɲོགས་དང་ཐོབ་པ་ལ་ཐག་ཉེ་བར་ར་བ་ཞེས་བ་དང༌།
Ȫེ་ནང་གཙོ་བོར་ར་བའི་བསོད་ནམས་ȷམ་པར་འཕེལ་བ་བདེད་དེ་བ་འག་གོ
Translation omitted:
འདི་ལ་ཁ་ཅིག་ན་རེ།
ɲེ་འཛིན་Ȧོག་པ་སོ་Dzེའི་Ȧེན་ཅན་དང༌།
བཏགས་འཛིན་Ȧོག་པ་འཕགས་པ་ཡོད་པའི་Ȧེན་ཅན་བཤད་པ་མི་འཐད་པར་ཐལ།
།སོ་སོ་Dzེ་བོའི་Ȧེན་ལ་བཏགས་འཛིན་Ȧོག་པ་ཡོད་པ་གང་ཞིག
།འཕགས་པ་ཡོད་པའི་Ȧེན་ཅན།
Ȧགས་རེ་རེ་ནས་Ȫེ།
Dzེ་ལ་ཡང་ཆོས་ཐམས་ཅད་བདག་མེད་Ȧོགས་པ་ཡོད་ལ།
འཕགས་པ་ལ་ཡང་ང་དང་ང་ཡིར་གོངས་པ་ཡོད་ཀྱང་དེ་ཐ་དད་པ་ཙམ་ཡིན་གྱི་རང་Ǭ་བའི་ང་དང་ང་ཡིར་གོངས་པ་མ་ཡིན་པའི་Ȧིར་རོ།
།ཞེས་པའི་Ȧོད་ལན་འདི་དག་ȹང་བ་གཉིས་
Translation omitted:
ཀར་བཤད་དོ། བོད་ཡིག དེ་དམིགས་ལ་འཛིན་པའི་ཡོད་ས་ལ་ོད་པ་ཡིན་གྱི།

འཛིན་Ȧོག་གི་ཡོད་ས་ལ་ོད་པ་མ་ཡིན་ཟེར་བ་གསེར་ལེང་ལས་བཀག་གོ་

53Translation omitted:

དེ་Ȩར་ɂང་ȣམ་Ȧོག་ལ་ོ་བའི་དེ་བ་བཞི་དང་ཡན་ལག་

54Translation omitted:

ȣམ་བཤད་ལས་གཙǑ་ཆེར་གནས་ȣབས་ཀྱི་ȣང་Șབ་ཆེན་པོའི་

55Translation omitted:

ȣབས་འདིར་འགྲེལ་པ་ལས་ȣལ་འོར་གྱི་ས་གིཟའི་བཤད་དོ།

56Translation omitted:

འདི་Յིན་ȭག་གིས་མཚǑན་ནས་བར་ཆད་མེད་ལམ་ȣཔ་མིན་

57Translation omitted:

དེ་ནས་ཞེས་པ་འོག་ȣ་བིངས་པ་དང་འདིའི་སེང་གེ་ȣམ་

Translation omitted:
Translation omitted:

Translation omitted:
Translation omitted:

Translation omitted:

Translation omitted:

Translation omitted:
ཉིན་འདི་དབང་པོའི་བཟའ་བདེན་ནི་གཤེགས་ལུས་སྟེ་མཐོང་རྒྱན་གྱིས་འཁོར་དང་།

དུ་ཐ་དྲུང་ཐ་དྲུང་པའི་མཚན་གྱི་འཁོར་དང༌།

དེ་ལེབ་གཉིས་དང་ཤངས་ཀྱི་གཉིས་ཏེ་བཞི་ནི་མཛང་པའི་མཚན་གྱི་འཁོར་དང༌།

ལོ་གྱི་བཞི་དང་འོད་མའི་བཞི་དང་ɲ་མ་དག་པ་

ངེ་དགུ་ནི་ལོ་མཐོན་མཐིང་དང་ɲ་མ་བའི་ɲ་མ་དག་པའི་མཚན་གྱི་འཁོར་སོར་རིགས་པར་ར་བ་

དང༌།

བའི་གཉིས་དང་ལོང་དོམ་མི་མངོན་པ་དང་DZ་གཞོན་ཤ།

འོག་འཇམ་པ་དང་འོག་གྲུས་ཀྱི་གྲམ་དེ་ནི་

བས་སེང་གེ་འཕེལ་བའི་མཚན་གྱི་འཁོར་

ཞབས་མཉམ་ནི་སྟེལ་དེ།

གཤེགས་བས་བདེན་དང་གོམ་པ་ཤོམས་པ་དང་བདེན་ནི་སོར་མོ་འཕེལ་བ་དང་ཡིང་པ་ཡངས་པའི་མཚན་གྱི་འཁོར་

DZ་འཁྲིལ་བཞག་ཆགས་པ་ནས་དག་པའི་བར་འོག་དང་ཁོ་ལག་ཡངས་པ་དང་DZ་ཁོམ་པ་མེད་པ་ནས་གྲིམས་པའི་བར་

ཡན་ལག་ཤུམ་དང་དཀུན་ཕམ་པ་ནས་ཞི་བ་མེད་པའི་

བར་གྲམ་དང་མཚན་ɲོགས་པ་དགུ་ནི་DZ་ཆེ་ཞིང་༌འང་
བསྐྱ་དང་བོན་མཐོ་བ་དང་གསེར་མདོག་འབུ་བ་དང་པགས་པ་
རབ་པ་དང་དངང་མངོ་ཕམ་པ་དང་ཐལ་གོང་ཡས་པ་དང་རོ་
ོོོན་སེང་གེ་འབུ་བ་དང་ཤིང་ཁྭ་གྲོ་ཏ་རོ་ཞིང་གབ་པའི་
མཚན་ཇམས་ཀྱི་འཁོར་དང༌།

Translation omitted:

Translation omitted:
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 fifty 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 sixteen books from oral teachings by His Holiness the Dalai Lama, the last four being *How to See Yourself as You Really Are; Becoming Enlightened; How to Be Compassionate;* and *The Heart of Meditation: Discovering Innermost Awareness*. He is the Founder and President of the UMA Institute for Tibetan Studies.

Jongbok Yi is Associate Professor of Asian Philosophy at Stockton University. He received a B.A. from Sunkyunkwan University in 1997 and received an M.A. from Seoul National University in 2000 in Seoul, South Korea. He studied Indian and Tibetan Buddhism from 2002 at the University of Virginia where he received an M.A. in 2005 and a Ph.D. in 2013. The title of his dissertation is “Monastic Pedagogy on Emptiness in the Gelug Sect of Tibetan Buddhism: Intellectual History and Analysis of Topics Concerning Ignorance According to Svātantrika- Mādhyamika in Monastic Textbooks by Jam-yang-shay-pa.” He translated several books into Korean including *Stages of Meditation and Mind of Clear Light: Advice on Living Well and Dying Consciously* by His Holiness the 14th Dalai Lama. He published *The Opposite of Emptiness in the Middle Way Autonomy School and The Opposite of Emptiness in the Middle Way Consequence School*, and with Jeffrey Hopkins published *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*. He has been teaching at Stockton University since 2013 and is also a translator of the UMA Institute for Tibetan Studies.
Maitreya’s *Ornament for the Clear Realizations* is a rendering of the hidden teaching on the path structure in the Perfection of Wisdom Sūtras that contains within it a veritable cornucopia of information on Buddhist practice. Studied in all orders of Tibetan Buddhism, this highly elaborate compendium on the paths enriches understanding of a complex structure of spiritual development providing an all-encompassing worldview. The structure of the path, presented in this seminal text, enhances the rubric of actual practice, much of its import being brought over to “stages of the path” literature. The more complex system provides a perimeter and horizon within which the more practical teachings are implemented.

Maitreya’s *Ornament for the Clear Realizations* is written in poetry that is often cryptic, such that many stanzas are an abbreviation like an index, or even a code, outlining the path structure, and thus it spawned a renowned set of twenty-one commentaries in Sanskrit. The Mongolian scholar Ngag-wang-pal-dan provides an illuminating, concise commentary unraveling the import of Maitreya’s text to expose its meaning. His aim is to present a structured, introductory exposition of Maitreya’s text without becoming too complex.

This volume contains Maitreya’s entire poem of 274 stanzas with Ngag-wang-pal-dan’s commentary as well as his elaborate outline of the stanzas, valuably revealing the organization of Maitreya’s work, uncovering its structure like an organizational tree so that a reader can easily see the relation of the parts. Throughout the book additional explanations are drawn from five Tibetan authors. Drawn from the syllabus of the renowned Go-mang College of Dre-pung Monastery, which has wide influence throughout Inner Asia in Tibet, Mongolia, Kalmykia, and Buriatia, this book is a treasure of Buddhist spiritual insight.

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