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*

Jeffrey Hopkins
Jongbok Yi

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Edited by Elizabeth Napper

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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 blo gsal gces nor, Collected Works of Chos-rje nag-dban Dpal-lidan 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 Samantabhada 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 gzhin grub mtha’ kun dang zab don mchog tu gsal ba kun bzang zhing gi nnyi ma lung rigs rgya msho skye dgu’i re ba kun skong), Collected Works of ’Jam-dbyans-hzad-pa’i-redo-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,\(^a\) though he forswears trying to make a list of what requires copy-editing.\(^b\) 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*.\(^c\)

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

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\(^a\) 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 (vig 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

\textsuperscript{a} See his opinion on the meaning of “mine,” Hopkins, \textit{Maps of the Profound}, 869ff.
\textsuperscript{b} \textit{rang lugs ma yin}.
\textsuperscript{c} \textit{yig nor mchan ’grel}.
\textsuperscript{d} \textit{Annotations, dbu ma pa, ’a}, 92.3.
\textsuperscript{e} 135 folios, Guru Deva edition.
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,* 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

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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 b there also is a statement by Shing-sa Rin-po-che, c that the previous Pan-chen [Lama], when bestowing the Guhyasamāja initiation on the members of the Upper Tantric College at Drag-yer-pa, d [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,” e 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
inherent existence, the ten grounds, and so forth

- 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.


mngon rtogs rgyan, abhisamayālāṃkāra.

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 ex-
pands only on points of difference, making the text an eventually dry ven-
ture 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 Paṇ-chen Sō-nam-drag-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 Paṇ-chen Sō-nam-drag-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 prin-
cipal 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 Sō-
nam-drag-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 Paṇ-chen Sō-nam-drag-pa the Perfection Vehicle
views Maitreya from the common perspective of an actual birth but Man-
tra Vehicle views Maitreya from the uncommon perspective of a mere dis-
play. Nevertheless, both Jam-yang-shay-pa and Pan-chen Sō-nam-drag-pa
hold that Shākyamuni Buddha was just making a display of becoming en-
lightened 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 hid-
den teaching on the path structure in the Perfection of Wisdom Sūtras that

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a 11b.3/434.3.
b mgon rtogs rgyan, abhisamayālaṃkāra.
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 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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a mdo sde kun kyi mchog.
b rnam mkhyen, sarvākārajñatā.
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: 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*
   3. Haribhadra (seng ge bzang po, ca. 8th century C.E.). *[Commentary on the] “Twenty-Five Thousand Stanza Perfection of Wisdom Sūtra” / The Eight Chaptered*
   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*

C. *Eight Thousand Stanza Perfection of Wisdom Sūtra*

D. *Verse Summary of the Perfection of Wisdom*

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*a Tsong-kha-pa presents evidence that this commentary is not actually by the Dharmashrī from Kashmir and is in fact not Indian since it draws from Tibetan materials. He concludes (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. Dharmashrī. *Key to the Treasury of the Verse Summary of the Perfection of Wisdom*

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

12. Śmṛtijñānakṛti. *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**


15. Dharmakīrtishrī (chos kyi grags pa dpal, or gser gling pa). *Explanation of (Haribhadra’s) “Commentary on (Maitreya’s) ‘Treatise of Quintessential Instructions on the Perfection of Wisdom: Ornament for the Clear Realizations’”: Illumination of the Difficult to Realize*

**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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**Notes:**

a Tsong-kha-pa wonders whether Śmṛtijñānakṛti 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 Śmṛtijñānakṛti requires further research.”

b The eight are the eight clear realizations, that is, the eight categories.
17. Atisha (dīpaṃkaraśrījñāna, mar me mdzad ye shes, 982-1054). Lamp Summary of (Maitreya’s) “Perfection of Wisdom”
18. Kumārashrībhadra (bkra shis rgyal mtshan). 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 Suppement 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 Atisha’s disciples or by some other Tibetan.”
c dbu ma la ’jug pa, madhyamakāvatāra.
d bstan bcos mgon rtags 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.a

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.b 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’uk and translated into Tibetan.c

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.*

c *'phags pa dgongs pa nges pa 'grel pa i indo'i rgya cher 'grel pa, āryagambhirasamdhinirmocanasūtraśākā;* Peking 5517, vol. 116.


e Tib. rdzogs gsal / wen tshig / wen tshegs / wanydzeg, Ch. Yuán-ts’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. His autobiography is available online at: http://uma-tibet.org/haa/archive.php.

Throughout the book additional explanations are drawn mainly from:


and also from:


a tshogs chen sprul sku.

b mngon rtags rgyan gyi 'grel chung don gsal ba'i mcham 'grel kun bzang zhi 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 brgyad pa dang mngon rtags 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 snying po rgyan/ shes rab kyi pha rol tu phyin pa'i man ngag gi bstan bcos mngon par rtags pa'i rgyan gyi 'grel pa don gsal ba'i rnam bshad snying po'i rgyan, (Sarnath: Gelugpa Student's Welfare Committee, 1980).
Identified as Jam-yang-shay-pa’s reincarnation, Go-mang College of Dre-pung Monastery.


Identifications of the seventy topics by number are added to the translation of Ngag-wang-pal-dan’s commentary from 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 in the Table of Contents and in the translation below. Chapter and verse numbers of Maitreya’s Ornament for the Clear Realizations have been added in parentheses into the outline and headers. There are eight Chapters plus two Condensations at the end.

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 Maitreya’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]: abhisamayālāṃkāranāmā-praṇāpāramitopadeśāstraśārikā.

In the language of Tibet: shes rab kyi pha rol tu phin 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.

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a Ornament, 1b.1-1b.2.
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 transmigrants to achieve the welfare of worldly beings of the three lineages; (3) and through thoroughly possessing the exalted-knower-of-all-aspects realizing all aspects as without truly existent production the Subduer Monarchs, Buddhas, Supramundane Victors set forth these varieties of means of expression endowed with all aspects of objects of expression.a

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

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

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

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

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

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
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 treatise.¹

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

¹ See also Sparham, Abhisamayālaṃkāra with [Āryavimuktisena’s] Vṛtti and [Haribhadra’s] Alokā, vol. 1, 3.
དེས་མཚོན་པའི་མངོན་ལྟོག་མ་བོན་དང་བཅས་པ་ོན་པ་སངས་ཡིས་བུམ་གྱི་མདོ་འདི་ལས་བཤད་པ་གང་ཡིན་པ་དེ་བོད་དངའ། ཆང་སེམས་ལས་གཞན་ི་རོལ་པ་དང༌། ཉན་རང་གིས་ཐོས་ོང་ལ་སོགས་པའི་ཤེས་རབ་གྲམ་དཔོན་ི་ཐོག་མ་དང་བར་དང་ཐ་མར་རིམ་གྱིས་བོང་བ་མ་ཡིན་པའི་ཞམ་མཁྱེན་དེ། ཆོས་དེའི་བོ་པའི་ཐོག་པ་ཕར་ིས་བོའི་བདག་ཉིད་ཀྱི་མདོའི་དོན་མ་རབ་པ་ཐོས་བསམ་གྱིས་བཞག་པའི་བག་ཆགས་ལས་ོང་བའི་ོན་པའི་ཤེས་པ་ལ་མི་བེད་པར་བཞག་ནས་གོམས་པར་ས། མོ་དང་ོན་པ་ོང་སེམས་ཁོ་ནའི་ས་ས་བོ་ཐབ་པའི་ཞིག་ཙམ་པ་ཞེས་ིས་བོམ་གྱིས་ཐོག་མ་ེད་པར་འཛིན་རོ་ཞེས་ཉིང་དགོས་བོན་པ་དང༌། ཉིང་དགོས་དེའི་ིར་ོན་གྱི་བུལ་ོན་ལ་བོན་ཞེས་ིས་བོམ་གྱིས་དོན་བདེ་ོག་དབེན་ལྟོག་པ་ཞེས་ིབ་ནི་བོན་བཅོས་ིམ་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:

The perfection of wisdom will be thoroughly Explained by way of eight categories.
Exalted-knower-of-all-aspects, knower of paths,
Then knower of all,
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.3-4, 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 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”:

Sattva’s yoga (sens dpa’i rnal byor), path perfection of wisdom (lam sher phyin, mārgamitāpūrṇapāramitā), Bodhisattva path (byang sens kyi lam, bodhisattvamārgaḥ), Great Vehicle achieving (theg chen sgrub pa, mahāyānapratipattih), and achieving through armor (go sgrub, samāhārapratipattih) 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**.

Those are the **eight aspects**.

Furthermore concerning their boundaries, Gyal-tshab’s *Explanation Illuminating the Meaning of the Commentaries on (Maitreya’s) “Treatise* 

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a That is, yogic consciousness.
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 heat path of preparation until the end of the continuum [as a sentient being, just prior to Buddhahood];
- serial trainings exist from the Great Vehicle path of accumulation to prior to the end of the continuum [as a sentient being, prior to Buddhahood];
- Momentary trainings] exist only at the end of the continuum [as a sentient being, just prior to Buddhahood].

According to Tsong-kha-pa’s *Golden Garland*, knowers of paths exist from the Great Vehicle path of accumulation until the end of the continuum [as a sentient being, just prior to Buddhahood] and knowers of bases exist from the Hearer path of accumulation through the Lesser Vehicle path of no-more-learning, but the others are similar.a

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

\[
\text{҉མ་ཀུན་མཁྱེན་ཉིད་ལམ་ཤེས་ཉིད།}
\]

\[
\text{ཐམས་ཅད་ཤེས་པ་ཉིད།}
\]

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

\[
\text{ཉེན་ལོག་ཞིག་ཆོས་བཞི་མཆོག་མ་ཤེས་པར་ཞེས་པ།}
\]

\[
\text{ལམ་གྱི་མཁྱེན་པ་ནི་ཉམས་མཁྱེན་དང་།}
\]

\[
\text{ལམ་གྱི་མས་ཤེས་པའི་ཐེག་ཆེན་}
\]

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a See also Sparham, *Abhisamayālaṃkāra with [Āryavimuktisena’s] Vṛtti and [Haribhadra’s] Alokā*, vol. 1, 5ff.
Meaning of the Words

འཕགས་པའི་མངོན་ལོགས་དང་།
གཞི་ཐམས་ཅད་
གང་ཟག་གི་བདག་མེད་པའི་མངོན་རེ་ལོགས་པའི་ཤེས་རབ་ཀྱིས་ཟིན་པའི་ཐེག་དམན་གྱི་མངོན་རིགས་ར་གནས་པའི་འཕགས་ལམ་ནི་གཞི་ཤེས་དང་།
མཁྱེན་གྱི་ཤེས་ཤུགས་པའི་གཏོང་ལ་དབང་ཐོབ་པའི་ཉན་མཐའི་སེམས་དཔའི་ཉན་འེལ་ནི་ཉན་
མཐར་གྱིས་ཤེར་བའི་བས་ལས་ཐང་བའི་སེམས་དཔའི་ཉན་འེལ་མཐར་ཤེར་ནི་ཉན་ཅིག་མའི་ཤེར་བ་དང་།
མཐར་ཤེར་བའི་བས་ལས་ཐང་བའི་ཡི་ནི་ཐེག་ཆེན་ཐོགས་ལམ་ནས་ཐེག་ཆེན་ཚོགས་ལམ་ནས་ཇེན་མཐའི་བར་དང་།
ཐེག་ཆེན་ཐོགས་ལམ་ནས་ཐེག་ཆེན་ཐོགས་ལམ་ནས་ཇེན་མཐའི་བར་དང་།
མཐར་ཤེར་བ་དང་།

\[^{a}\text{Correcting mthar gyis sbyor bas in the Guru Deva edition to mthar gyis sbyor ba to harmonize with all the others in this sentence.}\]
དེ་ཚུལ་གནང་ཟོས་དུ་བཟོད་དོན་ཤིང་མོ་ཐལ་བཤད་པར་ཐམ་བསྡུས་ལས་བཤད་།
གསེར་ཉེང་Ȩར་ན།
ལམ་ཤེས་ཐེག་ཆེན་ཚོགས་ལམ་ནས་ཇེན་མཐའི་བར་དང་།
གཞི་ཤེས་ཐེག་དམན་ཚོགས་ལམ་ནས་ཐེག་
དམན་མི་ཟོབ་ལམ་གྱི་བར་ཡོད་ལ་གཞན་བཤད་ལ།

The Eight Categories
b. *Extensive explanation [of the body of Maitreya’s treatise] (I.5-17)*

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

Mind-generations, guidance, 
Four limbs of definite discrimination, 
The nature of the element of attributes 
Which is the basis of achievings, 
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 (*rgyas '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.\(^a\)

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

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

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

Making lusterless and so forth;
Paths of learners and the rhinoceri;
[Great Vehicle] paths of seeing greatly beneficial
By way of qualities in this and other [lives];
Paths of meditation—function, taking to mind belief,

\(^a\) See also Sparham, Abhisamayālaṃkāra with [Āryavimuktisena’s] Vṛtti and [Haribhadra’s] Alokā, vol. 1, 189ff.
Praise-extolling-lauding,  
Dedication, admiration,  
Achieving the unsurpassed,  

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

1. Limbs of knowers of paths  
2. knowers of paths that know learner Hearer paths  
3. knowers of paths that know rhinoceros Solitary Realizer paths  
4. Great Vehicle paths of seeing greatly beneficial in this and other [lives]  
5. functions of Great Vehicle paths of meditation  
6. [Great Vehicle] paths of meditation of belief  
7. praise, extolling, and lauding of the benefits of those [Great Vehicle paths of meditation of belief]  
8. [Great Vehicle] paths of meditation of dedication  
9. [Great Vehicle] paths of meditation of admiration  
10. [Great Vehicle] paths of meditation of achieving  
11. [Great Vehicle] paths of meditation of complete purity

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-tshab’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 2a.3-2a.5:

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,
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 close due to skill in method
5. knowers of bases that are classed as discordant
6. knowers of bases that are classed as an antidote
7. trainings [in knowers of bases]
8. equalities in the mode of apprehension of those trainings
9. paths of seeing

are the nine phenomena characterizing knowers of bases.a

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

Ngag-wang-pal-dan’s Meaning of the Words, 5b.1:

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a See also Sparham, Abhisamayālaṃkāra with [Āryavimuktisena’s] Viṛti and [Haribhadra’s] Alokā, vol. 1, 6.
Maitreya’s *Ornament for the Clear Realizations* (I.12-13) says:

Aspects, trainings,qualities, defects, characteristics, concordances with a portion of liberation and with definite discrimination, groups of irreversible learners, 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.\(^a\)

\(^a\) See also Sparham, *Abhisamayālaṃkāra with [Āryavimuktisena’s] Vṛtti and [Haribhadra’s] Alokā*, vol. 1, 6.
Ngag-wang-pal-dan’s *Meaning of the Words*, 5b.6:

Maitreya’s *Ornament for the Clear Realizations* (I.14-16a) says:

Signs of it, increases,
Firmness, thorough stability of mind,
Four aspects of antidotes
To the four aspects of conceptions
Individually for the paths called
“Seeing” and “meditation,”
Uninterrupted meditative stabilization,
And wrong achievings [characterize]

Peak clear realizations.

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

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

Maitreya’s Ornament, sde dge I.14-16a, 2b.2-2b.3:

Ngag-wang-pal-dan’s Meaning of the Words, 6a.3:

a See also Sparham, Abhisamayālaṃkāra with [Āryavimuktisena’s] Vṛtti and [Haribhadra’s] Alokā, vol. 1, 6.
Maitreya’s Ornament for the Clear Realizations (I.16ab) says:

The serial
Having thirteen aspects.
and 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
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
13. serial training in realizing all phenomena as ultimately natureless

are the **thirteen** phenomena characterizing serial trainings.\(^a\)

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

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

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\(^a\) See also Sparham, *Abhisamayālaṃkāra with Áryavimuktisena’s Vyrtti and Haribhadra’s Alokā*, vol. 1, 6.
Maitreya’s *Ornament for the Clear Realizations* (1.16b-16c) 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.\(^a\)

Maitreya’s *Ornament, sde dge* 2b.4:

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

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

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a See also Sparham, Abhisamayālaṃkāra with Āryaṁuktivijaya’s Vyrtti 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

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

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

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

དང་པོ་[ལམ་གྱི་རང་བཞིན་སེམས་བཤད་པ་ ཨི། བཟོ་དྲི། །ཡང་དག་ɲོགས་པའི་ངོ་བ་འདོད། །།

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:

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

དེས་རིག་གི་ཤེས་ལེགས་དོན་དོན་དོན་དོན་དོན་དོན་དོན་དོན་དོན་དོན་དོན་དོན་དོན་དོན་དོན་དོན་དོན་དོན་དོན་དོན་དོན་དོན་དོན་དོན་དོན་དོན་དོན་དོན་དོན་དོན་དོན་དོན་དོན་དོན་དོན་དོན་དོན་དོན་དོན་དོན་དོན་དོན་དོན་དོན་དོན་དོན་དོན་དོན་དོན་དོན་དོན་དོན་དོན་དོན་དོན་དོན་དོན་དོན་དོན་དོན་དོན་དོན་དོན་དོན་དོན་དོན་དོན་དོན་དོན་དོན་དོན་དོན་དོན་དོན་དོན་དོན་དོན་དོན་དོན་དོན་དོན་དོན་དོན་དོན་དོན་དོན་དོན་དོན་དོན་དོན་དོན་དོན་དོན་དོན་དོན་དོན་དོན་དོན་དོན་དོན་དོན་དོན་དོན་དོན་དོན་དོན་དོན་དོན་དོན་དོན་དོན་དོན་དོན་དོན་དོན་དོན་དོན་དོན་དོན་དོན་དོན་དོན་དོན་དོན་དོན་དོན་དོན་དོན་དོན་དོན་དོན་དོན་དོན་དོན་དོན་དོན་དོན་དོན་དོན་དོན་དོན་དོན་དོན་དོན་དོན་དོན་དོན་དོན་དོན་དོན་དོན་དོན་དོན་དོན་དོན་དོན་དོན་དོན་དོན་དོན་དོན་དོན་དོན་དོན་དོན་དོན་དོན་དོན་དོན་དོན་དོན་དོན་དོན་དོན་དོན་དོན་དོན་དོན་དོན་དོན་དོན་དོན་དོན་དོན་དོན་དོན་དོན་དོན་དོན་དོན་དོན་དོན་དོན་དོན་དོན་དོན་དོན་དོན་དོན་དོན་དོན་དོན་དོན་དོན་དོན་དོན་དོན་དོན་དོན་དོན་དོན་དོན་དོན་དོན་དོན་དོན་དོན་དོན་དོན་དོན་དོན་དོན་དོན་དོན་དོན་དོན་དོན་དོན་དོན་དོན་དོན་དོན་དོན་དོན་དོན་དོན་དོན་དོན་དོན་དོན་དོན་དོན་དོན་དོན་དོན་དོན་དོན་དོན་དོན་དོན་དོན་དོན་དོན་དོན་དོན་དོན་དོན་དོན་དོན་དོན་དོན་དོན་དོན་དོན་དོན་དོན་དོན་དོན་དོན་དོན་དོན་དོན་དོན་དོན་དོན་དོན་དོན་དོན་དོན་དོན　

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

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 I.18, 2b.5:

Ngag-wang-pal-dan’s *Meaning of the Words*, 7a.4:

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*a See also Sparham, *Abhisamayālaṃkāra* with [Āryavimuktisena’s] *Vṛtti* and [Haribhadra’s] *Alokā*, vol. 1, 7ff.*
Moreover that is of twenty-two aspects—
By way of earth, gold, moon, fire,
Treasure, jewel-mine, ocean,
Diamond, mountain, medicine, spiritual guide,
Wishing-granting jewel, sun,
Song, monarch, storehouse, highway,
Mount, spring, lute,
River, and cloud.

1. Moreover that mind-generation endowed with aspiration to enlightenment is like earth because of its being the foundation of all the paths and fruits of the Great Vehicle.
2. [Mind-generation] endowed with a continuously abiding thought toward complete enlightenment\(^a\) is like **gold** because the thought to help and happiness does not change.

3. [Mind-generation] endowed with surpassing thought due to hearing doctrines from many Buddhas through magical creations\(^b\) 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** (\(\text{ri zab, meru}\)) because distraction does not agitate one from meditative stabilization.

10. [Mind-generation] endowed with the perfection of wisdom is like **medicine** because of pacifying the sickness of the two obstructions.

11. [Mind-generation] endowed with [the perfection of] method that is, skill in means is like a **spiritual guide** because sentient beings are not forsaken due to the four immeasurables.

12. [Mind-generation] endowed with [the perfection of] prayer-wishes is like a wish-granting **jewel** because effects are achieved, in the way that they are wished through the five clairvoyances [seeing what will help].\(^d\)

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,

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

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

\(^d\) Gung-tang Lo-drö-gya-tsho’s *Annotations to (Haribhadra’s) “Clear Meaning Commentary.”* vol. 1, 109.7ff.
(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]*a* because doctrines to which trainees aspire are taught by way of the four reasonings [reasoning of dependence (*ltos pa’i rigs pa*), reasoning of performance of function (*bya ba byed pa’i rigs pa*), reasoning of tenable proof (*’thad pas sgrub pa’i rigs pa*), and reasoning of nature (*chos nyid kyi rigs pa*)].

15. [Mind-generation] endowed with [the six]clairvoyances is like a *monarch* because of accomplishing others’ welfare by the unimpeded force of not losing out at four times through the four reliances.*c*

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

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

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

*c* 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, ēngos, 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 uncontaminated pristine wisdom in which clear perception of the meaning of reality is complete….]

*d* Gung-tang Lo-drö-gya-tsho’s *Annotations to (Haribhadra’s) “Clear Meaning Commentary.”* vol. 1, 109.7ff.
of all Superiors—this is for the harmonies with enlightenment but not for mind-generation [since Lesser Vehicle Superiors do not have altruistic mind-generation].

18. [Mind-generation] endowed with compassion [carrying the burden of others’ welfare] and special insight [realizing the absence of inherent existence] is like a mount [such as a horse who knows where to go] because of easily going to the nonabiding ground [of the nonabiding nirvāṇa of Buddhahood] without falling to the extreme of mundane existence and [solitary] peace.

19. [Mind-generation] endowed with retentions and confidence is like a spring [inexhaustibly issuing upward] because of being inexhaustible due to holding the doctrines heard and will be heard.

20. [Mind-generation] endowed with the festival of the four summaries of doctrine is like a lute [pleasing all, which when heard satisfies the mind] because of proclaiming the pleasant discourse of doctrine to trainees wanting liberation.

21. [Mind-generation] endowed with the path of solely progressing [without interruption in nonconceptual pristine wisdom] is like the continuum of a river because of impartially and of its own accord engaging in others’ welfare with unbroken continuum.

22. [Mind-generation] endowed with a body of attributes is like a cloud because of ripening the harvest of help and happiness of impure trainees through the twelve great deeds of skill in means.

In that way, mind-generation is indicated to be twenty-two aspects of mind-generation by way of those ranging from earth through cloud.

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

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

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

b Tsong-kha-pa’s Golden Garland speaks of “the retentions that hold words and meanings without forgetting” (shig 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).

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

d The four summaries of doctrine are: All compounded phenomena are impermanent; all contaminated things are miserable; all phenomena are selfless; nirvāṇa is peace.

e See also Sparham, Abhisamayālaṃkāra with [Āryavimuktisena’s] Vyrti and [Haribhadra’s] Alokā, vol. 1, 9ff.
Ngag-wang-pal-dan’s Meaning of the Words, 7b.3:

སེམས་བོད་དེ་ཡང་ངོ་བོ་ལ་འབོན་པ་དང་ཡིན་པ་ནི། ས་དུ་སོ་ཐེག་ཆེན་ལམ་འགས་ཀུན་གྱི་གཞི་ཡིན་པའི་རིན་པོ་ཆེའི་འིང་གནས་དང་ཡིན་པ་ནི། མི་འདོད་པ་ཐོག་བབ་པས་ཡིད་མི་འང་པའི་རིབ་པ་དང་ཡིན་པ་ནི། མཁྱེན་གནས་གི་རོར་བ་དང་ཡིན་པ་ནི། དགེ་ཆོས་མཐའ་དག་འཕེལ་བར་འང་བའི་རིབ་པ་དང་ཡིན་པ་ནི། ཐེར་དང་ཡིན་པ་ནི། ཐབས་དང་ཡིན་པ་ནི། བཤེས་གཉེན་དང་ཡིན་པ་ནི། ཚད་མེད་བཞིས་སེམས་ཅན་མི་གཏོང་བའི་རིབ་པ་དང་ཡིན་པ་ནི། རི་རབ་དང་ཡིན་པ་ནི། བཤེས་གཉེན་དང་ཡིན་པ་ནི། དང་ཡིན་པ་ནི། བཤེས་གཉེན་དང་ཡིན་པ་ནི། དང་ཡིན་པ་ནི།
བུད་ཀྱིས་བར་བོག་པ་རོ། །
2nd Topic
2. Guidance

B) EXPLAINING THE GUIDANCES PURIFYING MIND-GENERATION (I.21-24)

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)

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:

Concerning achieving, the truths,
The three jewels—Buddha and so forth,
Nonattachment, thorough nonwearying,
Thoroughly maintaining the paths,
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 ultimately existing the four phenomena [the practitioner Bodhisattva, the object practiced which is the Mother perfection of wisdom, the fruit of practice which is enlightenment, and the entity of practice itself]a 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 I.21a, 2b.6:

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

a Gung-tang 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

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

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a Gung-tang 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].
Guidance

*Essence* need to be individually known, fearing it would be too much here, [I] will not write them down.

Maitreya’s *Ornament, sde dge* I.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 attachment 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:

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* I.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 self-disparagement, is: “Train within realizing that phenomena are ultimately just not inherently produced!”

Maitreya’s *Ornament, sde dge* I.21d, 2b.7:

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

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 afflictive obstructions such as desire and so forth and (2) the obstructions to omniscience

in conventional terms should be generated in [your mental] continuum and should be realized as ultimately just quiescent from the start.

Maitreya’s Ornament, sde dge I.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]—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 I.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.\(^b\)

Maitreya’s Ornament, sde dge I.22cd, 2b.7:

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

\(^a\) Gung-tang Lo-drö-gya-tsho’s Annotations to (Haribhadra’s) “Clear Meaning Commentary,” vol. 1, 157.1.

\(^b\) See also Sparham, Abhisamayālaṃkāra with [Āryavimuktisena’s] Vyrtti and [Haribhadra’s] Alokā, vol. 1, 27ff.
བོད་ཡིག་དེའི་ཆོས་ཉིད་ལ་དམིགས་པའི་ཞེས་ཐེག་ཆེན་ལམ་ལ་འདོམས་པ་དེ།

དེ་རིང་གདམས་ངག་ནི་བདག་ཉིད་ཤེས་པར་དེ།
b' Detailed explanation of what is difficult to realize (I.23-24)

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

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,

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.

\[\text{\textit{ཡི་ཤེས་ལྔ་བ་}}\text{\textit{བཤད་པ།}}\]

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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
  Desire Realm

true paths

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

higher realms
  Desire Realm

true cessations

higher realms
  Desire Realm

true origins

higher realms
  Desire Realm

true sufferings
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, śrotāpanna*), 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\(^{a}\) and sharp faculties—treated as one
2. Approachers [to Once-Returner and to Never-Returner] of dull faculty who have separated from desire previously\(^{b}\)

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 afflictive emotions and thus is completely liberated from cyclic existence.

\(^{a}\) 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 ("du shes med pa pa"). Beings born in this state live in Great Fruit Land ("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.

\(^{b}\) 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 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.


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.

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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*,...
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
Maitreya’s *Ornament, sde dge* I.23-24, 2b.7-3a.1:

Ngag-wang-pal-dan’s *Meaning of the Words*, 10b.5:

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 ’dan, 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 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]
Chapter I: Exalted-knowers-of-all-aspects

ཞུས་་ཐོན་པའི་དགེ་འབྱན་དཀར་པོ་ནི།

དབང་པོ་ལ་དང་འོན་པོ་དག་ཅེས་པའི་དངོས་བསྟན་གྱི་ཆགས་པ་དབང་པོ་ལ་གཅིག་རྣ་དང༌།

ཆགས་ལ་ཐོན་སོང་གི་ཐིར་འང་འས་གནས་དེ་འི་བའི་ཐིར་མི་འོང་འས་གནས་དད་ཐོབ་ནི་གཅིག་ȣ་དང༌།

དེ་འི་བའི་ཐིར་མི་འོང་འས་གནས་དད་ཐོབ་ནི་གཅིག་ȣ་དང༌།

ཐིར་འོང་ཚུ་བར་ཆད་གཅིག་པ་དང༌།

ཅིར་མི་འོང་བར་འདའ་བ་དང༌།

དེ་འི་ཐོན་མི་བར་འདའ་བ་དང༌།

འིང་འིད་དང་བཅས་ཏེ་འདའ་བ་དང༌།

འིང་འེད་མེད་པར་འདའ་བ་དང༌།

འོག་མིན་མཐར་ཞིང་འགྲོ་དང༌།

ཀེའི་མཐར་ཞིང་འགྲོ་དང༌།

གུགས་ཀྱི་ཆགས་བཅོམ་ཐེ་གུགས་མེད་ཉེར་འགྲོའི་ཅིར་མི་འོང་དང༌།

མཐོང་ཆོས་ཞི་དང༌།

རས་

མངོན་ཐོན་དང༌།

བསྐེ་ཞ་བེ་འི་རང་སངས་གི་མིང་ཅན་གྱི་ངང་ཐབས་སེམས་དཔའ་དང་ཉི་ལ།

འདིར་ཆགས་ལ་ཐོན་སོང་གི་ཐིར་མི་འོང་ȣ་རེད་ཀྱིས་ཡིན་ལ།

དེ་ལ་དབང་པོ་ལ་ཐོན་མི་བཅུང་དང༌།

ཅིར་འོང་ཅིར་མི་འོང་གི་Ȍ་}
བསོད་པོ་ཡོད་པའི་བཞི་ལེགས་ེ་ོ་མདོ་གཉིས་ངང་བའི་མཚན་གྱིས་ཡིན་ནོ།།
ལོ་ངོ་བོགས་པའི་བཞེད་པ་ཡིན་ཞིང་།
མདོ་དང་ལོར་བ་དང་།
མཛོད་ནས་བོན་པ་དང་མོན་པ་དང་།
གྲངས་ཀྱི་ཁ་བོང་མི་
དགོས་པ་སོགས་ཀྱིས།
འདི་ཁོ་ན་ེ་བོམ་གྱི་བཞེད་པ་ཡིན་པར་
གསེར་ེང་ལས་བཏོན་ནས་བཤད་ཀྱང་།
དེང་སང་མ་
བོགས་མ་དོད་པར་བོམ་བཤད་ཞེར།
གང་གིས་དངོས་ར་
ཟིན་པ་བོ་་ོག་དང་བཞི་ཁ་བོང་ནས་ཉི་ོར་འདོད་པ་འཕགས་པའི་བཞེད་པ་ཡིན་ཞེས་པ་ནི་དོད་གཞི་ཆེའོ།།
ོབ་
དཔོན་གྱི་བཞེད་པ་ནི་ཡོངས་གྲགས་ཞེར་རོ།
།
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

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:

By way of objects of observation, aspects, Cause, and restrainers
The entities of heat and so forth
Of protective Bodhisattvas—

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:

Ngag-wang-pal-dan’s *Meaning of the Words, 11b.3*:

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a 11b.3.
b See also Sparham, *Abhisamayālāṃkāra with Āryavimuktisena’s Vṛtti and Haribhadra’s Alokā*, vol. 1, 53.
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ཁྱད་ཆོས་མཐའ་ཡས་པས་ཁྱད་པར་ȭ་Ɏས་པའི་བདེན་པ་བཞི་ལ་དམིགས་པ་དང༌།
མི་Ȧག་སོགས་བȕ་ȯག་ཙམ་མ་ཡིན་པར་བདེན་བཞིའི་ȷམ་པ་བȄ་དང་དོན་གིར་ལ་སོགས་པར་ཅེ་ནས་Ȉོམ་པ་དང༌།
ཐེག་པ་གི་Ȧོགས་རིགས་ཚང་བའི་ཐེག་ཆེན་མཐོང་ལམ་གྱི་ȅ་ȶས་པ་མȬ་ཅན་ཡིན་པ་དང༌།
ӌིད་ཞིའི་མཐར་ȩང་བ་ལས་ཡོངས་Ȧ་འཛིན་པའི་དགེ་བའི་བཤེས་གཉེན་གྱིས་Țེས་Ȧ་གɶང་བ་དང་བཞིས།
Ȏང་Șབ་སེམས་དཔའ་འགྲོ་བ་Dzོབ་པའི་བསམ་པ་ཅན་གྱི་ɚོར་ལམ་Ȯོད་སོགས་བཞིའི་བདག་Ȋིད་ཡོད་པ་ȷམས་ནི་ཉན་ཐོས་བསེ་Ȧ་Ȧའི་རང་Ȅལ་དང་བཅས་པའི་ɚོར་ལམ་ལས་ཁྱད་པར་ȭ་འཕགས་པ་ཡིན་ནོ།

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:

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.

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

a 12a.5.
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.\(^a\)

Maitreya’s *Ornament, sde dge* I.27-28b, 3a.2-3a.3:

\[\text{དམིགས་པ་མི་Ȧག་ལ་སོགས་པ། བདེན་པའི་Ȧེན་ཅན་དེ་ཡི་ནི།} \]

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

\[\text{Ȯོད་Șང་Ȏའི་དམིགས་པ་ནི། བདེན་པ་བཞིའི་ཁྱད་ཆོས་མི་Ȧག་}\]

\[\text{སོགས་བȕ་ȯག་དང༌།} \]

\[\text{ȷམ་པ་ནི། མི་Ȧག་སོགས་Ȫ་བདེན་ཞེན་}\]

\[\text{འགོག་པའི་ཡེ་ཤེས་སོ།} \]

\[\text{འདིར་བȪན་ɚོར་ལམ་བȕ་གཉིས་ཀ་} \]

\[\text{ཐེག་པ་གཞ་ཆར་གྱི་Ȧོགས་རིག་ཚང་བའི་མཐོང་ལམ་འཐོབ་}\]

\[\text{པའི་ȷས་པ་མȬ་ཅན་ཡིན་ནོ།} \]

\[\text{འཇིག་པ་ནི། དོན་དམ་པར་ȭ་འགོད་དེ་Dzེ་འཇིག་དང་Ȫལ་བའི་གɶགས་}\]

\[\text{སོགས་དང༌།} \]

\[\text{ȷམ་པ་ནི། དོན་དམ་པ་གནས་Ȫལ་དང་གནས་Ȫ་} \]

\[\text{ȷད་ཅིག་མ་དང་Ȭན་Ȭན་གྱི་མིང་གིས་བȬོད་Ȭ་མེད་པར་}\]

\[\text{MaSee also Sparham, *Abhisamayālaṃkāra with [Āryavimuktisena’s] Vṛtti and [Haribhadra’s] Aloka, vol. 1, 68ff.} \]

\[\text{a} \]
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 Āryavimuktiśena, 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 for the Clear Realizations* (I.29b-30) says:

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

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:

\[
\text{དེ་མི་Ȧག་སོགས་པར་མི་གནས།} \\
\text{དེ་ȷམས་དེ་ཡི་ངོ་བོས་Ȫོང་།} \\
\text{དེ་དག་གཅིག་གི་རང་བཞིན་གཅིག} \\
\text{ཆོས་ȷམས་མི་འཛིན་གང་ཡིན་དང་།} \\
\text{དེ་དག་མཚན་མར་མི་མཐོང་ɉིར།} \\
\text{ཤེས་རབ་ཀྱིས་ནི་ཡོངས་Ȧོག་པ།} \\
\text{ཐམས་ཅད་དམིགས་ར་མེད་པར་རོ།} \\
\]

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

\[
\text{གཉིས་པ་ལ་བཞི་ལས།} \\
\text{ȵག་བདེན་གྱི་དབང་ȭ་Ɏས་པའི་ɬེ་མོ་ངོ་} \\
\text{ང་Ȏའི་དམིགས་པ་ནི།} \\
\text{དོན་དམ་པར་མི་གནས་པའི་མི་Ȧག་} \\
\]

---

\(^a\) 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 riogs while snar thang (4b.1), Peking (3b.4), and Haribhadra’s commentary (87a.4) read rtog. The corresponding Sanskrit stanza is:

\[
anudgraho yo dharmāṇāṁ tannimitāsamāksanam | \\
pariṣṭāṁ ca prajñāyā sarvasyānupalambhataḥ || I.30 ||
\]

See Th. Stcherbatsky and E. Obermiller, eds., Abhisamayālaṃkāra-Prajñāpāramitā-Upadeśa-Sāstra, Bibliotheca Buddhica 23 (Osnabrück, Germany: Biblio Verlag, 1970), 9. Considering the meaning of the corresponding Sanskrit term pariṣṭā (careful examination), riog (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.”
Maitreya’s *Ornament for the Clear Realizations* (I.31-32b) says:

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.
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 byed)].

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

a Gung-tang 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 Āloka, vol. 1, 69.
Ngag-wang-pal-dan’s *Meaning of the Words*, 13b.4ff.:  

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:  

Meditative stabilizations, the functioning of those,  
Prophecy, extinction of conceit.  

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 and aspect of the supreme-mundane-qualities [level of a path of preparation] (I.32c-33)*
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.a

Maitreya’s Ornament, sde dge I.32c-33, 3a.5-3a.6:

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

\[\text{See also Sparham, Abhisamayālaṃkāra with Äryavimuktisena’s Vṛtti and Haribhadra’s Alokā, vol. 1, 69.}\]
པར་ȭ་Ɏས་པའི་གɶགས་སོགས་དང༌། བམ་པ་ནི། ལིང་ངེ་འཛིན་
དེའི་Ɏེད་པ་Ȫེ། །འɐས་ɍ་གȭལ་Ȫའི་ǰལ་བ་ཇི་Ȩ་བ་བཞིན་ȭ་
ʉན་ǿབ་ȣ་འșག་པར་Ȧོགས་པའི་ཡེ་ཤེས་སོ། ། དེ་Ȧོང་གི་
དམིགས་པ་ནི། བཞིའི་Ȧོགས་ན་ɾང་Ȫོན་པའི་
གɶགས་སོགས་དང༌། བམ་པ་ནི། དོན་དམ་པར་ཏིང་ངེ་འཛིན་
འཁོར་གʀམ་མི་དམིགས་པར་Ȧོགས་པའི་ཡེ་ཤེས་སོ། ། དེ་Ȧོང་
དེ་Ȧོང་གི་དེ་Ȧོང་དཔྱད་འི་དེ་Ȧོང་གི་འཁོར་གʀམ་
ཕན་ɰན་ཐ་དད་མེད་པས་ཁྱད་པར་ȭ་Ɏས་པའི་གɶགས་སོགས་
དང༌། བམ་པ་ནི། དོན་དམ་པར་ཏིང་ངེ་འཛིན་ȭ་ȷམ་པར་མི་
Ȧོག་པར་Ȧོགས་པའི་ཡེ་ཤེས་སོ། །

12
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.

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

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:

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 partaker\(^b\) qualified by substantial existence upon observing:

1. [a consciousness] apprehending a self as having its own power
2. [a consciousness] apprehending a self as unique without equal
3. [a consciousness] apprehending a self as the cause opening the door

\(^a\) 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.
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 sensefields 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
9. the path of no-more-learning of powers and so forth.

Maitreyas Ornament, sde dge I.34-35, 3a.6-3a.7:

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

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a This is the uninterrupted peak training (bar cad med ba’i rts ba stbyor, anantaramārdhaprayoga) that is the cause of an exalted-knower-of-all-aspects.
b See also Sparham, Abhisamayālaṃkāra with [Āryavimuktisenas] Vṛtti and [Haribhadras] Alokā, vol. 1, 76ff.
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་དྲ་བཞི་དོན་ང་བཞི་བཞི་དེ་དོན་ང་བཞི་བཞི་དེ་དོན་ང་བཞི་བཞི
སྩ་བས་ཤེས་བཞི་བཞི་དེ་དོན་ང་བཞི་བཞི་དེ་དོན་ང་བཞི་བཞི
དགུ་ཡོད་དོ། ༁

།

དགུ་ཡོད་དོ། ༁

།

དགུ་ཡོད་དོ། ༁

།
ཟོང་འོག་གི་ིར། བདག་རང་དབང་ཅན་བདེན་པ་དང༌། བདག་ɷ་མེད་པའི་གཅིག་ཞིས་འཛིན་པ་དང༌། བདག་ȷམ་ཤེས་ཀྱི་Ȉོ་འདེད་པའི་ȷར་འཛིན་པ་དང༌། བདག་Ȩ་བ་པོ་ལ་སོགས་པར་འཛིན་པ་དང༌། དོན་ནམ་དགོས་པ་བȕབས་ཟིན་པའི་མི་ʃོབ་པའི་ལམ་གྱི་Ȧེན་ལ་དམིགས་ནས་ɲས་ཡོད་ཀྱིས་ཁྱད་པར་ȭ་Ɏས་པའི་ལོངས་Ʉོད་པ་པོར་བདེན་པར་ཞེན་པའི་བཏགས་འཛིན་གྱི་Ȧོག་པ་དགུ་ཡོད་པའི་ɉིར།

14
Maitreya’s *Ornament for the Clear Realizations* (I.36) says:

Mental nondiscouragement and so forth
And teachers of naturelessness and so forth
That have forsaken the discordant classes of those
Are thorough restrainers in all respects.

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.

* Often translated as “tutors.”
གྱིས་ཟིན་པའི་ཅིན་འག་ནི་ནང་གི་ཡོངས་འཛིན་དང༌། །
ཆོས་ȷམས་དོན་དམ་པར་ངོ་བོ་ཉིད་མེད་པ་ལ་སོགས་པའི་ཆོས་གེལ་འི་ལ་བ་དང་འཚམ་པར་རིམ་ཅན་ȭ་Ȫོན་པར་ȷེད་པའི་དགེ་བའི་བཤེས་གཉེན་ནི་ཅིའི་ཡོངས་འཛིན་ཏེ། །

མི་མྱིན་ཅོགས་ȷམ་མཁྱེན་ཡིད་ȷེད་དང་ɐལ་ཞིང་བདེན་ཞེན་ཤས་ཆེ་བ་སོགས་དང་ཐེག་ཆེན་གྱི་གང་ལམ་ིོང་ȭ་འིག་པའི་བȭད་དང་ȴིག་གྲོགས་བོར་བའི་ȷེ་ནང་གི་ཡོངས་འཛིན་ནི་ȷམ་པ་ཀུན་ȣ་གེལ་ȷིང་ȷེད་ཞིའི་མཐར་ʉང་བ་ལས་ཡོངས་ȣ་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.

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

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:

- The support of the six qualities of realization,
- Antidotes, abandonments,
- Finalizations of those,
- Wisdom together with empathy,
- 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 **abandonments**—paths of release

9. thorough **finalizations of those** conceptions adhering to antidotes as ultimately produced and objects of abandonment as ultimately ceased; that is, achievings that are states of having abandoned obstructions to omniscience

10. achievings that are **wisdom together with empathy** not abiding in the extremes of cyclic existence and [solitary] peace

11. achievings that are **not shared with learners** who are Hearers and so forth

12. achievings bringing about **gradations of others’ welfare**

13. achievings of the **operation of wisdom** of the mode and the diversity **without exertion**, is called the Great Vehicle **lineage**.\(^a\)

\(^a\) See also Sparham, *Abhisamayālaṃkāra with [Āryavimuktivāma’s] Vṛtti and [Haribhadra’s] Alokā*, vol. 1, 79.
b’ Dispelling an objection (I.39)

Maitreya’s *Ornament for the Clear Realizations* (I.39) says:

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

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

a  sde dge (3b.2), co ne (3b.3), and Haribhadra’s *Clear Meaning* (89b.7) read *rten* while 
Peking (4a.3), snar thang (4b.6), and Āryavimuktisena’s commentary (60a.2) read *brten*. 
The corresponding Sanskrit stanza is:

dharmadhātorasambhādgetorabhedho na yujyate ca |
ādhyeyadharmaḥ bhedād bhedāḥ pārṇīyate || I.39 ||
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], 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 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

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See Stcherbatsky and Obermiller, Abhisamayālaṃkāra, 6. Considering the meaning of the ādheya 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.

a See also Sparham, Abhisamayālaṃkāra with [Āryavimuktisena’s] Vṛtti and [Haribhadra’s] Alokā, vol. 1, 84ff.
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.a

Maitreya’s *Ornament, sde dge* I.39, 3b.2:

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

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a 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 Āryāvimuktisena’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: 


b See three notes above.
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་དɎེ་

བ་མི་འȮ་བ་མེད་ཀྱང་རིགས་རབ་འɐིང་ཐ་གʀམ་

གྱི་དɎེ་བ་

འཐད་དེ།

Ȧེན་པའི་ཆོས་ཐེག་པ་

Ȧོགས་པ་ཐ་དད་

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5th Topic
5. Objects of Observation of Great Vehicle Achievings

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

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

The objects of observation are all phenomena. Moreover, they are virtues and so forth, worldly realizations, Those accepted as supramundane, 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.a

Maitreya’s Ornament, sde dge I.40-41, 3b.2-3b.3:

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

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6th Topic
6. Objects of Intent of Great Vehicle Achievings

3' Objects of intent of achieving

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

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 achieving [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:

Ngag-wang-pal-dan’s *Meaning of the Words,* 21a.6:

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*a* See also Sparham, Abhisamayālaṃkāra with [Āryavimuktisena’s] *Vṛtti* and [Haribhadra’s] *Alokā,* vol. 1, 89.
ཉེད་པའི་ཆོས་Ȭགས་Țེ་ཆེན་པོ་ནི་སེམས་ཆེན་པོ་དང༌། མཐར་Ȭག་ནི་ɂོང་བ་ཆེན་པོ་དང༌། མཐར་Ȭག་ནི་Ȧོགས་པ་ཆེན་པོ་དང་གི་བརྒྱུད་པའི་དབང་ȭ་ེས་ནས་ེབ་པ་ལ་སྐྱིད་པས་ན། དེ་ȭར་ཆེན་པོ་ཉིད་Ȧོགས་པ་ཉིད་ཀྱིས་རང་ȭང་Ȫེ་ȭང་ེབ་སེམས་དཔའི་ཆེད་ȭ་ȭ་བ་ȷམ་པ་གིས་པོ་འདི་ཡིན་པར་ཤེས་པར་ȭོ། ། འདི་ནི་ȷམ་བཤད་ȭར་ཡིན་ལ། 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:

\(^a\) See also Sparham, *Abhisamayālaṃkāra with Āryavimuktisena’s Vṛtti and Haribhadra’s Alokā*, vol. I, 95ff.
8th Topic
8. Achievings through Engagement

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

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

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,
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.

\textbf{Achieving through engagement in the modes} of practicing:

1. the worldly paths of the \textbf{concentrations} and \textbf{formlessness} absorptions
2. the supramundane paths of the six perfections, \textbf{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 path 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.

Maitreya’s Ornament, sde dge I.44-45, 3b.5-3b.6:

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

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\[a\] This is the uninterrupted peak training (bar cad med ba’i rts hes byor, anantaramārtha-prayoga) that is the cause of an exalted-knower-of-all-aspects.

\[b\] See also Sparham, Abhisamāyāṅkāra with Āryavimuktisenā’s Vṛtti and Haribhadra’s Alokā, vol. 1, 97ff.
9th Topic
9. Achievings through Collections

c' Achievings through collections, the vast two collections (I.46-71){2 parts}

This has two parts: general indication and detailed explanation of what is difficult to realize.

1" General indication [of achievings through collections, the vast two collections] (I.46-47)

Maitreya’s Ornament for the Clear Realizations (I.46-47) says:

- Empathy, giving and so forth six,
- Calm abiding, special insight,
- The path of union [of calm abiding and special insight],
- Skill in means,
- Pristine wisdom, merit,
- Paths, retentions, the ten grounds,
- And antidotes are to be known as being
- The stages of achieving through collections.

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, 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.

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

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

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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 ACHIEVINGS 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:

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

a The first ground has ten thorough purifiers; the second has eight; third, five; fourth, ten; fifth, ten; sixth, twelve; seventh, twenty; eighth, eight; and ninth, twelve.
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:

Ngag-wang-pal-dan’s *Meaning of the Words*, 23b.6:

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*a* See also Sparham, *Abhisamayālaṃkāra with [Āryavimuktisena’s] Vṛtti and [Haribhadra’s] Ālokā*, vol. 1, 118.

*b* In this vein, the Se-ra Jay scholar Long-döl Ngag-wang-lo-sang (*Vocabulary Occurring in the Perfection of Wisdom*, 358.3) says:

> 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.
b: Purifiers of the second ground (I.51)

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

- 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 rtogs 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 I.51, 4a.2:

Ngag-wang-pal-dan’s Meaning of the Words, 24b.1:

\(^a\) See also Sparham, Abhisamayālaṃkāra with Åryavimuktisenas’ Vṛtti and Haribhadra’s Alokā, vol. 1, 118ff.
c: Purifiers of the third ground (I.52-53b)

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

- Non-satiation with hearing,
- Giving doctrine without material things,
- Purifying the Buddha-land entirely,
- Thorough non-discouragement by cyclic existence,
- 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 entirely—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.\(^b\)

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\(^a\) This is the Buddha-land where one is to be enlightened.

\(^b\) See also Sparham, *Abhisamayālaṃkāra with Āryavimuktisena’s Vyrtti and Haribhadra’s Alokhā*, vol. 1, 118ff.
Maitreya’s *Ornament, sde dge* I.52-53b, 4a.2-3:

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.

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

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

*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, 282)
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:

Ngag-wang-pal-dan’s *Meaning of the Words*, 24b.6:

\(^a\) See two notes below.

\(^b\) See also Sparham, *Abhisamayālaṃkāra with [Āryavimuktisenā’s] Vṛtti and [Haribhadra’s] Ālokā*, vol. 1, 119ff.

\(^c\) *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 Āryavimuktisenā’s commentary (77a.1) reads *bstan*. The corresponding Sanskrit stanza is:

\[\text{vanāśālapacchatā tuṣṭirvṛtisamlekhave珊}|| \text{I.53cd} ||\]

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 bstan pa* is similar.
The fifth ground is completely attained
When one has abandoned these ten:
Familiarizing, jealousy about households,
Places of commotion,
Praising oneself, deriding others,
The ten paths of non-virtuous actions,
Conceited haughtiness, erroneousness,
Bad attitudes, and tolerance of afflictive emotions.
Through intensively abandoning ten practices:

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

and, by import, through ten aspects that are the opposite practices, the fifth ground is thoroughly purified.c

Maitreya’s *Ornament, sde dge* I.55-56, 4a.5:

---

a Tshe-chog-ling Ye-shay-gyal-tshan 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 (41.6) specifies “not indicating a household of faithful sponsors to other monastics.”

b Ngag-wang-pal-dan’s text skips this one, which is supplied from Tshe-chog-ling Ye-shay-gyal-tshan’s *Quintessential Instructions:*

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c See also Sparham, *Abhisamayālaṃkāra with [Āryavimuktisena’s] Vṛtti and [Haribhadra’s] Alokā*, vol. 1, 120.
Ngag-wang-pal-dan’s *Meaning of the Words*, 25a.3:

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

---

*f: Purifiers of the sixth ground (I.57-58)*

Maitreya’s *Ornament for the Clear Realizations* (I.57-58) says:

The sixth ground is thoroughly attained
Through intensively completing giving, ethics, patience,
Effort, concentration, and wisdom
And through abandoning longing for the Learner
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\(^a\)
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

\(^a\) 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.”
of giving, not abandoning—that is, abandoning a mind of forsaking—beggars despite being poor,

making twelve practices.\(^a\)

Maitreya’s Ornament, *sde dge* I.57-58, 4a.6:

\[
\begin{align*}
\text{མི་དད་པ་དང༌།} & \text{དང་པོ་བཟོད་པ་དང༌།} \\
\text{བོན་འǿས་དང༌།} & \text{ལུག་རོལ་སོགས་པར་ཐོབ་པ་རོ་} \\
\text{ཤེས་རབ་ཀྱི་ཕར་ིིན་ɲོགས་པ་Ȫེ་} & \text{ོག་པར་ཐོབ་པ་Ȧོགས་པའི་ཤེས་རབ་ɲོགས་པས་} \\
\end{align*}
\]

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

\[
\begin{align*}
\text{མི་དད་པ་དང༌།} & \text{དང༌།} \\
\text{བོན་འǿས་དང༌།} & \text{ལུག་རོལ་སོགས་པར་ཐོབ་པ་} \\
\text{ཤེས་རབ་ཀྱི་ཕར་ིིན་ɲོགས་པ་Ȫེ་} & \text{ོག་པར་ཐོབ་པ་Ȧོགས་པའི་ཤེས་རབ་ɲོགས་པས་} \\
\end{align*}
\]

\(^a\) See also Sparham, *Abhisamayālaṃkāra with [Āryavimuktisena’s* Vṛtti 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 reliably cultivating twenty antidotes.

1 * ABANDONING TWENTY OBJECTS OF ABANDONMENT (I.59-61)

Maitreya’s Ornament for the Clear Realizations (I.59-61) says:

The seventh ground is attained
By those who have eliminated twenty faults:
Apprehending self, sentient beings,
Life, person, annihilated, and permanent,
Signs, causes, aggregates,
Constituents, and sense-fields,
Abiding in the three realms, attachment,
Entire discouragement of mind,
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 partlessly 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 apprehending thinking an exalted-knower-of-all-aspects cannot be attained

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a Gung-tang Lo-drö-gya-tsho’s Annotations to (Haribhadra’s) “Clear Meaning Commentary,” vol. 1, 404.15.
b Ibid.
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].

Maitreya’s Ornament, sde dge I.59-61, 4a.6-4a.7:

Ngag-wang-pal-dan’s Meaning of the Words, 26a.1:

Ngag-tang Lo-drö-gya-tsho’s Annotations to (Haribhadra’s) “Clear Meaning Commentary,” vol. 1, 404.19. See also Sparham, Abhisamayālaṃkāra with Āryavimuktisena’s Vṛtti and Haribhadra’s Alokā, vol. 1, 120.
Maitreya’s *Ornament for the Clear Realizations* (I.62-65) says:

Knowing the three doors of liberation,
The purity of the three spheres,
Compassion, non-conceit,
Equality, knowing the one mode,
Non-production, knowing forbearance,
Teaching phenomena in one aspect,
Thoroughly overcoming conceptions,
Abandoning discriminations, views, and afflictions,
Firmly contemplating calm abiding,
Skill in special insight,
Taming the mind, pristine wisdom
Unimpeded with respect to all,
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) bad views, and (3) afflictions

14. meditatively cultivating the calm abiding of one-pointed mind regarding an exalted-knower-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:

Ngag-wang-pal-dan’s Meaning of the Words, 26b.3:
Maitreya’s *Ornament for the Clear Realizations* (I. 66-67) says:

The eight aspects of activities are explained
As knowing the minds of all sentient beings,
Playing with clairvoyance,
Achieving a good Buddha land,
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]²

² Tshe-chog-ling Ye-shay-gyal-tshan’s *Lamp Illuminating the Perfection of Wisdom* (45.3-46.1):
3. achieving one’s own *Buddha land* as a good supportive environment
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. purificationg 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* I.66-67, 4b.3-4b.4:

\[
\text{སེམས་ཅན་ཀུན་ཡིད་ཤེས་པ་དང་།}
\text{།ཤེས་པས་བེ་བ་དང་།}
\text{།སངས་Ȅས་ཞིང་བཟང་བེབ་པ་དང་།}
\text{།ཡོངས་ʳ་བȦག་ྱིིར་སངས་Ȅས་བȦེན།}
\text{།དབང་པོ་ཤེས་དང་ཡལ་བ་ཡི།}
\text{།ཞིང་ɚོང་ȣ་མ་ỉར་གནས་དང་།}
\text{།བསམ་བཞིན་རིད་པ་ལེན་པ་དང་།}
\text{།ལས་ནི་ȣམ་པ་འདི་བȄད་བཤད།}
\]

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

\[
\text{སངས་Ȅས་གང་ན་བȄགས་པའི་འཇིག་Ȅེན་གྱི་ཁམས་ȣ་Ȣ་འȡལ་གྱི་མངོན་ཤེས་ཀྱིས་Ƚེ་

a Tshe-chog-ling Ye-shay-gyal-tshan’s *Lamp Illuminating the Perfection of Wisdom* (45.3-46.1):

\[
\text{ཀོན་མཆོག་ཀོན་པོ་འཕེལ་བརུ་ོ་ཀོན་པོ་ིར་ོ་བོ་ིག་ཁེད་པོ་ག་མཚན་གྱི་མངོན་ཤེས་ཀྱིས་ཁྱད་པར་བོད་པ་}
\]

b Tshe-chog-ling Ye-shay-gyal-tshan’s *Lamp Illuminating the Perfection of Wisdom* (45.3-46.1):

\[
\text{ཀོན་མཆོག་ཀོན་པོ་འཕེལ་བརུ་ོ་ཀོན་པོ་ིར་ོ་བོ་ིག་ཁེད་པོ་ག་མཚན་གྱི་མངོན་ཤེས་ཀྱིས་ཁྱད་པར་བོད་པ་}
\]

c Tshe-chog-ling Ye-shay-gyal-tshan’s *Lamp Illuminating the Perfection of Wisdom* (45.3-46.1):

\[
\text{ཀོན་མཆོག་ཀོན་པོ་འཕེལ་བརུ་ོ་ཀོན་པོ་ིར་ོ་བོ་ིག་ཁེད་པོ་ག་མཚན་གྱི་མངོན་ཤེས་ཀྱིས་ཁྱད་པར་བོད་པ་}
\]
i: Purifiers of the ninth ground (I.68-69)

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

- Limitless wish-paths,
- Knowing the languages of gods and so forth,
- Prowess like a river,
- Supreme entry to a womb
- 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, and so forth
11. excellent cause that is a means of accomplishment, a tree of enlightenment like a wish-granting jewel, the likes of aśvaṃtha and nāgavrksa
12. excellent causes completing a Buddha and all qualities of a Buddha.

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a  These are the top five of the eight subdivisions of the Fourth Concentration, called Not Great (mi che ba, avṛha), Without Pain (mi gding ba, atapas), Excellent Appearance (gya nom snang ba, suḍrśa), Great Perception (shin tu mthong ba, suḍarśana), 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:
Maitreya’s *Ornament, sde dge* I.68-69, 4b.4-4b.5:

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

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 of being conjoined with the precious mind of enlightenment and the view realizing selflessness.

See also Sparham, *Abhisamayālaṃkāra with [Āryavimuktisena’s] Vṛtti and [Haribhadra’s] Alokā*, vol. 1, 122.
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 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, pramuditā), through the ninth ground, good intelligence (legs pa’i blo gros, sādhumatī) 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 I.70, 4b.5:
ས་དགུ་འདས་ནས་ཡེ་ཤེས་ནི། །ས་དགུ་འདས་པར་ཤེས་པར་དེ་ནི་ངོ་ོབ་སེམས་དཔའི་ས། །བོ་པ་ཡིན་པར་ཤེས་པར་ངོ་ོབ་སེམས་དཔའི་ས་དང༌། །ཚིག་དེ་རོ་ལོར་ཌེ་བོ་དེ་ལ་སོགས་པ་ནི་ངོ་ོབ་སེམས་དཔའི་ས་པོ་དེ་ལ་ཞེས་གཅིག་ལ་ོས་པའོ། །

Ngag-wang-pal-dan’s Meaning of the Words, 28a.5:
ཐེག་པ་གུར་གའི་རྒྱུས་ལམ་རིགས་ཀྱི་ས་དང༌། །ཐེག་པ་གུར་གའི་ལམ་ནི་བོད་པའི་ས་དང༌། །ཐེག་པ་གུར་གི་ལམ་ནི་མཐོང་བའི་ས་དང༌། །ཚིག་མི་འོང་ཙམ་པོ་བའི་ལམ་ནི་རབས་པའི་ས་དང༌། །ཚིག་མི་འོང་ཙམ་པོ་བའི་ལམ་ནི་འདོད་ཆགས་དང་ས་པའི་ལམ་ནི་ས་དང༌། །ཚིག་ལོང་གྲོང་ཙམ་པོ་བའི་ལམ་ནི་རབས་པའི་ས་དང༌། །རིམ་གྱིས་པའི་ཐེག་པ་ཅི་མ་གུར་གྱི་ལམ་ནི་ཉན་ཐོས་ཀྱི་ས་དང༌། །རིམ་གྱིས་པའི་ཐེག་པ་ཅི་མ་གུར་གྱི་ལམ་ནི་ཉན་ཐོས་ཀྱི་ས་དང༌། །ཐམས་ཅད་ས་བོའི་ཡོན་ཏན་ཁྱད་པར་འཕགས་པ་ནི་ངོ་ོབ་སེམས་དཔའི་ས་པོ་དེ་ལ་ཞེས་གཅིག་ལ་ོས་པའོ། །

ཁས་བོའི་དོན་ེད་པ་ལ་སངས་Ȫས་ཀྱི་ས་ཞེས་བཤད། །ས་དགུ་པ་བ་འདི་ས་དགུ་འདས་ནས་སངས་Ȫས་དང་ཆ་འȮ་བ་ཐོབ་བོ། །མངོན་Ȧོགས་Ȫན་ȭ་ས་དགུ་འདས་པ་བ་འདི་ས་དགུ་འདས་ནས་སོགས་པ་བ་འདི་ལ་སངས་Ȫས་ཀྱི་ས་ཞེས་བཤད། །ས་དགུ་པ་མན་གྱི་ངོ་ོབ་སེམས་ཐམས་ཅད་ལས་ཡོན་ཏན་ཁྱད་པར་འཕགས་པ་ལྕར་ȭ་འཚང་Ȅ་བ་ལ་ོགས་པ་སངས་Ȫས་དང་མཛད་པ་ཆ་འȮ་བར་བཤད་སོ། །
Achievings through Engagement

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

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

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.\(^b\)

Because on the Great Vehicle paths of seeing and familiarization [that

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

\[
\text{pratipakṣo śṭadhā jiyeo ḍarśanāḥbhyaśaṁārgayoh} | \\
\text{grāhagrāhyavikalpānām astānām upasūntaye} || \text{V.71} ||
\]

See Stcherbatsky and Obermiller, *Abhisamayālaṃkāra*, 10. Considering the meaning of the corresponding Sanskrit term *abhyaśa* (“familiarization”), *goms* appears to be the more correct Tibetan reading.

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

\[
\text{pratipakṣo śṭadhā jiyeo ḍarśanāḥbhyaśaṁārgayoh} | \\
\text{grāhagrāhyavikalpānām astānām upasūntaye} || \text{V.71} ||
\]

Thus, the Sanskrit *pratipakṣo śṭadhā jiyeo* suggests that *ces bya* is used in place of *shes bya* following rules for euphonic combination as if the Sanskrit were *nāma*. Translation of the Tibetan as *ces bya* would read, “Eight aspects of antidotes are named.”
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\textsuperscript{a} that there are eight achievings through collections of antidotes.\textsuperscript{b}

Maitreya’s Ornament, sde dge I.71, 4b.5-4b.6:

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 [Āryavimuktisanā’s] Vṛtti and [Haribhadra’s] Alokā, vol. 1, 123ff.
Ngag-wang-pal-dan’s Meaning of the Words, 28b.5:

ཐེག་ཆེན་གྱི་མཐོང་བ་དང་གོམས་པའི་ལམ་དག་ལ་༡༨༩༩་བགང་བ་དང་འཛིན་པའི་ȷམ་པར་Ȧོག་པ་བȄད་པོ་ȷམས་ཉེ་བར་ཞི་བར་Ɏ་བའི་གྲངས་ཀྱིས་བȄད་ཡོད་པའི་ɕིར་གཉེན་པོའི་ཚǑགས་ȷབ་བȄད་ཡོད་ཅེས་Ɏའོ།
10th Topic
10. Definitely Issuative Achievings

d' 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:

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

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
Definitely Issuative Achievings

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, anantarāmadhānaprayoga) 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:

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.

See also Sparham, Abhisamāyālaṁkāra with Āryavimuktisena’s Vṛtti and Haribhadra’s Alokā, vol. 1, 128ff.
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

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:

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.1, 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.1, 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,
Chapter II: Knowers of Paths

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.1, 5a.1:

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

*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)**

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

12th Topic

2. Knowers of Paths that Know Hearer Paths

1' Hearer paths (II.2-5)

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

\[ \text{Maitreya's Ornament for the Clear Realizations (II.2) says:} \]

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, 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:

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:

With respect to the paths of a Hearer Superior:

Heat, through emptinesses being undifferentiable

Because forms and so forth are empty.

Asserted as being at the peak,

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

Through extensive teaching of not abiding—

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

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a Gung-tang Lo-drö-gya-tsho’s Annotations to (Haribhadra’s) “Clear Meaning Commentary,” vol. 1, 448.3.
b Gung-tang Lo-drö-gya-tsho’s Annotations to (Haribhadra’s) “Clear Meaning Commentary,” vol. 1, 448.17.
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:

Mēns pa njor thogs lam la ni.

甅གས་ལ་སོགས་པ་Ȫོང་པའི་ɉིར། Ȫོང་པ་ཉིད་ȷམས་དɎེར་མེད་པས། Ȯོ་བ་དེ་དག་མི་དམིགས་པས། ཆད་མོར་ǽར་པ་དག་ȣ་འདོད་པ་དང༌། དེ་ལ་Ȧག་ལ་སོགས་ɰལ་གྱིས། ཆོས་ཀྱི་མཆོག་ȣ་ǽར་བཤད་དེ། བཟོད་པ་ȷམས་དང༌། རབ་དགའ་སོགས་ས་བȕ་དག་ལས་བɬམས་ནས་དོན་དམ་པར་མི་གནས་པའི་ɰལ་Ȅས་པར་བȪན་པས་བཤད་པའི་ཆོས་ཀྱི་མཆོག་ȣ་ǽར་པ་Ȫེ་བཞི་ཡོད་དོ། །

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

གིས་ལེ་དམོ ལག་པ་དང་མི་Ȧག་པ་ལ་སོགས་པའི་ɰལ་གྱིས་གནས་པ་བཀག་པར་བȪན་པས་བཤད་པའི་བཟོད་པ་ȷམས་དང༌། རབ་དགའ་སོགས་ས་བȕ་དག་ལས་བɬམས་ནས་དོན་དམ་པར་མི་གནས་པ་ཅིིའི་ɉིར་ཞེ་ན། དོན་དམ་པར་མི་གནས་པ་ཅིིའི་ɉིར་ཞེ་ན། དཔང་དག་ɲོགས་པའི་སངས་Ȅས་ཀྱིས་ཆོས་ȷམས་མངོན་ʀམ་ȭ་མཁྱེན་ནས་དེ་དག་བདེན་པར་གནས་པར་མ་གཟིགས་པའི་ɉིར་རོ། 24
13th Topic
3. Knowers of Paths that Know Solitary Realizer Paths

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:

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.

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:

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

\[\text{Ngag-wang-pal-dan’s Meaning of the Words, 32a.1:}\]

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a Peking 2650, vol. 60.
b See also Sparham, Abhisamayālāṃkāra with [Āryavimuktisena’s] Vyrti and [Haribhadra’s] Alokā, vol. 2, 8ff.
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 such as forms and so forth as external objects, (2) not abandoning conceptualization of apprehenders, that is, adhering to consciousnesses as truly existent, and (3) the person who is the support that is the achiever [practitioner] or the support that is the noumenon, the object of observation of achieving.\(^a\)

\(^a\) See also Sparham, *Abhisamāyālaṃkāra with Āryavimuktisena’s Vṛti and Haribhadra’s Alokā*, vol. 2, 10ff.
Maitreya’s *Ornament, sde dge* II.8, 5a.5:

\[
\text{གོང་དོན་ཾོག་པ་ཅོང་ཅིར་དང་། །
།འཛིན་པ་མི་ཅོང་ཅིར་དང་ནི།}
\]

Ngag-wang-pal-dan’s *Meaning of the Words*, 32b.5:

\[
\text{གོང་བ་གཞས་སོགས་ཅི་རོལ་གྱི་དོན་ཞེན་པའི་ཾོག་པ་ཅོང་}
\]

\[
\text{བ་དང༌། ཀྱིན་པ་ཤེས་པ་བདེན་པར་ཞེན་པའི་ཾོག་པ་མི་}
\]

\[
\text{ཅོང་བ་དང༌། Ȫོན་པའི་ȷམ་པ་Ȯོར་}
\]

\[
\text{ཆེ་མོར་ȷམ་པ་གཞས་ལ་སོགས། །འགྲིབ་པ་མེད་ལ་}
\]

\[
\text{སོགས་པས་ཅེ། །ནང་Ȫོང་ཉིད་ལ་སོགས་པ་ཡིས། །གཞས་}
\]

\[
\text{སོགས་མི་འཛིན་ཅིར་བཟོད་པ། །གཞས་སོགས་Dzེ་བ་མེད་}
\]

1c' *Its cause, concordance with a portion of definite discrimination (II.9-10)*

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

- At *heat*, the aspect of the teaching
  That the imputed [and] the noumenon are noncontradictory;
- At the *peak*, distinguishing forms and so forth
  As without diminishment and so forth;
- *Forbearance*, because of not apprehending forms and so forth
  Through the emptiness of the internal and so forth;
- *Supreme qualities*, having the aspect
  Of the nonproduction and so forth of forms and so forth.

\[
\text{གྲམ་པ་[འབྲེལ་སྐུ་མི་རིང་མོ། །}
\]

\[
\text{བཏགས་པའི་ཆོས་ཉིད་མི་འགལ་བར། །Ȫོན་པའི་ȷམ་པ་Ȯོར་}
\]

\[
\text{Ȧྲ་པ། Ȧེ་མོར་Ȧྲ་པ་གཞས་ལ་སོགས། །འགྲིབ་པ་མེད་}
\]

\[
\text{ལ་སོགས་པས་ཅེ། །ནང་Ȫོང་ཉིད་ལ་སོགས་པ་ཡིས། །གཞས་}
\]

\[
\text{སོགས་མི་འཛིན་ཅིར་བཟོད་པ། །གཞས་སོགས་Dzེ་བ་མེད་}
\]
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:

Ngag-wang-pal-dan’s Meaning of the Words, 33a.4:
བའི་ཟོབ་དང་། གཞག་སོགས་པའི་ཆོས་ཀྱི་མཆོག་བཞི་དངོས་རོག་མཐོང་བཞི་ལ་བཞི་བཤད་པའི་དངོས་བཤད་ཀྱི་དོན་མེད་པ་ལ་བཤད་པ་ལས་གཞན་ལ།
3' Bodhisattva paths (II.11-31) {2 parts}
This has two parts: paths of seeing and paths of meditation.

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].

14th Topic
4. Great Vehicle Paths of Seeing, Greatly Beneficial in This and Future Lives

I" BRIEF INDICATION OF THE ENTITY [OF PATHS OF SEEING] (II.11)
Maitreya’s Ornament for the Clear Realizations (II.11) says:

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

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:

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

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

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

(1) Nonassertion of thusness and Buddhas
As enumerations since support and supported
Mutually do not exist in them,
(2) Greatness [of emptiness], (3) nonexistence of valid cognitions,
(4) Measurelessness, (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, (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
And setting other sentient beings,  
And (16) dedicating giving and so forth  
To complete enlightenment  
Are the moments of knowers of paths.

Maitreya’s *Ornament for the Clear Realizations* (II.12-13a) says:\(^a\)

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

*The four moments of doctrinal forbearance and so forth with respect to*

\(^a\) Maitreya’s text and Ngag-wang-pal-dan’s commentary have been broken into four parts for ease of associating the two.
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:

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;

Maitreya’s *Ornament, sde dge* II. 13a-14a, 5a.7-5b.1:

Ngag-wang-pal-dan’s *Meaning of the Words*, 33b.7:
Maitreya’s Ornament for the Clear Realizations (II.14) says:

(9) emptinesses,
(10) Attainment of Buddhahood,
(11) Thorough inclusion of all the pure,
(12) Removal of all fright and disease,

the four moments of doctrinal forbearance and so forth with respect to cessations [of the origins of suffering], these being indicated through illustration by the four aspects of, respectively, objects of realization, benefit of attaining the fruit, function containing the antidotes, and benefit of removing the damage:

9. the sixteen primordial emptinesses of true existence of the entities of forms and so forth
10. attainment of Buddhahood, the fruit of roots of virtue
11. thorough inclusion of all the types of pure antidotes in the subsequent forbearance of cessations
12. removal of all external damage such as fright and so forth and internal damage such as disease and so forth;

Maitreya’s Ornament, sde dge II.14, 5b.1:

Ngag-wang-pal-dan’s Meaning of the Words, 34a.4:
Maitreya’s *Ornament for the Clear Realizations* (II.15-16) says:

(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
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-knower-of-all-aspects such as not killing and so forth, and setting other sentient beings in those [causes]**

16. **dedicating the roots of virtues of giving and so forth to perfect complete enlightenment;**

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

Maitreya’s *Ornament, sde dge II.11-16, 5b.1-5b.2:*

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

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

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

བ་དང་གཞན་གྱིས་བསྐོང་བའི་ཕན་ཡོན་དང་བདག་གཞན་དགེ་བ་ལ་འགོད་པ་དང༌།
དེའི་དགེ་བ་ɲོགས་ེང་ཡི་བརོ་བའི་ȷམ་པ་བཞིས་མཚǑན་ནས་བȪན་པ་ལམ་ཆོས་བཟོད་སོགས་ǰད་ཅིག་མ་བཞི་Ȫེ་བȕ་ȯག་པོ་ནི་ལམ་ཤེས་ཀྱི་མཐོང་ལམ་ǰད་ཅིག་བȕ་
ȯག་དག་ཡིན་ནོ། །
15th Topic

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

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

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

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:

\[
\text{ཀུན་ནས་ཞི་དང་ཐམས་ཅད་ལ།}
\]

\[
\text{འȭད་དང་ཉོན་མོངས་ལས་Ȅལ་དང་།}
\]

\[
\text{གནོད་པས་བɲི་བ་མེད་ཉིད་དང་།}
\]

\[
\text{ིང་Șབ་དང་ནི་Ȧེན་མཆོད་ཉིད།}
\]

Ngag-wang-pal-dan’s *Meaning of the Words*, 34b.6:

\[
\text{ནང་ȭ་རང་གི་སེམས་ཀུན་ནས་ཞི་བ་Ȫེ་འȭལ་བ་དང༌།}
\]

\[
\text{ȅ་དེས་ɉི་རོལ་ȣ་ང་Ȅལ་མེད་པར་Dzེ་བོ་ཐམས་ཅད་ལ་འȭད་པ་དང༌།}
\]

\[
\text{ནང་ȭ་ཆགས་སོགས་ཉོན་མོངས་ལས་Ȅལ་བ་དང༌།}
\]

\[
\text{ȅ་དེས་ɉི་རོལ་ȣ་ཕ་རོལ་གྱི་གནོད་པས་ɲི་བ་མེད་པ་དང༌།}
\]

\[
\text{མཐར་Ȭག་ɒ་མེད་Ɏང་Șབ་འཐོབ་པ་དང༌།}
\]

\[
\text{རང་གང་ȭ་�ནས་པའིȦེན་ȭ་ǽར་པ་ནི་}
\]

\[
\text{ཐེག་ཆེན་Ȉོམ་ལམ་གྱི་Ɏེད་པ་Ȫེ་འɐས་ɍ་ȯག་གོ}
\]

\(^a\) See also Sparham, *Abhisamayālaṃkāra with [Āryavimuktisena’s] Vṛtti 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

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

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

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
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 Gyaltsab’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:

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

a See also Sparham, Abhisamayālaṃkāra with Āryavimuktisena’s Vṛtti and Haribhadra’s Alokā, vol. 2, 20ff.
གཉིས་ཀའི་དོན་དང་གཞན་གྱི་དོན་གྱི་མོས་པ་Ȉོམ་ལམ་Ȫེ་དྲེ་བ་ȷམ་པ་གཞི་བཤད་པར་ȭེ་ལ།

དེ་རེ་རེ་ལ་ཡང་Șང་Ȏ་དང་འɐིང་དང་ཆེན་པོ་Ȫེ་སོ་སོར་ȷམ་པ་གཞི་བཤད་པར་ȭེ་བས་

Șང་Ȏའི་Șང་Ȏ་ལ་སོགས་པའི་ȭེ་བས་

ȷམ་པ་གཞི་ȳ་བཤད་པར་འདོད་པར་ȶེ་ལ།

སང་ȶ་ས་ཀྱི་དོན་མོས་པ་ས་གཉིས་པ་ནས་ȷམ་པ་གཞི་ȷ་བཤད་པའི་ȷ་ར་དང༌།

གཉིས་དོན་མོས་པ་ས་ȷམ་པ་ཁོ་ནར་ȗེ་བས་

གཞན་དོན་མོས་པ་ས་ȷམ་པ་ཁོ་ནར་ȗེ་ȷམ་པ་ཁོ་ནར་ȗེ་ȗ་ȷམ་པ་ཁོ་ནར་ȗེ་ȗ་ȷམ་པ་ཁོ་ནར་ȗེ་ȗ་
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

2* BENEFITS [OF PATHS OF MEDITATION OF BELIEF] (II.20)

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:*

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

\(^a\) See also Sparham, *Abhisamayālaṃkāra with Āryavimuktisena’s Vṛtti and Haribhadra’s Alokā*, vol. 2, 26ff.
18th Topic
8. Paths of Meditation of Dedication

2: Paths of meditation of dedication (II.21-23)

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

- The function of special thorough
- Dedications is more supreme.
- Having the aspect of unapprehendability;
- The character of non-erroneousness;
- 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;
- 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 oth-
ers’ virtuous roots into a branch of complete enlightenment, they are more
superior 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.a

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

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

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 Aloka, vol. 2, 26ff.

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ཆུས་ཇེར་ང་བ་ཟེར་པའི་དིར་འབུལ་བཞིན་སེམས་དཔའི་དབེར་བ་ནི། རང་དང་སངས་རྒྱས་ཀྱི་དགེ་བ་ལ་བཟང་ངན་འབུལ་པར་མི་ཞེན་པར་དགེ་བ་སོགས་འབུལ་བཞིན་སེམས་དཔའི་དབེར་བ་ནི། དོན་དམ་པར་དབེན་པ་ཞེས་བཏགས་པའི་བརྒྱ་བ་དང༌། རང་དང་སངས་རྒྱས་ཀྱི་དགེ་བ་ལ་བཟང་ངན་འབུལ་པར་མི་ཞེན་པར་དགེ་བ་སོགས་འབུལ་བཞིན་སེམས་དཔའི་དབེར་བ་ནི། དོན་དམ་པར་དབེན་པ་ཞེས་བཏགས་པའི་བརྒྱ་བ་དང༌། རང་དང་སངས་རྒྱས་ཀྱི་དགེ་བ་ལ་བཟང་ངན་འབུལ་པར་མི་ཞེན་པར་དགེ་བ་སོགས་འབུལ་བཞིན་སེམས་དཔའི་དབེར་བ་ནི། དོན་དམ་པར་དབེན་པ་ཞེས་བཏགས་པའི་བརྒྱ་བ་དང༌། རང་དང་སངས་རྒྱས་ཀྱི་དགེ་བ་ལ་བཟང་ངན་འབུལ་པར་མི་ཞེན་པར་དགེ་བ་སོགས་འབུལ་བཞིན་སེམས་དཔའི་དབེར་བ་ནི། དོན་དམ་པར་དབེན་པ་ཞེས་བཏགས་པའི་བརྒྱ་བ་དང༌། རང་དང་སངས་རྒྱས་ཀྱི་དགེ་བ་ལ་བཟང་ངན་འབུལ་པར་མི་ཞེན་པར་དགེ་བ་སོགས་འབུལ་བཞིན་སེམས་དཔའི་དབེར་བ་ནི། དོན་དམ་པར་དབེན་པ་ཞེས་བཏགས་པའི་བརྒྱ་བ་དང༌། རང་དང་སངས་རྒྱས་ཀྱི་དགེ་བ་ལ་བཟང་ངན་འབུལ་པར་མི་ཞེན་པར་དགེ་བ་སོགས་འབུལ་བཞིན་སེམས་དཔའི་དབེར་བ་ནི། དོན་དམ་པར་དབེན་པ་ཞེས་བཏགས་པའི་བརྒྱ་བ་དང༌། རང་དང་སངས་རྒྱས་ཀྱི་དགེ་བ་ལ་བཟང་ངན་འབུལ་པར་མི་ཞེན་པར་དགེ་བ་སོགས་འབུལ་བཞིན་སེམས་དཔའི་དབེར་བ་ནི།
བཟོད་ནམས་ཆེན་པོ་འེང་བའི་བོ་བ་འིང་དང༌།
བོད་བཞིན་བཤེས་བུ་བོད་བཞིན་པའི་རིག་ལྷ་ལས་བོད་
བདེན་པར་ཐོན་པ་བོད་བཞིན་ལན་པའི་དགེ་བ་ལ་
བོད་ནམས་ཆེན་པོ་འེང་བའི་བོ་བ་འིང་དང༌།
བོད་བཞིན་བཤེས་བུ་བོད་བཞིན་པའི་རིག་ལྷ་ལས་བོད་
19th Topic
9. Paths of Meditation of Admiration

3: Paths of meditation of admiration (II.24)

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

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.¹

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

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

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¹ See also Sparham, *Abhisamayālaṃkāra* with [Āryavimuktisena’s] *Vṛtti* and [Haribhadra’s] *Alokā*, vol. 2, 34f.
ཙེ་བོ་ཤིང་བོ་ཞིི་ཨེ་གཞི་ཟེ་ཐུ་སོ་བཤེག་པོ་ཤེས་ཞིི་ཐུ་རེ་
ཤེས་ཞིི་།
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:

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:
   - composition
   - production and disintegration
4. **Its bestowal** is the engendering—in the continuum of one on the path of meditation—of the yoga *not observing* as truly existent the phenomena that are the qualities of the path endowed with nature and so forth.

5. **Its performing a great purpose** is the attainment of the final fruit, Buddhahood.

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

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

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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:

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

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

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:

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

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].

A* ACTUAL DIVISIONS OF THE PATHS [OF MEDITATION OF COMPLETE PURITY] (II.29)

Maitreya’s Ornament for the Clear Realizations (II.29) says:
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) Conqueror Children. Buddhas 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) Conqueror Children. The purities of Buddhas 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:

- 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:

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a See also Sparham, *Abhisamayālaṃkāra* with [Āryavimuktisena’s] *Vṛtti* and [Haribhadra’s] *Alokā*, vol. 2, 37ff.
Ngag-wang-pal-dan’s *Meaning of the Words*, 38b.6:

སངས་Ȅས་ཀྱི་ȷམ་དག་ཤིན་ȣ་བ་དང་གཞན་ȷམས་ཀྱི་ȷམ་

dང་ནི་དཔེ་མིན་པ་མིན་པ་དེ་ག་བུ་བུ་མི་མི་

བོད་ལོངས་པ་སྠག་པ་ལ་ཡོད་པའི་ཞེས་ཞེས་གྱུར་

སོགས་Ȍས་Șང་Ȏའི་Șང་Ȏའི་བར་Ȯི་མ་ȷམ་པ་

དགུའི་གཉེན་པོ་ར་རིམ་བཞིན་ȭ་ཐེག་ཆེན་གྱི་Ȉོམ་ལམ་Șང་

Ȏའི་Șང་Ȏ་དང༌།

སོགས་Ȍས་ཆེན་པོའི་ཆེན་པོའི་བར་གཉེན་

པོའི་ལམ་ȷམ་པ་དགུ་ནི་Ȉོམ་ɂང་གི་Ȯི་མ་མཐའ་དག་དག་པར་

ེད་པའི་Ȉིར་འཐོས་ȷ་སངས་Ȅས་ཀྱི་ȷམ་དག་ནི་

ཤིན་ȣ་བ་ཡིན་ལ།

གཞན་ȷམས་ཀྱི་ȷམ་དག་ནི་ཤིན་ȣ་མ་ཡིན་

པའི་ཁྱད་པར་ཡོད་དོ།
Chart 4: The three realms and nine levels of cyclic existence
(from the highest levels to the lowest)

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

II. Form Realm (gzugs kham, rūpadhātu)
5. Fourth Concentration (bsam gtan bzhi pa, caturthadhyāna)
4. Third Concentration (bsam gtan gsum pa, trīyadhyāna)
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, paranirmitavasavartini)
Those Who Enjoy Emanation (’phrul dga’, nirmāṇarati)
Joyous Land (dga’ ldan, tuṣita)
Land Without Combat (’thab bral, yāma)
Heaven of Thirty-Three (sum cu rtsa gsum, trayastreṇa)
Four Great Royal Lineages (rgyal chen rigs bzhi, cāturmahārājakāyika)

Demigods (lha ma yin, asura)
Humans (mi, manusya)
Animals (dud ’gro, tīrvaṇe)
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.*
Chapter II: Knowers of Paths

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>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Afflictive emotions pertaining to the Form Realm</th>
<th>Fourth Concentration (fifth level)</th>
<th>37-45</th>
</tr>
</thead>
<tbody>
<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>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Afflictive emotions pertaining to the Desire Realm (first level)</th>
<th>Small</th>
<th>Medium</th>
<th>Great</th>
</tr>
</thead>
<tbody>
<tr>
<td>Small</td>
<td>small of the small 9</td>
<td>9</td>
<td></td>
</tr>
<tr>
<td></td>
<td>medium of the small 8</td>
<td>8</td>
<td></td>
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<tr>
<td></td>
<td>great of the small 7</td>
<td>7</td>
<td></td>
</tr>
<tr>
<td>Medium</td>
<td>small of the medium 6</td>
<td>6</td>
<td></td>
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<tr>
<td></td>
<td>medium of the medium 5</td>
<td>5</td>
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<td></td>
<td>great of the medium 4</td>
<td>4</td>
<td></td>
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<tr>
<td>Great</td>
<td>small of the great 3</td>
<td>3</td>
<td></td>
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<tr>
<td></td>
<td>medium of the great 2</td>
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<td></td>
<td>great of the great 1</td>
<td>1</td>
<td></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>
</tr>
</thead>
<tbody>
<tr>
<td>Big</td>
<td></td>
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<tr>
<td>9</td>
<td>Path of Release</td>
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<tr>
<td></td>
<td>Uninterrupted</td>
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<td>Path</td>
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<tr>
<td></td>
<td>Small</td>
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<td></td>
<td>9</td>
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<td>8</td>
<td>Path of Release</td>
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<td>Uninterrupted</td>
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<td>8</td>
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<td></td>
<td>Small</td>
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<td>7</td>
<td>Path of Release</td>
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<td>Path of Release</td>
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<td></td>
<td>Medium</td>
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<td>4</td>
<td>Path of Release</td>
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<td>Uninterrupted</td>
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<td>Path</td>
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<td>Small</td>
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<td>3</td>
<td>Path of Release</td>
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<td>Uninterrupted</td>
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<td>Path</td>
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<td></td>
<td>Small</td>
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<td>3</td>
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<tr>
<td>2</td>
<td>Path of Release</td>
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<td>Uninterrupted</td>
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<td>1</td>
<td>Path of Release</td>
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<td>Uninterrupted</td>
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<td>Path</td>
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<tr>
<td></td>
<td>Big</td>
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<td>1</td>
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</tbody>
</table>
Maitreya’s *Ornament for the Clear Realizations* (II.31) says:

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,\(^a\) 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:

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

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\(^a\) Since nothing ultimately exists.

\(^b\) See also Sparham, Abhisamayālaṅkāra with Āryavimuktisena’s Vṛtti and Haribhadra’s Alokā, vol. 2, 41ff.
དུ་མེད་ན་ོོ་བཞི་པོ་ཞིས་དེ་བོ་མཐོང་ི་མཐའ་དག་གི་གཉེན་པོ་ཞེད་པར་འདོད་པ་ཡིན་པས་སངས་ིས་ཀྱི་ོམ་དག་ནི་ཤིན་བ་ཡིན་པར་ོམ་པར་བཞག་གོ །།ཞེས་པ་ནི་འགྲེལ་བའི་ཚིག་ཟིན་Ȩར་ཡིན་ལ། འཕགས་པའི་དགོངས་པ་Ȩར་ན། ཆོས་ཐམས་ཅད་བདེན་ིང་མཉམ་པ་ཉིད་མ་ཡིན་པར་ཐལ། གང་ཤེ་རིམ་ནས་འགག་པ་དང་གཉེན་པོ་ངོ་རིམ་ནས་Dzེ་བའི་ཽེ་ཞེས་པའི་ཀླན་ཀ་དེ། དོན་དམ་ིཡིན་ན་ོགས་མ་ǿབ་པ་དང༌། མོན་ɲོབ་ི་ཡིན་ན་ཁྱབ་པ་མ་ǿབ་པའི་ལན་གྱིས་སེལ་ཞིང་ོངས་པའི་ོོ་ནས། ཐེག་ཆེན་ོམ་ལམ་ནི་འཇལ་ིེད་འཛིན་པ་དང་གཞལ་ི་དོང་བ་དག་བདེན་ིང་མཉམ་པ་ཉིད་ི་མངོན་ཞོས་ི་གཉེན་པོ་ཉིད་ི་འདོད་པ་ཡིན་ནོ་ཞེས་པ། །། རབའི་ཚིག་ཟིན་དང་ཤིན་ི་འགྲིག་གོ །།}

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.

22nd Topic

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

and

23rd Topic

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

A) 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
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 nirvana, 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:

བར་ན་ཡང་བདེན་ཞེན་གྱིས་མི་གནས་པའི་ཁྱད་པར་གྱི་ར་དང་
ཡན་ཞིང༌། ིས་གྱི་ཆོས་ཟམས་བདེན་ངོང་མཉམ་པ་ཉིད་
ི་མངོན་རིམ་ི་ཐོགས་པའི་ཤེས་རབ་ཀྱི་ཕ་རོལ་ི་ཆོས་
ཡོད་པར་འདོད་པ་ཡིན་ནོ།
24th Topic
3. Knowers of Bases Distant from the Fruit Mother

and

25th Topic
4. Knowers of Bases Close to the Fruit Mother

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

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

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.

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

Maitreya’s Ornament, sde dge III.2, 6a.4-6a.5:

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] Alokā, vol. 2, 51ff.
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་འɐས་
ɺམ་བDzེད་པའི་ཐབས་ལ་མཁས་པ་མ་ཡིན་པའི་ཉན་རང་ལ་
རིང་བ་Ȫེ།
ཤེར་ɉིན་དེ་ནི་འɐས་ɺམ་བDzེད་པའི་ཐབས་ལ་
མཁས་པའི་ཐང་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:

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.

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.

Since the path of phenomena is devoid Of a nature, it is just profound. 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.
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:

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.

Paths that are bound by discrimination treating as truly [existent]:

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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 both for ease in recognizing how the root text and his commentary are related and for identifying the individual Topics.
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.¹

Maitreya’s Ornament, sde dge III.3, 6a.5:

Ngag-wang-pal-dan’s Meaning of the Words, 41a.7:

¹ See also Sparham, Abhisamayālaṃkāra with Āravimuktivesa’s Vyrtti and Haribhadra’s Alokā, vol. 2, 52.
27th Topic
6. Knowers of Bases Classed as Antidotes

Maitreya’s Ornament for the Clear Realizations (III.4abc) says:a

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.4-5ab, 6a.5-6a.6:

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:b

Hence, attachment to Conquerors and so forth is subtle.

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a Ngag-wang-pal-dan does not repeat these lines; they been added for the sake of clarity.
b Ngag-wang-pal-dan does not repeat these lines; they been added for the sake of clarity.
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,\textsuperscript{a} 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 Ornaments, sde dge III.4d-5ab, 6a.6:

Ngag-wang-pal-dan’s Meaning of the Words, 41b.3:

Maitreya’s Ornaments for the Clear Realizations (III.5c-6) says:\textsuperscript{b}

Through knowing the single nature
Of phenomena attachment is abandoned.

\textsuperscript{a} Perhaps Hearers, Solitary Realizers, and Bodhisattvas.

\textsuperscript{b} Ngag-wang-pal-dan does not repeat these lines; they been added for the sake of clarity.
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.a

Maitreya’s Ornament, sde dge III.5c-6, 6a.6-6a.7:

Ngag-wang-pal-dan’s Meaning of the Words, 41b.7:

a See also Sparham, Abhisamayālāṃkāra with Āryavimuktisena’s Vṛtti and Haribhadra’s Alokā, vol. 2, 53ff.
2' Concluding summation (III.7)

Maitreya’s Ornament for the Clear Realizations (III.7) says:

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 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.\(^b\)

Maitreya’s Ornament, sde dge III.7, 6a.7-6b.1:

Ngag-wang-pal-dan’s Meaning of the Words, 42a.5:

\(^a\) Ngag-wang-pal-dan does not repeat these lines; they been added for the sake of clarity.

\(^b\) See also Sparham, Abhisamayālaṃkāra with [Āryavimuktisena’s] Vṛtti and [Haribhadra’s] Alokā, vol. 2, 55.
D) HOW TO PRACTICE (III.8-10)

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

Forms and so forth; impermanence and so forth;
Noncompletion and completion of those;
Training stopping enactment
Regarding nonattachment about those;

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;

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:

- Forms and so forth; impermanence and so forth;
- Noncompletion and completion of those;
- Training stopping enactment
- Regarding nonattachment about those;
- 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;
- 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
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]

---

*a* Ngag-wang-pal-dan does not repeat these lines; they been added for the sake of clarity.
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:

a See also Sparham, Abhisamayālaṃkāra with [Āryavimuktisena’s] Vṛtti and [Haribhadra’s] Alokā, vol. 2, 55ff.
29th Topic
8. Equalities in the Modes of Apprehension of Trainings [in Knowers of Bases]

2' Equalities of trainings (III.10cd)

Maitreya’s Ornament for the Clear Realizations (III.10cd) says: a

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. b

Maitreya’s Ornament, sde dge III.10cd, 6b.2:
གཉིས་ལ་སོགས་ལ་མེད་པ།།ཞུས་པོ་དེ་ཡི་མཉམ་པ་ཉིད།

Ngag-wang-pal-dan’s Meaning of the Words, 43a.2:
དེའི་འཛིན་འོངས་མཉམ་ཉིད་ནི། ལགས་ལ་སོགས་པའི་ངོ་བོ་དང༌།]

Ngag-wang-pal-dan does not repeat these lines; they been added for the sake of clarity. a

See also Sparham, Abhisamayālaṃkāra with [Āryavimuktisena’s] Vyrti and [Haribhadra’s] Aloka, vol. 2, 58ff. b
Equalities in Apprehension of Trainings in Knowers of Bases  233

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30th Topic
9. Paths of Seeing

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:

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:
Ngag-wang-pal-dan’s *Meaning of the Words*, 43a.5:

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;
Released from thorough grasping;
Naturally inexpressible.
The meaning is not bestowable
To others through verbalization;
Unobservable;
Very pure; non-arising of illness.
Bad states are severed;
Not conceptualized as actualizing the fruit;
Not related with signs;
Nonproduction of consciousness
Regarding things, names, and duality.
These are the periods of exalted knowers of all.

---

2' Extensive explanation [of paths of seeing]
(III.12-15)

Maitreya’s *Ornament for the Clear Realizations* (III.12-15) says:

- 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;
- Released from thorough grasping;
- Naturally inexpressible.
- The meaning is not bestowable
- To others through verbalization;
- Unobservable;
- Very pure; non-arising of illness.
- Bad states are severed;
- Not conceptualized as actualizing the fruit;
- Not related with signs;
- Nonproduction of consciousness
- Regarding things, names, and duality.
- These are the periods of exalted knowers of all.
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]
- “[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*).

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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.
Maitreya’s *Ornament, sde dge* III.12abc, 6b.3:

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 afflicting 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:

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 afflicting 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;
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:

\[
\begin{align*}
\text{མཚན་མ་དག་དང་མ་འེལ་དང་།} & \text{དངོས་པོ་དང་མིང་དང་གཉིས་པོ་ལ།} \\
\text{ངན་སོང་དང་འེས་ེ་ནི།} & \text{མངོན་Ȫ་ལ་མི་Ȧོག་ཉིད།} \\
\text{དངོས་དང་མིང་དང་གཉིས་པོ་ལ།} & \text{ཤེས་པ་Dzེ་བ་མེད་པ་ནི།} \\
\text{མགོན་ȭ་Ȫ་ལ་མི་Ȧོག་ཉིད།} & \text{ཀུན་ཤེས་ཉིད་ཀྱི་གྲུ་ཅིག་མ།} \\
\end{align*}
\]

Ngag-wang-pal-dan’s *Meaning of the Words*, 44b.1:

\[
\begin{align*}
\text{པོན་ཡོན་ངན་སོང་གནོད་Ȫ་Dzེ་བ་ཆད་ཅེས་པས།} & \text{ལམ་བདེན་ཐར་པར་འཁྲིད་པའི་ལམ་ཡིན་མིན་བདེན་པར་Ȧབ་པ་དང་Ȫལ་བ་དང༌།} \\
\text{འེས་Ȫ་མངོན་Ȫ་ལ་བའི་ཐབས་ལ་དོན་དམ་པར་Ȧམ་པར་མི་Ȧོག་ཅེས་པས།} & \text{ལམ་བདེན་ྷམ་པ་བཞི་ནི་དོན་Ȧམ་དང༌།} \\
\text{ལམ་བདེན་གྱི་Ȧམ་པ་བཞི་ནི་དོན་Ȧམ་དང༌།} & \text{ཤེས་པ་Dzེ་བ་མེད་པ་ཞེས་པས།} \\
\text{ལམ་བདེན་Ȧག་ཕན་གྱི་གནས་Ȧང་བའི་ངེས་Ȧན་ཡིན་མིན་བདེན་པར་Ȧབ་པ་Ȫེ།} & \text{ལམ་བདེན་Ȧག་པ་བཞི་ནི་དོན་Ȧམ་དང༌།} \\
\text{ཤེས་པ་ཉིད་ཀྱི་Ȧབས་ནས་བȪན་པའི་Ȧབ་ཅིག་མ་བȬ་Ȧག་ནི་Ȧང་Ȧབ་སེམས་དཔའི་མཐོང་བའི་ལམ་ཡིན་ནོ།} & \text{ོ་འདོགས་སོ་} \\
\end{align*}
\]

\(^{a}\) See also Sparham, *Abhisamayālaṃkāra with [Āryavimuktisena’s] Vṛtti 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-aspects, “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:

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a See also Sparham, *Abhisamayālaṃkāra with Āryavimuktisena’s Vṛtti and Haribhadra’s Alokā*, vol. 2, 62ff.
Ngag-wang-pal-dan’s *Meaning of the Words, 45a.3:*

The meaning of the words of the third chapter has been explained.
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].

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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:

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.

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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 afflicitive emotions that are external objects do not exist

25. pristine wisdom of meditative equipoise of the path of seeing directly realizing that the proliferations of divisions of forms, sounds, and so forth that are external objects do not exist

26. pristine wisdom of meditative equipoise of the path of seeing directly realizing that the pretensions of experiencing the taste of one’s own realizations that are external objects do not exist

27. pristine wisdom of meditative equipoise of the path of seeing directly realizing that one’s own already attained realizations about external objects are nonfluctuating, that is, without degeneration.

Maitreya’s Ornament, sde dge IV.2, 6b.6-6b.7:

Ngag-wang-pal-dan’s Meaning of the Words, 46a.6:

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See also Sparham, Abhisamayālaṃkāra with Āryavimuktisena’s Vṛtti and Haribhadra’s Alokā, vol. 3, 3-12.
བདེན་པའི་མིང་གིས་བབལ་བ་དང༌།
ཅུག་གཅིག་ལས་Þག་པར་མི་Dzེ་བའི་མིང་གིས་བབལ་བ་དང༌།
ེད་པ་པོའི་བདག་གིས་དབེན་པའི་Ȫོང་པ་
དང༌།
བདག་འཛིན་གྱིས་མི་ɲི་བའི་བདག་མེད་དེ་Ȫོན་བདེན་གྱི་
ȷམ་པ་བཞི་དང༌།
དོན་དམ་པར་མིང་gomས་Dzེད་པའི་གནས
མེད་པ་དང༌།
དོན་དམ་པར་འགྲོ་འོང་མེད་པ་ནམ་མཁའ་དང་
མɰངས་པ་དང༌།
དོན་དམ་པར་Ȧོག་དȾོད་འɐས་ɍ་དང་
བཅས་པས་བȽོད་ȭ་མེད་པ་དང༌།
དོན་དམ་པར་མིང་Ȫེ་མིང་
གཞིའི་ནང་ཚན་གྱི་ཚǑར་བ་མེད་པ་བཞིས་རིམ་བཞིན་བȪན་པའི་
ȅ་དང༌།
ཀུན་འɏང་དང༌།
རབ་Dzེ་དང༌།
Ǭེན་ཏེ་ཀུན་འɏང་
བདེན་པའི་ȷམ་པ་བཞི་དང་
ȅད་གཅིག་ནས་གཅིག་ȣ་འགྲོ་བ་
མེད་པ་དང༌།
Ǭེན་གྱིས་མི་འɋོགས་པའམ་ɒོས་ཡོངས་གཅོད་ཀྱི་
ɺལ་ȭ་གɶང་ȭ་མེད་པ་དང༌།
ཉམས་པ་མེད་པས་མི་ཟད་པ་
དང༌།
འȭས་མ་Ɏས་ཡིན་པས་Dzེ་བ་མེད་པ་བཞིས་རིམ་བཞིན་
བȪན་པའི་འགོག་པ་
ཁོ་བ་དང༌།
ངེས་
འɏང་Ȫེ་འགོག་བདེན་
ȷམ་པ་ལ་g 넘་ལས།
ཉོན་Ȍིབ་ཀྱི་གཉེན་པོ་མཐོང་
ལམ་ཟག་མེད་བཞི་ནི།
ེད་པ་པོའི་གང་ཟག་
མེད་པ་
དང༌།
ཤེས་པ་པོའི་
མེད་པ་
དང༌།
གོང་མར་
འཕོ་བ་པོའི་
མེད་པར་
མངོན་rམ་ȭ་Ȧོགས་
པའི་
མཐོང་
ལམ་

dlom
B” EXTENSIVE EXPLANATION OF THE ASPECTS OF KNOWERS OF PATHS (IV.3)

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

It is proclaimed that there are
Eight, seven, five, and sixteen
Respectively in terms of the causes,
Paths, sufferings, and cessations.
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 sources; true paths; true sufferings; and true cessations.

I. Eight aspects of true origins indicated from the viewpoint of antidote and object of abandonment
Aspects of cause that are implicitly projected respectively from the explicit statement in sūtra of the aspects of (1) a knower of paths separated from desire wishing to attaining attributes of the Desire Realm, (2) a knower of paths not abiding in the manner of adherence to not separating from objects, and (3) a knower of paths that has pacified attachment liking the body:
1. aspiration that is attachment to future objects
2. desire that is attachment to not separating from objects
3. attachment that is liking rebirth
Aspects of origin that are implicitly projected respectively from the explicit statement in sūtra of the aspects of (1) a knower of paths without desire, (2) a knower of paths without hatred, and (3) a knower of paths without delusion:
4. desire
5. hatred
6. delusion
Aspect of strong production that is implicitly projected respectively from the explicit statement in sūtra of the aspect of a knower of paths without the improper mental activities that are causes generating afflicting emotions:
7. conceptualizations as pure, happy, permanent, and self [in sense of substantial existence, that is, self-sufficiency]
Aspect of condition that is implicitly projected respectively from the explicit statement in sūtra of the aspect of a knower of paths realizing that self-powered sentient beings do not exist:
8. view of the transitory manifestly adhering to a self-powered sentient being

II. Seven aspects of true paths indicated from the viewpoint of thesis and logical feasibility
Aspects of path
9. path opening the opportunity for liberation to limitless sentient beings
Aspects of reasonableness
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

Aspect of auspiciousness indicated by the term emptiness of a nature
32. the true cessation that is to have stopped the manifest adherence to a creator such as the principal (gtso bo, pradhāna [or prakṛti]) or Ishvara (dbang phyug) and so forth

Aspects of the mode of deliverance indicated by the three terms of the emptiness of all phenomena, the emptiness of own-characteristic, and the emptiness of the unobservable

\[a\] As is asserted in Sāṃkhya.
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:

Ngag-wang-pal-dan’s Meaning of the Words, 47b.5:

a See also Sparham, Abhisamayālaṃkāra with [Āryavimuktisenā’s] Vṛtti and [Haribhadra’s] Alokā, vol. 3, 7ff.
བདུད་དཔལ་ ལ་སོགས་ བེད་པའི་བོད་ལ་ཀྲོང་ཆགས་
དང་། རང་གི་སྐོ་ལེགས་ བཞེས་པའི་ཤེས་དཔལ་སོགས་
དང་། ད་པོ་དེ་ནི་ཆེན་པོ་ཆེན་ རང་ཚོ་མེད་པ་ཡི་ན་
གཏོང་ཤིང་མེད་པ་དང་།  ད་པོ་དེ་ནི་ཆེན་པོ་ཆེན་
དང་། ད་པོ་དེ་ནི་ཆེན་པོ་ཆེན་ རང་ཚོ་མེད་པ་ལ་ཐར་
བའི་གོ་ཟབ་འཐད་པའི་ལམ་དང་།  རིགས་པའི་རིགས་
པ་དང་།  ཉན་རང་གི་ས་ལ་མཆོག་ འཛིན་པ་མེད་པར་
ཐེག་ཆེན་གྱི་ཡོན་ཏན་མདོ་དག་ཐབ་པའི་རིགས་པ་གཉིས་
དང་།  ཐབ་པའི་རིགས་པ་གང་ཡིན་པ་བདག་གཉིས་
རིགས་པར་མི་ཐུག་པར་བེད་པའི་ཐབ་པ་དང་།  ཆོས་
ཉིད་
དོན་དམ་པར་གཞལ་ȭ་མེད་པར་Ȧོགས་པའི་Ȧབ་པ་གཉིས་
དང༌།
ངེས་འིན་གྱི་ȷམ་པ་གང་ཡིན་པ་ཆོས་ཐམས་ཅད་ལ་
དོན་དམ་པར་ཆགས་པ་མེད་པར་Ȧོགས་པའི་ངེས་འིན་གཅིག་
Ȫེ་བȭན་ནོ།
དང་པོ་གཉམ་ལ་དམ་བཅའ་དང་འཐད་པའི་ȷམ་
པ་གཉིས་གྱིས་གྱང་ཀྱང༌།
ངེས་འིན་གྱི་ȷམ་པ་ལ་དམ་
བཅའ་ཙམ་བཤད་ནས་འཐད་པའི་ȷམ་པ་མ་གྱིས་པ་ནི་
གȭལ་ȭ་ཉེ་བའི་བསམ་པ་ལ་Ȧོས་པ་ཡིན་པར་གྱི་
ཇི་Ȧོར་ངེས་ཡིན་ȡམ་ȭ་ཤེས་འདོད་Ȧོགས་པའི་གȭལ་ȭ་
མེད་པའི་དོན་ཡིན་ནམ་ȡམ་མོ།
རང་Ȧིའི་མཚན་ཉིད་ཀྱི་Ȉོ་
ནས་བȪན་པའི་ȵག་བདེན་གྱི་ȷམ་
Ȫན་དང་Ȧིད་ཅིག་
གིས་འཇིག་པའི་མི་Ȧག་པ་དང༌།
ལས་ཉོན་གྱི་གཞན་དབང་ཅན་
གྱི་ȵག་བȅལ་བ་དང༌།
Ȧེད་པ་པོའི་བདག་དོན་
གཞན་གྱིས་
དབེན་པའི་Ȫོང་པ་དང༌།
རང་ཉིད་གང་ཟག་
ི་བདག་
བོར་མ་Ȧབ་པའི་བདག་
མེད་དེ་རང་
མཚན་ཉིད་
ȭ་བཤད་པ་
ཡོད་དོ།
ཕན་ཡོན་
Ȉོ་
ནས་བȪན་
པའི་འགོག་
བདེན་
ȷམ་
Ȫན་

Aspects 257
C" EXTENSIVE EXPLANATION OF THE ASPECTS OF EXALTED-KNOWERS-OF-ALL-ASPECTS (IV.4-5)

Maitreya’s Ornament for the Clear Realizations (IV.4-5) says:
By dividing these ranging
From the establishments by way of mindfulness
Through the finality of Buddha aspects
In accordance with true paths
Into the three exalted knowers of all,
These are asserted respectively
Regarding Learners, Bodhisattvas, and Buddhas
As thirty-seven, thirty-four, and thirty-nine.

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 nothingness
47. liberation of the peak of cyclic existence
48. liberation of cessation

Nine [serial] absorptions:
49. first concentration
50. second concentration
51. third concentration
52. fourth concentration
53. infinite space
54. infinite consciousness
55. nothingness
56. peak of cyclic existence
57. cessation

Four doctrinal forbearances:
58. doctrinal forbearance regarding suffering
59. doctrinal forbearance regarding the origins [of suffering]
60. doctrinal forbearance regarding the cessation [of suffering and its origins]
61. doctrinal forbearance regarding the path

Ten perfections:
62. giving
63. ethics
64. patience
65. effort
66. concentration
67. wisdom
68. method
69. prayer-wishes
70. power
71. pristine wisdom

Thirty-nine uncommon aspects of an exalted-knower-of-all-aspects that exist only in Buddhas

Ten powers
72. power of exalted knowledge of sources and non-sources
73. power of exalted knowledge of the fruition of actions
74. power of exalted knowledge of the varieties of interests
75. power of exalted knowledge of the varieties of dispositions
76. power of exalted knowledge of the varieties of faculties
77. power of exalted knowledge of the paths going everywhere
78. power of exalted knowledge of the varieties of meditative equipoise
79. power of exalted knowledge mindful of former states
80. power of exalted knowledge of transmigration and birth
81. power of exalted knowledge of the extinction of contamination

Four fearlessnesses
82. fearlessness with respect to asserting perfect realization
83. fearlessness with respect to asserting perfect abandonment
84. fearlessness with respect to asserting teaching interruptive phenomena
85. fearlessness with respect to asserting teaching the paths of definite emergence

Four correct knowledges
86. correct knowledge of individual doctrines
87. correct knowledge of individual meanings
88. correct knowledge of individual communication
89. correct knowledge of individual prowess

Eighteen unshared attributes of a Buddha
six [unshared behaviors]a
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

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.
95. not having the indifference of non-individual analysis

six [unshared realizations]
96. aspiration
97. effort
98. mindfulness
99. meditative stabilization
100. wisdom
101. not having degeneration from release

three [unshared activities] preceded by exalted wisdom and followed by exalted wisdom
102. exalted activities of body
103. exalted activities of speech
104. exalted activities of mind

three unshared exalted wisdoms
105. pristine wisdom unimpededly knowing all past objects of knowledge
106. pristine wisdom unimpededly knowing all future objects of knowledge
107. pristine wisdom unimpededly knowing all present objects of knowledge

Three pristine wisdoms
108. pristine wisdom of meditative equipoise on thusness devoid of defilement in the manner of never rising again [from meditative equipoise]
109. self-arisen pristine wisdom that has gained dominion with respect to all doctrine
110. pristine wisdom of a Buddha understanding all aspects of the modes and the diversity.a

Maitreya’s Ornament, sde dge IV.4-5, 7a.1-7a.2:

Ngag-wang-pal-dan’s Meaning of the Words, 49b.4:

a See also Sparham, Abhisamayālaṃkāra with [Āryavimuktisena’s] Vṛtti and [Haribhadra’s] Alokā, vol. 3, 12ff.
ཐ་ད་བའི་སྲིད་པ་ནེ་བཅོས་བ་ཐོས་ལ་ཡོད་པ་དང་ཟེག་མོང་བའི་བར་བེད་དང༌།
མི་ཐོབ་དང་ཁོན་ལ་ཡོད་པའི་ཟེག་མོང་མ་ཡིན་པའི་བར་བེད་དང༌།
འཁོར་བ་དང༌། མི་གཉེན་པ་ཀུན་ཉོན་གྱི་Dzེ་བ་ɂོང་བ་དང༌།
མ་Dzེས་པ་མི་བDzེད་པ་དང༌།
དགེ་བ་ȷམ་Ⱦོད་པའི་ɳ་འɌལ་གྱི་Ǫང་
པ་བཞི་དང༌།
དད་པ་དང༌།
བོན་འǿས་དང༌། ཆོས་ȣ་ȷམ་འɎེད་
དང༌།
བོན་འǿས་དང༌།
Ȯན་པ་དང༌།
ཏིང་ངེ་འཛིན་
ཤེས་རབ་ཀྱི་Ȫོབས་ȣ་ȷམ་
འɎེད་
དང༌།
བཏང་ȡོམས་
ཡན་ལག་བརྒྱུད་དང་། དང་ལོང་བའི་མཐའ་དང་། དང་ལོང་བའི་ངག་དང་། དང་ལོང་བའི་ལས་ཀྱི་མཐའ་དང་། དང་ལོང་བའི་འཚང་བ་དང་། དང་ལོང་བའི་ོལ་བ་

dང་ལོང་བའི་ོན་པ་དང་། དང་ལོང་བའི་ོན་ཤེས་མཐའ་ཡས་དང་། དང་ལོང་བའི་ོན་ལམ་དང་། དང་ལོང་བའི་ཤེས་ཀྱི་ཕར་ཅིན་བཅི་་བཞིའོ། དང་ལོང་བའི་ཤས་པ་ནི། དང་ལོང་བའི་ཤས་མིན་མཁྱེན་པ་དང་། དང་ལོང་

dང་པོ་དང་། དང་པོ་དང་། དང་པོ་དང་། དང་པོ་དང་། དང་པོ་དང་། དང་པོ་དང་། དང་པོ་דེ་་བཞིའོ། དང་པོ་

dང་པོ་དང་། དང་པོ་

Aspects 265
གནས་མཁྱེན་པ་དང༌།
འཆི་འཕོད་ཐོག་པ་
ཟད་པ་མཁྱེན་པའི་Ȫོབས་བȕ་
Ȧོགས་པ་Ɉན་ཚǑགས་ར་
དམ་བཅའ་བ་
ཟིང་ངེ་འཛིན་
ཤེས་རབ་
ȷམ་གྲོལ་
DZའི་
འɋིན་ལས་
གྲང་ལ་
Ȯན་པ་
ཉམས།
མཉམ་པར་
ཐ་དད་པ་
སོ་སོར་
པའི་བཏང་ȡོམས་མི་མངའ་བ་Ȣག་
འȭན་པ་
བོན་འǿས་
Ȯན་པ་
པོོང་ངེ་
སངས་Ȧས་
ཀྱི་ཆོས་
མ་འȮེས་
པ་བཅོ་བȄད་
Ȯི་
མ་
བཞིན་ཉིད་
ལ་ʃར་
མི་Ȳང་
བའི་ɰལ་
གྱིས་
མཉམ་
པར་
བཞག་
པའི་ཡེ་ཤེས་
ཆོས་ཐམས་ཅད་
ལ་
མངའ་
Ȣབོ་
འཇེག་
པ་
འདས་
པ་
མ་
འོངས་
པ་
ལ་
ȡེད་ཀྱི་ȷམ་
ཀུན་Ȭགས་Șད་
པའི་
སངས་Ȅས་
ཀྱི་ཡེ་ཤེས་
西藏
b' Persons who are the trainers (IV.6-7)

Maitreya’s Ornament for the Clear Realizations (IV.6-7) says:

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.

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:a

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

---

a 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 miha’ gnyis sngar bzhin la).
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:

\[
\begin{align*}
\text{སངས་Ȅས་ȷམས་ལ་ʈག་པར་Ȝས།} \\
\text{དེ་ལ་དགེ་བའི་ɬ་བ་བǵན།} \\
\text{དགེ་བའི་བཤེས་ཀྱི་མགོན་བཅས་པ།} \\
\text{འདི་མཉན་པ་ཡི་ȹོད་ཡིན་ནོ།} \\
\text{སངས་Ȅས་བȪེན་དང་ཀུན་འȮི་དང༌།} \\
\text{ɚིན་དང་ɰལ་ཁྲིམས་སོགས་Ʉོད་པས།} \\
\text{ལེན་དང་འཛིན་པ་ལ་སོགས་པའི} \\
\text{ȭ་དམ་པ་ȷམས་བཞེད་དོ།} \\
\text{སོ་པ་ȷམས་བཞེད་དོ།} \\
\text{བོད་པ་ȷམས་བཞེད་དོ།} \\
\text{བོད་པ་ȷམས་བཞེད་དོ།} \\
\end{align*}
\]

Ngag-wang-pal-dan’s Meaning of the Words, 51b.1:

Ngag-wang-pal-dan’s Meaning of the Words, 51b.1:

\[
\begin{align*}
\text{buddhopāsanampraśnāsālīdicarāyā} \\
\text{udgrahadharmaśādānām bhājanatvāṃ satāṃ matam} \| \text{IV.7} \|
\end{align*}
\]

See Stcherbatsky and Obermiller, Abhisamayālaṃkāra, 18. Considering the meaning of the corresponding Sanskrit term upāsana (serve, rely on, and so forth), bṣten, one of the meanings of which is “rely on,” is preferable.

\[a\] Peking (8a.6), snar thang (8a.5), Āryavimuktisena’s commentary (128a.7), and Haribhadra’s Clear Meaning (108a.4) read bṣten while sde dge (7a.2), co ne (7a.3), and dpe bsdur ma (15.15) read bstan. The corresponding Sanskrit stanza is:

\[
\begin{align*}
buddhopāsanampraśnāsālīdicarāyā \\
\text{udgrahadharmaśādānām bhājanatvāṃ satāṃ matam} \| \text{IV.7} \|
\end{align*}
\]

\[b\] sde dge (7a.3), co ne (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’i.
དེ་བཞིན་གཤེགས་པ་ལ་དམིགས་ཏེ་གཞག་ལག་ཁང་དེ་བཞིན་གཤེགས་པ་ལ་སོགས་པའི་སངས་Ȅས་ȷམས་ལ་ཁྱད་པར་བ་ཐེན་པ་དང༌།
བསོད་ȡོམས་འི་བ་ལ་སོགས་པས་སངས་Ȅས་དེ་ལ་དགེ་བའི་བ་བ་བརྟན་པ་དང༌།
ཐེག་ཆེན་དགེ་བའི་བཤེས་གཉེན་གྱི་མགོན་དང་བཅས་པའི་ཁྱད་པར་གཞི་དང་ཡན་པ་ནི་ཤེར་ིན་འདི་གཙོ་ཆེར་མཉན་པའི་ོད་ཡིན་ནོ།
།ཐོག་མཐའ་གཉིས་རི་བཞིན་ལ།
སངས་Ȅས་ȷམས་ལ་ཐེ་ཚམ་ཟྐ་བའི་དོན་ཀུན་Ȯི་བ་ཁྱད་པར་གཞི་དང་ཡན་པ་དང༌།
ཐོག་མཐའ་རི་བཞིན་ལ།
སངས་Ȅས་ȷམས་ལ་ཐེ་ཚམ་ཟྐ་བའི་དོན་ཀུན་Ȯི་བ་ཁྱད་པར་གཞི་དང་ཡན་པ་དང༌།
དོན་མི་བེད་པར་འཛིན་པ་དང༌།
སོགས་པའི་Ȍས་བȵས་པའི་རལ་བཞིན་ཡིད་ལ་བཞིན་པའི་Ȇོད་Ȇོང་སེམས་དམ་པ་ȷམས་བཞེད་དོ།
32nd Topic
2. Trainings

c’ Entities of the trainings (IV.8-11)

Maitreya’s Ornament for the Clear Realizations (IV.8-11) says:

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,
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,
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,
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.

西藏語

དམེན་པར། གཞན་བོའི་ིར།
་ལ་སོགས་ལ་མི་གནས་ིར།
་ཡི་དེ་བཞིན་ཉིད་ཟབ་ིར།
་ȷམས་གཏིང་དཔག་དཀའ་བའི་ིར།
་ȷམས་གཏིང་དཔག་དཀའ་བའི་ིར་དང༌།
་ཚǃགས་ཆེན་ན་རིང་Ȧོགས་པའི་ིར།
་ɾང་བȪན་ིར་མི་Ȳོག་ཉིད་
Maitreya’s *Ornament for the Clear Realizations* (IV.8-9a) says:\(^a\)

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,
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

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:

\(^a\) 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.
Ngag-wang-pal-dan’s *Meaning of the Words*, 51b.7:

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, 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 qualities, training in noninterruption, and
11. because of becoming a support of new uncontaminated qualities, training in nearing enlightenment, and
12. because of speedily manifestly accomplishing the fruit, the great enlightenment, training in speedy enlightenment, and
13. because of engaging in the turning of the wheel of doctrine, training in others’ welfare, and

Maitreya’s Ornament, sde dge IV.9b-10b, 7a.4:

Mgah-waṅ-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,

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:

Ngag-wang-pal-dan’s *Meaning of the Words*, 52b.2:

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*a* See also Sparham, *Abhisamayālaṃkāra with [Āryavimuktisena’s] Vṛtti and [Haribhadra’s] Alokā*, vol. 3, 21ff.
བོད་ད་བཞི་བཅས་ཐོག་པའི་ས་དགུ་པ་དང༌། ཤོག་སེལ་བར་ȷམ་པར་དག་པའི་ɚོར་བ་Ȫེ་གཉིས་དང༌། ཞག་ɷ་ལོ་ǰོར་ȭ་ȭས་ཚིགས་བཅད་ནས་Ȉོམ་པའི་ས་མཚམས་ཀྱི་ɚོར་བ་གཅིག་Ȫེ་ཉི་ɿའོ། ། དེ་དག་གི་ས་མཚམས་ཀྱང༌། དང་པོ་ɾ་ནི་ཚǑགས་ལམ་ནས་Ȉན་མཐའི་བར་དང༌། དངོས་ཆེན་ɺན་རིང་Ȧོགས་པ་ནི་དབང་བȧལ་ཚǑགས་ལམ་ཁོ་ནར་ཡོད། དང་Ȫན་འཐོབ་པ་སོགས་བཞི་ནི་རིམ་བཞིན་Ȯོད་སོགས་བཞི་དང༌། ཚང་Șབ་ཉེ་བ་ནི་ས་དང་པོ་དང༌། ཚང་Șབ་ɠར་བ་ནི་ས་གཉིས་པ་ནས་བȭན་པའི་བར་དང༌། བགཞན་དོན་གྱི་ɚོར་བ་སོགས་ȑ་ནི་ས་བȄད་པ་དང༌། ཤོག་སེལ་བར་ȷམ་པར་དག་པ་ནི་ས་བȕ་པ་དང༌། ས་མཚམས་ཀྱི་ɚོར་བ་ནི་ཚǑགས་ལམ་ནས་ས་བȭན་པའི་བར་ཡོད་པར་བཤད་དོ། །
d' Practices preparatory to the trainings (IV.12-34) {4 parts}

This has four parts: qualities to be attained, defects to be discarded, characteristics to be known, and concordances with a portion of liberation to be reliably cultivated in the [mental] continuum.

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 teaching 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:

See also Sparham, Abhisamayālaṃkāra with Āryavimuktisena’s Vyrtti and Haribhadra’s Alokā, vol. 3, 21ff.
Qualities of Trainings

རྩུ་བུ་འཇིག་དང་། དབུ་བུ་ལ་ཏེ་བུ་སྣ་པར་དམ་བཅས་པའི་དོན་ཇི་བ་བཞིན་ȭ་དངོས་ȭ་བའི་ཡོན་ཏན་དང༌།

ཐ་བ་གཞན་པའི་ཡོན་ཏན་དང་།

ལེགས་ཞེས་པའི་དོན་ལ་འཐོབ་པའི་ཡོན་ཏན་དང༌།

དུང་དང་། དེ་ལ་ལེགས་གྱི་དོན་ལ་འཐོབ་པའི་ཡོན་ཏན་དང༌།

བདུན་པ་བཞིའོ།
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 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

a The parts of the headings in brackets are drawn from Gung-tang Lo-drö-gya-tsho’s Annotations to (Haribhadra’s) “Clear Meaning Commentary,” vol. 2, 58.6. Gung-tang 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-tang Lo-drö-gya-tsho’s Annotations to (Haribhadra’s) “Clear Meaning Commentary,” vol. 2, 58.11: sngon dang phyi mtha’ la ma brtag par.
taste of this Mother [perfection of wisdom]”

5. irrationalities—ranging from recitation generated by the three physical [dysfunctional states] and apprehensions generated by the three mental [dysfunctional states] through to taking these to mind

[Third,] seven [causes of degeneration from the Great Vehicle]

6. holding reasons for turning away from the Mother [perfection of wisdom] such as thinking “I have not been prophesied [in the Perfection of Wisdom Sūtras],” and so on

7. degeneration from adherence to the cause: upon forsaking the Mother, engaging in the Lesser [Vehicle] scriptural collections

8. degeneration from the taste of the sublime: upon forsaking the Mother, pursuing the inner purpose of Lesser [Vehicle] scriptural collections

9. degeneration from thoroughly apprehending the Great Vehicle in all aspects: not apprehending the Great Vehicle from the Mother but seeking apprehension of it from the Lesser [Vehicle] scriptural collections

10. degeneration from the continual object of intent: being satisfied with Lesser [Vehicle] scriptural collections when equating the Mother and Lesser [Vehicle] scriptural collections and thereupon not engaging in the Mother

11. degeneration from the relationship of cause and effect: wanting to attain an exalted-knower-of-all-aspects through practicing only the meaning of the Lesser [Vehicle] scriptural collections

12. degeneration from the three [Buddha] bodies of which there is none higher: holding that the Mother and the Lesser [Vehicle] scriptural collections are similar

[Fourth,] eight [causes of distraction from the Great Vehicle]

13. the arising of much conceptual self-assurance upon determining many objects such as forms, sounds, and so forth

14. manifest adherence to mere questioning about letters to be the Mother [perfection of wisdom]

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a Gung-tang Lo-drö-gya-tsho’s Annotations to (Haribhadra’s) “Clear Meaning Commentary,” vol. 2, 58.18.
b Gung-tang Lo-drö-gya-tsho’s Annotations to (Haribhadra’s) “Clear Meaning Commentary,” vol. 2, 58.19.
15. manifest adherence to the non-thingness (dngos po med pa) of dependent-arisings [even in conventional terms] as the meaning of the mode of subsistence
16. manifest adherence to what is already written in letters 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

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a tha snyad du yang: Gung-tang 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 bhyong ba*) and “purifi-
ers” (*bhyong ba*) earlier, 130, along with a definition in the accompanying footnote.

The twelve qualities of the purified are also treated as twenty by counting their subdivi-
sions: (In the list the twelve are in roman numerals, and the twenty are in regular number-
ing)

I. receiver of food-alm

1. receiver of food-alm satisfied with what is found [this being of two types, in
terms of quality and in terms of quantity]

2. receiver of food-alm 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]

IV. having three religious robes

V. wearing woolen felt
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

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 to a style of behavior; and the other five [VII, VIII, IX, X, and XII] are antidotes to attachment to place.
is, not wanting questions]
26. degeneration of religious activities of assembly due to the lis-
tener giving away articles and belongings and the lecturer be-
ing miserly about such
27. degeneration of religious activities of assembly due to the lis-
tener wanting to donate articles and belongings but the lec-
turer not wanting to receive them
28. degeneration of religious activities of assembly due to the lis-
tener understanding through mentioning the beginning [of the 
subject] whereas the lecturer understands [and thereby ex-
plains] through elaboration
29. degeneration of religious activities of assembly due to the lis-
tener manifestly knowing the branches of high sayings 
whereas the lecturer does not know them
30. degeneration of religious activities of assembly due to the lis-
tener possessing the six perfections whereas the lecturer does 
not possess them
31. degeneration of religious activities of assembly due to the lis-
tener 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 lis-
tener 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 lis-
tener 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 lis-
tener being devoid of the five obstructions [aspiration to de-
 sire, harmful intent, sleepiness and lethargy, excitement and 
contrition, and doubt] whereas the lecturer is not devoid of 
those

Two [that depend on oneself]b
35. turning away from going into bad transmigrations for the sake 
of others

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a Gung-tang Lo-drö-gya-tsho’s Annotations to (Haribhadra’s) “Clear Meaning Commentary.” vol. 2, 63.3.
b Gung-tang Lo-drö-gya-tsho’s Annotations to (Haribhadra’s) “Clear Meaning Commentary.” vol. 2, 63.10.
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] 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:

Dzོན་ནི་བȕ་ཚན་བཞིར་བཅས་པ། །འོག་ȣ་ངེས་པར་Ȧོགས་པར་ྭ།

Ngag-wang-pal-dan’s *Meaning of the Words, 53a.7*:

a Correcting the Gurudeva edition (53b.3) *sems* kyis gnas ngan len to *sems* kyi gnas ngan len to parallel *lus* kyi gnas ngan len one line above.

b Correcting the Gurudeva edition (53b.3) *rigs pa ma yin* [gap] kyi to *rigs pa ma yin* [pa lus] kyi in accordance with the general sense of Gung-tang Lo-drö-gya-tsho’s *Annotations to (Haribhadra’s) “Clear Meaning Commentary,”* vol. 2, 58.18.
པའི་ȴེ་ȹོད་ལ་འșག་པ་ȅ་ལ་མངོན་པར་ཞེན་པ་ཉམས་པ་དང༌།

ɺམ་བོར་ནས་དམན་པའི་ȴེ་ȹོད་ཀྱི་ཉིང་དགོས་དོན་ȭ་གཉེར་

ཆེན་མི་འཛིན་པར་དམན་ȴེ་ལས་དེ་འཛིན་པ་ཚǑལ་བ་ȷམ་པ་

ཐམས་ཅད་ȭ་ཐེག་ཆེན་ཀུན་ȣ་འཛིན་པ་ལས་ཉམས་པ་དང༌།

དམན་ȴེའི་དོན་ཙམ་ཉམས་ʀ་ɒངས་པས་ȷམ་མཁྱེན་ཐོབ་པར་འདོད་

བ་ȅ་དང་འɐས་ɍའི་འɐེལ་བ་ལས་ཉམས་པ་དང༌།

དམན་ȴེ་འȮ་བར་འཛིན་པ་གོང་ན་མེད་པ་DZ་གʀམ་ལས་

གɶགས་Ȍ་སོགས་ɺལ་མང་པོ་ལ་ཞེན་

དངོས་པོ་མེད་པ་ལ་གནས་ɾགས་ཀྱི་དོན་ȭ་མངོན་པར་ཞེན་པ་

ཡི་གེར་ɐིས་ཟིན་པ་ལ་ɺམ་ȭ་མངོན་པར་ཞེན་པ་དང༌།

ཡི་གེ་མེད་པ་ཁོ་ན་ལ་ɺམ་ȭ་�ངོན་པར་ཞེན་པ་དང༌།

རོ་ɟང་

བའི་བསམ་པས་ɺལ་དང་གྲོང་ལ་སོགས་པ་ཡིད་ལ་Ȧེད་པ་

Ȧེད་པ་དང་བཀུར་Ȫི་དང་ཚིགས་ར་བཅད་པའི་རོ་ɟང་བ་

སངས་Ȅས་ཐོབ་པའི་ལམ་མ་ཡིན་པ་བȭད་ཀྱིས་བȪན་པའི་ཚིག་

ལས་ཐབས་ལ་མཁས་པ་ཚǑལ་བ་Ȫེ་༢༠བȄད་

ɺམ་འȮི་བ་སོགས་ལ་འȭན་པ་ཆེ་བ་དང་འཆད་པ་པོ་ȡོམ་ལས་

ལེ་ལོ་ཆེ་བ་ཉིད་ཀྱིས་ཚǑགས་པའི་ཆོས་ȣོད་ལས་ཉམས་པ་

གང་ལུས་ལ་ཡུལ་བའི་ཞིང་ལྡན་ནི་འོན་འོད་་བོ་བ་

དོན་ཡི་གེ་ཐོབ་པས་བོད་ལ་མ་ཡིན་པའི་ཐོབ་པའི་གཞུང་

དེ་འོད་དཔལ་ཐོང་རྒྱས་ལ་མ་ཡིན་པའི་ཐོབ་པའི་བོད་ལས་

དོན་ཡི་གེ་དཔལ་ཐོང་རྒྱས་ལ་མ་ཡིན་པའི་ཐོབ་པའི་བོད་ལས་

དེ་འོད་དཔལ་ཐོང་རྒྱས་ལ་མ་ཡིན་པའི་ཐོབ་པའི་བོད་ལས་
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དེ་བཞིན་ȭ་ཉན་པ་པོ་ȭ་མ་དང་འཆད་པ་པོ་ɕི་མ་དང་ɚར་
ནས་ɺལ་འདིར་ཉན་འདོད་པ་དང་གཞན་ȭ་འཆད་འདོད་པ་
ȭན་པའི་ɺལ་ཐ་དད་པས་དང༌།  

ཆོས་གོས་སོགས་ལ་འདོད་པ་  
Șང་ཞིང་ཆོག་ཤེས་པ་དང་དེ་ལས་བɷོག་པས་དང༌།  
ɚངས་པའི་  
ཡོན་ཏན་བȕ་གཉིས་དང་Ȳན་པ་དང༌།  

dང་དང་མི་Ȳན་པས་  

dང་དང་མི་Ȳན་པས་  

དགེ་ཞིང་ȭན་པའི་ཆོས་ཅན་ཉིད་ཀྱིས་ɺམ་འȮི་བ་  
སོགས་འདོད་པ་དང་དེ་Ȩར་མི་འདོད་པས་དང༌།  
Ȍིབ་པ་ȑ་དང་ał་བ་དང་དེ་དང་མ་ał་  

བས་ཚǑགས་པའི་ཆོས་Ʉོད་ལས་ཉམས་པ་Ȫེ་བȕ་བཞི་དང༌།  

བོད་དེ་བཞིན་ȭ་ཉན་པ་པོ་ȭ་མ་དང་ɚར་ནས་དབེན་པ་ལ་དགའ་བ་  

དང་འȭ་འཛི་ལ་དགའ་བ་ཉིད་ཀྱིས་ཚǑགས་པའི་ཆོས་Ʉོད་ལས་
ཉམས་པ་དང༌།
གོ་ǰབས་མི་འɎེད་པ་དང་țེས་ʀ་འང་བར་
འདོད་པས་དང༌།
ཟང་ཟིང་འདོད་པ་དང་དེ་ɚིན་པར་མི་འདོད་
པས་དང༌།
ʁོག་གི་བར་ཆད་ȭ་འǽར་བའི་ɉོགས་ར་འགྲོ་བར་
འདོད་པ་དང་དེ་མི་འདོད་པས་ד་དང༌།
ɞ་གེ་འɏང་བའི
ɉོགས་ར་འགྲོ་བར་འདོད་པ་
དང་དེ་མི་འདོད་པས་དང༌།
ཆོམ་ǫན་པ་ལ་སོགས་པས་ད╔གས་པའི་ɉོགས་ར་འགྲོ་བར་
འདོད་པ་དང་དེ་མི་འདོད་པས་དང༌།
མཛའ་བོ་སོགས་ཀྱི་ཁྱིམ་Ȩ་བས་
ཡིད་བདེ་བ་དང་ཡིད་མི་བདེ་བས་ཚǑགས་པའི་ཆོས་Ʉོད་ལས་
ཉམས་པ་Ȫེ་བȭན་དང༌།
བȭད་དགེ་ʃོང་གི་ཆ་ȭད་ȭ་འོངས་
ནས་ངེད་ཀྱི་མདོȴེ་ནས་འɏང་བ་
དེ་ɺམ་ཡིན་གྱི།
Ȅས་འɐིང་
བȵས་ɡʀམ་ནས་འɎེད་པ་Dzེད་ȭ་བȕག་པས་ɺལ་ȭཱི་ȴ་
བཞིན་མ་ཡིན་པ་ལ་དགའ་བ་བDzེད་པ་Ȫེ་ɡʀམ་
Ȫ་Ȭེན་ȭ་བཤད་ȡ།
ɬ་ȯག་явление
།བȕ་ཚན་དང་པོ་གཉིས་དང་ཐ་མ་ȯག་གི་ɉི་མ་
ɡʀམ་Ȫ་འགེལ་ȭེན་ȭ་བཤད་དོ།
།ɚོར་བ་པོ་ལ་དེ་ȭར་ȭི་
ཆད་མང་ཡང་སངས་Ȅས་ངེ་སེམས་ཀྱིས་Ȧག་ȣ་
ȭང་སེམས་ཀྱིས་Ȧག་ȣ་
ȭང་བ་སོགས་མཛད་པས་ɚོར་བ་ལས་མི་ཉམས་པར་འǽར་བར་
Tshe-chog-ling Ye-shay-gyal-tshan⁵ 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.⁶

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 intentness—toward the profound Mother and so forth, the causes of attaining an exalted-knower-of-all-aspects
8. when meditatively cultivating a training, degeneration from the taste of 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

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⁵ tshe mchog gling ye shes rgyal mtschan/ tshe mchog gling yongs 'dzin ye shes rgyal mtschan/ dka' chen ye shes rgyal mtschan, 1713-1793.

⁶ sher phyin stong phrag brgyad pa dang mgon rtags rgyan shyar te byang chub lam gyi rim pa i gnad rnam gsal bar ston pa i man ngag sher phyin gsal ba'i sgron me, Collected Works, vol. 7 (New Delhi: Tibet House, 1975), 76.4-80.4.
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
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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, dhārani) 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. སྲིིཻ་བོ་བོ་བོ་པའི་བོ་ེ་ན་བོ་ེ་ཇི་སྲིིེ་བྱེ་བོལ་ཙིགས་ཆེན་པོས་ བོན་པོ་ཆེན་པོས་བོན་པོ་རིང་པོ་ནས་རེ།

2. སྲིིཻ་བོ་བོ་བོ་པའི་བོ་ེ་ན་བོ་ེ་ཇི་སྲིིེ་བྱེ་བོལ་ཙིགས་ཆེན་པོས་ བོན་པོ་ཆེན་པོས་བོན་པོ་རིང་པོ་ནས་རེ།

3. སྲིིཻ་བོ་བོ་བོ་པའི་བོ་ེ་ན་བོ་ེ་ཇི་སྲིིེ་བྱེ་བོལ་ཙིགས་ཆེན་པོས་ བོན་པོ་ཆེན་པོས་བོན་པོ་རིང་པོ་ནས་རེ།

4. སྲིིཻ་བོ་བོ་བོ་པའི་བོ་ེ་ན་བོ་ེ་ཇི་སྲིིེ་བྱེ་བོལ་ཙིགས་ཆེན་པོས་བོན་པོ་རིང་པོ་ནས་རེ།

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a See also Sparham, Abhisamayālaṃkāra with Āryavimuktisena’s Vṛtti and Haribhadra’s Alokā, vol. 3, 28ff.
5. བདེ་རེའི་ད་པ་དེ་ལུས་བི་དང་། །
6. སྨོན་པ་དེ་དག་པར་འདེན་བ་པ་བོ་དེ་ལུས།
7. སྨོན་པ་དེ་དག་པར་འདེན་བ་པ་བོ་དེ་ལུས།
8. སྨོན་པ་དེ་དག་པར་འདེན་བ་པ་བོ་དེ་ལུས།
9. སྨོན་པ་དེ་དག་པར་འདེན་བ་པ་བོ་དེ་ལུས།
10. སྨོན་པ་དེ་དག་པར་འདེན་བ་པ་བོ་དེ་ལུས།
11. སྨོན་པ་དེ་དག་པར་འདེན་བ་པ་བོ་དེ་ལུས།
12. སྨོན་པ་དེ་དག་པར་འདེན་བ་པ་བོ་དེ་ལུས།
13. སྨོན་པ་དེ་དག་པར་འདེན་བ་པ་བོ་དེ་ལུས།
14. སྨོན་པ་དེ་དག་པར་འདེན་བ་པ་བོ་དེ་ལུས་
15. ང་ལ་བོས་པའི་ཡེ་ཟླ་བོ་མེད་པ་ལ་མངོན་པར་ཞེན་པ།

16. ང་ལ་བོས་པའི་དྲོ་སྤྲིས་པོ་བོ་ལ་མངོན་པར་ཞེན་པ།

17. ང་ལ་བོས་པའི་དུས་སུག་ོད་པའི་ལ་མངོན་པར་ཞེན་པ།

18. ང་ལ་བོས་པའི་དུས་སུག་ོད་པ་དང་བཀུར་ཡི་དང་ཚིགས་བཅད་པའི་རོ་་ང་བ།

19. ང་ལ་བོས་པའི་དུས་སུག་པའི་ཐད་པ་དང་བཀུར་ཡི་དང་ཚིགས་བཅད་པའི་རོ་་ང་བ།

20. ང་ལ་བོས་པའི་དུས་སུག་པའི་ལམ་དོར་ནས་ལམ་མ་ཡིན་པ་བོད་ཀྱིས་བུས་པའི་ཐེ་ོབ་ལས་ཐབས་མཁས་འཚོལ་བ།

21. ང་ལ་བོས་པའི་དུས་སུག་པ་བོད་ཀྱིས་བུས་པའི་ཐེ་ོབ་ལས་ཉམས་པ།

22. ང་ལ་བོས་པའི་དུས་སུག་པ་ལ་འདིར་ཉན་འདོད་ལ་འཆད་པོ་ལ་གཞན་ཡ་འཆད་འདོད་པ་འོན་པའི་ལ་ཐ་དད་པས་ཉམས་པ།

23. ང་ལ་བོས་པའི་དུས་སུག་པ་ལ་འདོད་ཞེན་ང་ལ་འཆད་པ་པོ་འདོད་ཞེན་ཆེ་བས་ཚོགས་པའི་ཆོས་ོད་ལས་ཉམས་པ།

24. ང་ལ་བོས་པའི་དུས་སུག་པ་ལ་བོས་པའི་ཡོན་ཏན་
25. ༌བོད་ལྡེའི་དུས་སུ་བེད་པར་འགྱུར་བའི་བཤད་པ་བཞེད་་
ཐམས་ཅད་་བཞི་ཐུབ་ཐལ་ལ་འགྲོ་བར་ང་བཞེད་་
ཚོགས་པའི་ཆོས་ཞིག་ལས་ཉམས་པ།

26. ༌བོད་ལྡེའི་དུས་སུ་བེད་པར་འགྱུར་བའི་བཤད་པ་བཞེད་་
ཐམས་ཅད་་བཞི་ཐུབ་ཐལ་ལ་འགྲོ་བར་ང་བཞེད་་
ཚོགས་པའི་ཆོས་ཞིག་ལས་ཉམས་པ།

27. ༌བོད་ལྡེའི་དུས་སུ་བེད་པར་འགྱུར་བའི་བཤད་པ་བཞེད་་
ཐམས་ཅད་་བཞི་ཐུབ་ཐལ་ལ་འགྲོ་བར་ང་བཞེད་་
ཚོགས་པའི་ཆོས་ཞིག་ལས་ཉམས་པ།

28. ༌བོད་ལྡེའི་དུས་སུ་བེད་པར་འགྱུར་བའི་བཤད་པ་བཞེད་་
ཐམས་ཅད་་བཞི་ཐུབ་ཐལ་ལ་འགྲོ་བར་ང་བཞེད་་
ཚོགས་པའི་ཆོས་ཞིག་ལས་ཉམས་པ།

29. ༌བོད་ལྡེའི་དུས་སུ་བེད་པར་འགྱུར་བའི་བཤད་པ་བཞེད་་
ཐམས་ཅད་་བཞི་ཐུབ་ཐལ་ལ་འགྲོ་བར་ང་བཞེད་་
ཚོགས་པའི་ཆོས་ཞིག་ལས་ཉམས་པ།

30. ༌བོད་ལྡེའི་དུས་སུ་བེད་པར་འགྱུར་བའི་བཤད་པ་བཞེད་་
ཐམས་ཅད་་བཞི་ཐུབ་ཐལ་ལ་འགྲོ་བར་ང་བཞེད་་
ཚོགས་པའི་ཆོས་ཞིག་ལས་ཉམས་པ།
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31. བདེ་བྱེད་པའི་དེ་བ་ལ་དོན་དོན་བཞི་མེད་པོ་བསང་མི་མ་པ་མེད་པ་དེ་བ་བཞི་མེད་པོ་བསང་མི་མ་པ་མེད་པ་དེ་བ་བཞི་མེད་པོ་བསང་

32. བདེ་བྱེད་པའི་དེ་བ་ལ་དོན་དོན་བཞི་མེད་པོ་བསང་མི་མ་པ་མེད་པ་དེ་བ་བཞི་མེད་པོ་བསང་མི་མ་པ་མེད་པ་དེ་བ་བཞི་མེད་པོ་བསང་

33. བདེ་བྱེད་པའི་དེ་བ་ལ་དོན་དོན་བཞི་མེད་པོ་བསང་མི་མ་པ་མེད་པ་དེ་བ་བཞི་མེད་པོ་བསང་

34. བདེ་བྱེད་པའི་དེ་བ་ལ་དོན་དོན་བཞི་མེད་པོ་བསང་

35. བདེ་བྱེད་པའི་དེ་བ་ལ་དོན་དོན་བཞི་མེད་པོ་བསང་

36. བདེ་བྱེད་པའི་དེ་བ་ལ་དོན་དོན་བཞི་མེད་པོ་བསང་

37. བདེ་བྱེད་པའི་དེ་བ་ལ་དོན་དོན་བཞི་མེད་པོ་བསང་
38. ཆོས་པའི་བློ་མོ་པའི་ȭས་རུ་འཆད་པ་པོ་ཞེས་པ་ཕན་ས་རབ་ཐུབ་བཟོ་ཆོས་ཀྱི་བོ་སྒྲུབ་པའི་ཐམས་ཅད་འབྲེལ་བ་བཅས་པའི་ཆོས་ཞིབ་འབྲི་ཐོན་པ་བཞེད་པ་ནམ་མཁའ་ལས་སྤྲོད་པ་ན།
39. ཆོས་པའི་བློ་མོ་པའི་ȭས་རུ་འཆད་པ་པོ་ཞེས་པ་ཕན་ས་རབ་ཐུབ་བཟོ་ཆོས་ཀྱི་བོ་སྒྲུབ་པའི་ཐམས་ཅད་འབྲེལ་བ་བཅས་པའི་ཆོས་ཞིབ་འབྲི་ཐོན་པ་བཞེད་པ་ནམ་མཁའ་ལས་སྤྲོད་པ་ན།
40. ཆོས་པའི་བློ་མོ་པའི་ȭས་རུ་འཆད་པ་པོ་ཞེས་པ་ཕན་ས་རབ་ཐུབ་བཟོ་ཆོས་ཀྱི་བོ་སྒྲུབ་པའི་ཐམས་ཅད་འབྲེལ་བ་བཅས་པའི་ཆོས་ཞིབ་འབྲི་ཐོན་པ་བཞེད་པ་ནམ་མཁའ་ལས་སྤྲོད་པ་ན།
41. ཆོས་པའི་བློ་མོ་པའི་ȭས་རུ་འཆད་པ་པོ་ཞེས་པ་ཕན་ས་རབ་ཐུབ་བཟོ་ཆོས་ཀྱི་བོ་སྒྲུབ་པའི་ཐམས་ཅད་འབྲེལ་བ་བཅས་པའི་ཆོས་ཞིབ་འབྲི་ཐོན་པ་བཞེད་པ་ནམ་�ཁའ་ལས་སྤྲོད་པ་ན།
42. ཆོས་པའི་བློ་མོ་པའི་ȭས་རུ་འཆད་པ་པོ་ཞེས་པ་ཕན་ས་རབ་ཐུབ་བཟོ་ཆོས་ཀྱི་བོ་སྒྲུབ་པའི་ཐམས་ཅད་འབྲེལ་བ་བཅས་པའི་ཆོས་ཞིབ་འབྲི་ཐོན་པ་བཞེད་པ་ནམ་མཁའ་ལས་སྤྲོད་པ་ན།
43. ཆོས་པའི་བློ་མོ་པའི་ȭས་རུ་འཆད་པ་པོ་ཞེས་པ་ཕན་ས་རབ་ཐུབ་བཟོ་ཆོས་ཀྱི་བོ་སྒྲུབ་པའི་ཐམས་ཅད་འབྲེལ་བ་བཅས་པའི་ཆོས་ཞིབ་འབྲི་ཐོན་པ་བཞེད་པ་ནམ་མཁའ་ལས་སྤྲོད་པ་ན།
44. ཆོས་པའི་བློ་མོ་པའི་ȭས་རུ་འཆད་པ་པོ་ཞེས་པ་ཕན་ས་རབ་ཐུབ་བཟོ་ཆོས་ཀྱི་བོ་སྒྲུབ་པའི་ཐམས་ཅད་འབྲེལ་བ་བཅས་པའི་ཆོས་ཞིབ་འབྲི་ཐོན་པ་བཞེད་པ་ནམ་མཁའ་ལས་སྤྲོད་པ་ན།
45. རྣ་པའི་དོན་ལ། རྣ་པའི་དོན་ལ།

46. རྣ་པའི་དོན་ལ། རྣ་པའི་དོན་ལ།
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

A" BRIEF INDICATION [OF THE CHARACTERISTICS TO BE KNOWN] (IV.13)

Maitreya’s Ornament for the Clear Realizations (IV.13) says:

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.\textsuperscript{a}

Maitreya’s *Ornament, sde dge* IV.13, 7a.6:

\begin{quote}
གང་གིས་མཚǑན་དེ་མཚན་ཉིད་ȭ།
།ཤེས་Ɏ་དེ་ཡང་ȷམ་པ་གʀམ།
།ངོ་བོ་ཉིད་གང་མཚǑན་Ɏ་ཡང་།
\end{quote}

Ngag-wang-pal-dan’s *Meaning of the Words*, 55a.7:

\begin{quote}
ཤེད་པ་གང་གིས་ɚོར་བ་ȷམས་མཚǑན་པར་Ȣེད་པ་དེ་ɚོར་བའི་
མཚན་ཉིད་ȭ་ཤེས་པར་Ȣེ་།
།མཚན་ཉིད་དེ་ཡང་ȷམ་པ་གʀམ་
Ȣེ།
།ཤེས་པའི་མཚན་ཉིད་དང༌།
ཁྱད་པར་རིག་མཚན་དང༌།
Ȣེད་པའི་མཚན་ཉིད་དོ།
།དེ་གʀམ་གྱིས་མཚǑན་པར་Ȣེབའི་ɚོར་
བའི་ངོ་བོ་ཉིད་གང་ཡིན་པའི་མཚǑན་Ȣེི་ཡིན་
[or ལ་]Ȣེ་པའི་
མཚན་མེད་ལོས་པར་གཟེལ་པོ་མེད།
\end{quote}

\textit{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.

\begin{quote}
ནིག་པ་[ཤེས་པའི་མཚན་ལ་བཞི།
ཤེས་མཚན།
ཁྱད་མཚན།
Ȣེད་མཚན།
ངོ་བོ་ཉིད་མཚན་ནོ།
\end{quote}

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.

\begin{quote}
དང་པོ་[ཤེས་པའི་མཚན་]
ལ་གཞི་ཤེས།
ལམ་ཤེས།
ȷམ་མཁྱེན་
\end{quote}

\textsuperscript{a} See also Sparham, *Abhisamayālaṃkāra* 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:

Knowing the arising of a One-Gone-Thus,
The nondisintegrative nature of the transient world,
The mental behaviors of sentient beings,
The withdrawal of it, distraction outside,
The aspect of inexhaustibility,
Accompaniment with desire, and so forth, vast,
Bigness, immeasurability,
Indemonstrability of consciousness,
Invisibility of mind, the fluctuations
And so forth of those consciousnesses;

In addition to those, knowing
Those in the aspect of thusness;

The Subduer, having realized thusness,
Teaches it to others. These
Comprise the knowledge characteristics
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 distraction outside of the mind due 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, uncompounded factors of cessation and abandonment, and

(7) because in dependence upon [a Bodhisattva’s training in a knower of bases, a One-Gone-Thus] knows, from [the perfection of wisdom of the training in a knower of bases], the accompaniment of common persons’ minds with desire and so forth, and

(8) because in dependence upon [a Bodhisattva’s training in a knower of bases, a One-Gone-Thus] knows, from [the perfection of wisdom of the training in a knower of bases], the separation of Superiors’ minds from desire and so forth—this being included in the term “and so
“forth” in the root text [Maitreya’s Ornament for the Clear Realizations]—and

(9) because in dependence upon [a Bodhisattva’s training in a knower of bases, a One-Gone-Thus] knows, from [the perfection of wisdom of the training in a knower of bases], that the mode of subsistence of others—common beings and Superiors—is vast, and

(10) because in dependence upon [a Bodhisattva’s training in a knower of bases, a One-Gone-Thus] knows, from [the perfection of wisdom of the training in a knower of bases], that because the minds of others—common beings and Superiors—are pervasive, they are big, or alternatively that all minds are equally selfless and in conventional terms equally are supports for the attainment of good qualities, and

(11) because in dependence upon [a Bodhisattva’s training in a knower of bases, a One-Gone-Thus] knows, from [the perfection of wisdom of the training in a knower of bases], that since ultimately there is no individual limitation of [their] supports of engagement, the minds of others—common beings and Superiors—are immeasurable,

(12) because in dependence upon [a Bodhisattva’s training in a knower of bases, a One-Gone-Thus] knows, from [the perfection of wisdom of the training in a knower of bases], that the minds of others—common beings and Superiors—are ultimately indemonstrable as “they are such-and-such,”

(13) because in dependence upon [a Bodhisattva’s training in a knower of bases, a One-Gone-Thus] knows, from [the perfection of wisdom of the training in a knower of bases], that the minds of others—common beings and Superiors—are ultimately invisible by the five eyes,

(14) because in dependence upon [a Bodhisattva’s training in a knower of bases, a One-Gone-Thus] knows, from [the perfection of wisdom of the training in a knower of bases], that the fluctuation, withdrawal, spreading, and contraction of the minds of others—common beings and Superiors—is produced in dependence upon the five aggregates, and do not exist in accordance with how those are conceived by them,

(15) because in dependence upon [a Bodhisattva’s training in a knower of bases, a One-Gone-Thus] in addition to those modes of conventional knowledge knows, from [the perfection of wisdom of the training in a knower of bases], those minds of fluctuation and so forth in the aspect of thusness, the emptiness of true existence, and

(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 Subduser places all thusnesses in one mode, realizes it just as it is, realizes it as the supreme
of doctrine, and teaches it to others in accordance with how it has been realized.

These sixteen knowledge characteristics characterize Bodhisattvas’ trainings in knowers of bases as endowed with the capacity for generating the sixteen exalted knowers of those; therefore, those are included within knowledge of all (thams cad shes pa nyid) [that is, knowers of bases].

Maitreya’s Ornament, sde dge IV.14-17, 7a.6-7b.4:

Nyag-wang-pal-dan’s Meaning of the Words, 55a.7:

See also Sparham, Abhisamayālaṃkāra with Āryavimuktisena’s Vṛtti and Haribhadra’s Alokā, vol. 3, 34ff.
གོང་ཤེས་པའི་ིར་དང༌།
དེ་ལ་བས་ལ་མཉམ་པར་བཞག་པས་སེམས་བར་ཤེས་པའི་ིར་
དེ་ལ་བས་བདག་མེད་ལ་མཉམ་པར་མ་བཞག་པས་སེམས་
གཡེང་བ་ཤེས་པའི་ིར་དང༌།
དེ་ལ་བས་བས་Dzེའི་སེམས་
འདོད་ཆགས་དང་བཅས་པ་ལ་སོགས་པ་ཤེས་པའི་ིར་
དེ་ལ་བས་བས་Dzེ་འཕགས་ཕ་རོལ་བོའི་སེམས་
ཁྱབ་པར་ཤེས་པའི་ིར་
དེ་ལ་བས་Dzེ་འཕགས་ཕ་རོལ་པོའི་སེམས་
ཀྱི་གནས་ɾགས་Ȅ་ཆེན་པོ་ཤེས་པའི་ིར
དེ་ལ་བས་Dzེ་འཕགས་ཕ་
རོལ་པོའི་སེམས་
དོན་དམ་པར་འིའོ་ཞེས་བȪན་ȭ་མེད་པར་ཤེས་
དེ་ལ་བས་Dzེ་འཕགས་ཕ་
རོལ་པོའི་སེམས་
དོན་དམ་པར་昶ན་ȭས་བȪར་མེད་པར་ཤེས་
b: Knowledge characteristics of a knower of paths
(IV.18-19)

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

- Emptiness, signlessness,
- Exclusion of wish,
- Nonproduction, noncessation, and so forth,
- The noumenon as without disturbance,
- As without composition, as without conceptualization,
- And as without divisions, and characteristics as nonexistent
- Are asserted as being knowledge characteristics
- On the occasion of knowledge of paths.
[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.\(^a\)

Maitreya’s Ornament, sde dge IV.18-19, 7b.1-7b.2:

\[\text{པོ་ི་ཉིད་མཚན་མེད་བཅས་པ་དང་།} \\
\text{ཞོན་པ་ȷམ་པར་ bergen་དང་།} \\
\text{ཟེས་ཉིད་ȷམ་པར་ཤོག་མེད་དང་།} \\
\text{འི་མི་Ȧེད་དང་ȷམ་མི་Ȧོག རབ་ȷེ་མཚན་ཉིད་མེད་ཉིད་ལ།} \]

\(^a\) See also Sparham, Abhisamayālaṃkāra with [Āryavimuktisena’s] Vṛtti and [Haribhadra’s] Alokā, vol. 3, 37ff.
Ngag-wang-pal-dan’s Meaning of the Words, 57a.4:

གཞན་དོན་གྱི་གོ་ཆ་དཀའ་བ་སོགས་བའི་ལམ་ཤེས་ཀྱི་ཐོར་བ་ལ་རང་དོན་Ȧོགས་པ་Ȧན་ཚǑགས་Dzེད་པའི་ȶས་པ་ཡོད་དེ། ལམ་ཤེས་ཀྱི་ཐོར་བ་ལ་བȦེན་ནས་དེ་བཞིན་གཤེགས་པས་ཆོས་ཐམས་ཅད་ཀྱི་ངོ་བོ་བདེན་པས་Ȫོང་བའི་Ȫོང་པ་ཉིད་ཤེས་པའི་ɉིར་དང༌། དེ་ལ་བȦེན་ནས་དེ་བས་དོན་དམ་པར་Ȧེན་འɐེལ་ɾགས་འɏང་གི་Dzེ་བ་མེད་པར་ཤེས་པའི་ɉིར་དང༌། དེ་ལ་བȦེན་ནས་དེ་བས་Ȫ་བའི་སོགས་Ȍས་བȵས་པ་དོན་དམ་པར་Ȯི་མའི་བདག་ཉིད་ཀུན་ནས་ཉོན་མོངས་པ་མེད་པར་ཤེས་པའི་ɉིར་དང༌། དེ་ལ་བȦེན་ནས་དེ་བས་Ȫ་བའི་སོགས་Ȍས་བȵས་པ་དོན་དམ་པར་Ȯི་མ་དང་ɐལ་བའི་ȷམ་པར་ངང་བ་མེད་པར་ཤེས་པའི་ɉིར་དང༌། དེ་ལ་བȦེན་ནས་དེ་བས་Ȫ་བའི་སོགས་Ȍས་བȵས་པ་དོན་དམ་པར་Ȯི་མ་དང་ɐལ་བའི་ȷམ་པར་ངང་བ་མེད་པར་ཤེས་པའི་ɉིར་དང༌། དེ་ལ་བȦེན་ནས་དེ་བས་Ȫ་བའི་སོགས་Ȍས་བȵས་པ་དོན་དམ་པར་Ȯི་མ་དང་ɐལ་བའི་ȷམ་པར་ངང་བ་མེད་པར་ཤེས་པའི་ɉིར་དང༌།
c: Knowledge characteristics of an exalted-knower-of-all-aspects (IV.20-22)

Maitreya’s Ornament for the Clear Realizations (IV.20-22) says:

In dependence upon one’s own practice
Knowing dwelling, respecting,
Taking as guru, honoring,
Worshipping, without activities,

Engagement in all;
Teaching nonperception,
The world in the aspect of emptiness,
To be expressed, to be known, to be directly seen,
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
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

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

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

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

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

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

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

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

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

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

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:

དེ་ནི་ཉིད་ཀྱི་ཆོས་པེ་ནས། རྫོང་དགོས་པའི་བོད་སྐད་པའི་ཞེ་བས་དང་། ངས་དང་གུས་པར་ནང་།

Ngag-wang-pal-dan’s *Meaning of the Words*, 58a.2:

པོ་ཟིག་བོ་སྒྲིག་བཤེད་པའི་ཤེས་པའི་ཁྱད་པར་ལ་དམིགས་པ་སོགས་པོ་ཆེ་ཐམས་ཅད་ཞིབ་དང་ བྱིན་གྱི་མདོ་པ་ན་རང་ཉིད་ཀྱིས་གདན་དང་ཁྲི་བཤམས་པ་སོགས་མཛད་ནས་གུས་པར་ནང་།

\(^a\) See also Sparham, *Abhisamayālaṃkāra with Āryavimuktisena’s Vṛtti* and *Haribhadra’s Aloka*, vol. 3, 39ff.
དེ་ལ་བེན་ནས་དེ་བས་དམ་པར་གུས་པར་བོ་བ་སོགས་དེ་རེད་པ་མེད་པར་ཤེས་པའི་ཆིར་དང༌།

དེ་ལ་བེན་ནས་དེ་བས་ཐམས་ཅད་ཐོགས་མེད་འགྲོ་བ་ཤེས་པའི་ཆིར་དང༌།

དེ་ལ་བེན་ནས་དེ་བས་དོན་དམ་པར་མ་མཐོང་བ་ཉིད་དེ་ཁོན་མཐོང་བར་བོན་པར་མཛད་པ་ཤེས་པའི་ཆིར་དང༌།

དེ་ལ་བེན་ནས་དེ་བས་ངོ་པོ་རིའི་འཇིག་བདེན་པས་བོན་པར་བོད་པ་ཤེས་པའི་ཆིར་དང༌།

དེ་ལ་བེན་ནས་དེ་བས་འཁོར་བོས་པ་ལ་འཇིག་བདེན་པས་བོན་པར་མངོན་རིམ་བོ་མཐོང་པར་མཛད་པ་ཤེས་པའི་ཆིར་དང༌།

དེ་ལ་བེན་ནས་དེ་བས་བོན་པའི་གོལ་ལ་འཇིག་བདེན་པས་བོན་པར་མངོན་རིམ་བོ་མཐོང་

དེ་ལ་བེན་ནས་དེ་བས་ལྷོ་ཅིག་ལ་འཇིག་བདེན་པས་བོན་པར་མངོན་རིམ་བོ་མཐོང་

དེ་ལ་བེན་ནས་དེ་བས་ཡོངས་པའི་སོགས་ཀྱི་དོན་དམ་པར་མ་མཐོང་བ་ཉིད་དེ་ཁོན་མཐོང་

དེ་ལ་བེན་ནས་དེ་བས་ཟག་བཅས་ཀྱི་ངོ་པོ་རིའི་འཇིག་བདེན་པ་ཤེས་པའི་ཆིར་དང༌།

དེ་ལ་བེན་ནས་དེ་བས་དོན་དམ་པར་འཇིག་བདེན་ཕ་རོལ་དང་རོལ་གྱི་འབོད་པའི་བོན་

པ་ཐམས་ཅད་ཞི་བ་ཉིད་ལ་བོན་པ་ཤེས་པའི་ཆིར་དང༌།
2: Differentiating characteristics (IV.23-26) {2 parts}

This has two parts: brief indication [of differentiating characteristics] and extensive explanation [of differentiating characteristics].

Maitreya’s *Ornament for the Clear Realizations* (IV.23) says:

> 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:

Maitreya’s Ornament for the Clear Realizations (IV.24-26) says:

Ngag-wang-pal-dan’s Meaning of the Words, 59a.3:

Ngag-wang-pal-dan’s Meaning of the Words, 59a.3:

b: Extensive explanation [of differentiating characteristics] (IV.24-26)

Maitreya’s Ornament for the Clear Realizations (IV.24-26) says:

Inconceivability, inequality,
Thoroughly beyond comprehension, and enumeration,
Containing all the Superiors, known
By the wise, knowing the uncommon,

Knowing faster, without diminishment or increase,
Achieving, correct achievement,
Observing, endowment with the support,
Entirety, restrainers,

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, that is, nonconceptually, 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]:

(13) endowment with the Bodhisattvas’ support that has the nature of the element of attributes

(14) complete entirety of the causal collections of the full complement of the ten perfections, such as prayer-wishes and so forth

(15) internal restrainers (nang gi yongs ’dzin)—special method and wisdom that thoroughly hold one back from falling into cyclic existence and [solitary] peace

(16) nonexperience of the taste of the conception of any phenomenon as truly existent and dedication of roots of virtue to complete enlightenment.

In that way, sixteen characteristics, inconceivability and so forth, characterize the twelve path trainings as superior to the paths of others—Hearers and Solitary Realizers—and hence those are to be known as being elevating paths.\textsuperscript{a}

Maitreya’s Ornaments, sde dge IV.24-26, 7b.5-7b.6:

\textsuperscript{a} See also Sparham, Abhisamayālaṃkāra with [Āryavimuktisena’s] Vṛtti and [Haribhadra’s] Alokā, vol. 3, 40ff.
Ngag-wang-pal-dan’s Meaning of the Words, 59a.5:

ངོ་བོ་ཉིད་མཚན་ཐ་མ་བོག་གཉིས་པོ་དེ་ཆོས་ཅན།
དོན་གཉིས་ཐོགས་དེ་ཐོགས་པའི་ཞས་པའི་ཐོག་ནས་རང་གི་ཐོག་བ་ལས་ཁྱད་པར་ཡིན་ཏེ།
ཐོག་གེའི་ཐོག་ལས་འདས་པས་བསམ་གྱིས་མི་ཁྱབ་པ་དང༌།
དཔེར་ཐང་ཐང་བའི་མངོན་པ་མེད་པས་མི་མཉམ་པ་དང༌།
དེ་ཁོ་ནར་ཚད་མས་གཞལ་བ་ལས་འདས་པ་དང༌།
རོ་ན་ར་ཐོག་ཐམས་ཅད་ཀྱི་ཐོགས་པའི་ཞིག་མ་བཞི་དང༌།
འཕགས་པའི་གང་ཟག་ཐམས་ཅད་ཐོགས་ཀྱི་ཡོན་ཏན་ཐམས་ཅད་ཐོག་པ་དང༌།
བདེན་པ་གཉིས་ལ་མཁས་པའི་ཐོག་མ་རིག་པར་ཐོག་བའི་ཐོག་ལས་ཁྱད་པར་ཡིན་ཏེ།
ཉན་རང་གི་ཐོག་ཐལ་མ་ཡིན་པའི་ཐོག་ལས་ཁྱད་པར་ཡིན་ཏེ།
ཀུན་ɲོབ་བདེན་པའི་ངོ་བོར་ཐོག་པ་དང་དོན་དམ་བདེན་པའི་ངོ་བོར་གང་བ་
སེམས་དཔའི་ཕར་ིན་ལ་མོས་པ་དང་ཡིད་ལ་ེད་པས་ེད་པ་དང༌། བཤད་ལམ་ལ་སོགས་པའི་ཕར་ིན་བོ་ཡོངས་ར་ནོགས་པའི་ངའི་ཚོགས་པ་མཐའ་དག་ཚང་བ་དང༌། ངང་གི་ཡོངས་འཛིན་ཐབས་ཤེས་ཁྱད་པར་ཅན་གྱིས་རིད་ཞིར་ངོ་བ་ལས་ཡོངས་ར་བོང་བ་དང༌། ལམ་གང་ལ་ཡང་བདེན་པར་ཞེན་པའི་རོ་ངས་པ་མེད་ཅིང་དགེ་ཅིག་ནོགས་པའི་ངའི་ཚོགས་པ་མཐའ་དག་ཁྱད་པར་བོར་བར་ེད་པ་ལམ་ཆོས་བཟོད་སོགས་ཅིག་མ་བཞི་ཁྱད་པར་བོར་བར་ེད་པའི་མཚོན་པས་ན་དེ་དག་ཁྱད་པར་འཕགས་པར་མཚོན་པས་ན་དེ་དག་ཁྱད་པར་འཕགས་པའི་ལམ་ཡིན་པར་ཤེས་པར་ེད་པ་དེའམ་གྱིས་མི་ཁྱབ་པ་སོགས་ཁྱད་པར་བོར་བར་གཉིས་ནི་གཞན་ཉན་རང་གི་ལམ་དག་ལས་ཁྱད་པར་བོར་བར་འཕགས་པར་མཚོན་པས་ན་དེ་དག་ཁྱད་པར་འཕགས་པའི་ལམ་ཡིན་པར་ཤེས་པར་ེད་པ་དེའམ་གྱིས་མི་ཁྱབ་པ་སོགས་ཁྱད་པར་བོར་བར་གཉིས་ནི་གཞན་ཉན་རང་གི་ལམ་དག་ལས་ཁྱད་པར་བོར་བར་འཕགས་པར་མཚོན་པས་ན་དེ་དག་ཁྱད་པར་འཕགས་པའི་ལམ་ཡིན་པར་ཤེས་པར་ེད་པ་དེའམ་�ྱིས་མི་ཁྱབ་པ་སོགས་ཁྱད་པར་བོར་བར་གཉིས་ནི་གཞན་ཉན་རང་གི་ལམ་དག་ལས་ཁྱད་པར་བོར་བར་འཕགས་པར་མཚོན་པས་ན་དེ་དག་ཁྱད་པར་འཕགས་པའི་ལམ་ཡིན་པར་ཤེས་པར་ེད་པ་དེའམ་�ྱིས་མི་ཁྱབ་པ་སོགས་ཁྱད་པར་བོར་བར་གཉིས་ནི་གཞན་ཉན་རང་གི་ལམ་དག་ལས་ཁྱད་པར་བོར་བར་འཕགས་པར་མཚོན་པས་ན་དེ་དག་ཁྱད་པར་འཕགས་པའི་ལམ་ཡིན་པར་ཤེས་པར་ེད་པ་དེའམ་
3: [Extensive explanation of] functional characteristics (IV.27-28)

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

Help, happiness, protection,
Refuge of humans,
Resting place, defender,
Island, “leader,”

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 **resting place**, establishing trainees in the reversal of the cause of suffering—the apprehension of true existence—and

(6) because in dependence upon training in knowers of paths Buddhas and Bodhisattvas enact the function of **defender**, establishing trainees in realizing cyclic existence and nirvāṇa as equal, and

(7) because in dependence upon training in knowers of paths Buddhas and Bodhisattvas enact the function of an **island**, setting trainees in the nonabiding nirvāṇa that is devoid of the moisture of the degeneracies of mundane existence and [solitary] peace and is qualitatively similar to dryness surrounded by water, and

(8) because in dependence upon training in knowers of paths Buddhas and Bodhisattvas enact the function of a **leader**, setting trainees in achieving temporary and final welfare of others, and

(9) because in dependence upon training in knowers of paths Buddhas and Bodhisattvas enact the function of setting trainees in **spontaneously** engaging in the welfare of others, and

(10) because in dependence upon training in knowers of paths Buddhas and Bodhisattvas enact the deliverance of trainees by way of the **three vehicles** for the welfare of others and correctly achieve in a timely fashion the nonmanifestation of its fruit for themselves.

[A Bodhisattva’s] seven trainings in an exalted-knower-of-all-aspects, observing the features included within the bases and paths and so forth, have the capacity of generating fulfillment of exalted activities for others’ welfare:

(11) because in dependence upon training in an exalted-knower-of-all-aspects, Buddhas and Bodhisattvas enact the **function of the support** of sentient beings through the fact of accomplishing teaching all doctrines to sentient beings without passing outside of the context of an exalted-knower-of-all-aspects.
These eleven functional features of help, happiness, protection, and so forth characterize their causes, the trainings in the three exalted knowers, as endowed with the capacity for generating fulfillment of exalted activities for others’ welfare; therefore, these are functional characteristics. Tsong-kha-pa’s *Golden Garland* says that the finality of these eleven functions exists in Buddhas and temporary ones exist among Bodhisattvas.\(^a\)

Maitreya’s *Ornament, sde dge* IV.27-28, 7b.6-7b.7:

Ngag-wang-pal-dan’s *Meaning of the Words*, 60b.5:

\(^a\) See also Sparham, *Abhisamayālaṃkāra* with [Āryavimuktisena’s] *Vṛtti* and [Haribhadra’s] *Aloka*, vol. 3, 45ff.
326 Chapter IV: Complete Trainings in All Aspects
4: [Extensive explanation of] essential characteristics (IV.29-31)

Maitreya’s *Ornament for the Clear Realizations* (IV.29-31) says:

Isolation from afflictions, signs, marks,
Discordant classes and antidotes;
The difficult, definiteness,
Intents, nonobservability,
And stopping conceptions;
That which is “observing,”
Disagreeing, unimpeded,
Baseless, without going, without production,

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
the training in knowers of paths that achieves definiteness with regard to one-pointedly becoming buddhasied without falling into another vehicle
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
the training in knowers of paths that realizes that the three—object of meditation, meditator, and meditating—are ultimately unobservable
the training in knowers of paths that stops all conceptions of all phenomena as truly existing.

With respect to the subject, a training in exalted-knowers-of-all-aspects, its entity is endowed with special abandonment and realization because of possessing the seven divisions:

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
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
the training in exalted-knowers-of-all-aspects that knows forms and so forth as unimpeded
the training in exalted-knowers-of-all-aspects that realizes bases of mistake, such as forms and so forth, as not truly existing
the training in exalted-knowers-of-all-aspects that realizes the thusness of forms and so forth, as without going and coming
the training in exalted-knowers-of-all-aspects that realizes forms and so forth as ultimately without production
the training in exalted-knowers-of-all-aspects not observing—as truly existent—thussness devoid of the four extremes.

Since in this way the sixteen essentials of trainings are as if means of characterization characterizing objects of characterization [definienda] or illustrations existing as objects other than them, the sūtra asserts them as a fourth characteristic, essential characteristics.a

Maitreya’s Ornament, sde dge IV.29-31, 7b.7-8a.2:

a See also Sparham, Abhisamayālaṃkāra with Āryavimuktisena’s Vṛtti and Haribhadra’s Alokā, vol. 3, 48ff.
Ngag-wang-pal-dan’s *Meaning of the Words*, 61b.7:

དེ་བཞིན་ཉིད་ནི་མི་དམིགས་དང་།

Ngag-wang-pal-dan’s *Meaning of the Words*, 61b.7:
བོད་པའི་དོན་དམ་པར་མི་དམིགས་པར་Ȧོགས་པའི་ལམ་ཤེས་ཀྱི་ɚོར་བ་དང༌།

ཆོས་ཐམས་ཅད་ལ་བདེན་པར་མངོན་པར་ཞེན་པ་མཐའ་དག་བཀག་པའི་ལམ་ཤེས་ཀྱི་ɚོར་བ་Ȧོགས་པའི་ȷམ་མཁྱེན་གྱི་ɚོར་བ་དང༌།

ཆོས་པར་བདེན་པར་ཞེན་པ་མཐའ་དག་བཀག་པའི་ལམ་ཤེས་ཀྱི་ɚོར་བ་Ȧོགས་པའི་ȷམ་མཁྱེན་གྱི་ɚོར་བ་དང༌།

དེ་ཡིན་པའི་ངོ་བོ་ཉིད་བȕ་ȱག་གིས་མཁྱེན་གྱི་ɚོར་བའི་ངོ་བོ་ཉིད་མཚǑན་Ȧེད་དོན་གཞན་ཡོད་པའི་མཚǑན་Ȧའམ་མཚན་གཞི་Ȧ་Ȧར་མཚǑན་པས་ན་དེ་དག་
འཆི་བར་བི་འབུམ་པར་ཐུབ་པོ་པོ་མཛད་ཐེན་པོ་དེ་བཞི་བར་བི་འབུམ་པར་ཐུབ་པོ་ལ་
མངོན་ཐོབ་པ་མོ། 146
4th Topic
6. Concordances with a Portion of Liberation

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:

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 conjoined with the wisdom realizing signlessness ultimately, is asserted—on this occasion of teaching the training in manifest complete realization of all aspects—as concordant with a portion of liberation.

Maitreya’s Ornament, sde dge IV.32, 8a.2-8a.3:
Ngag-wang-pal-dan’s *Meaning of the Words*, 66a.6:

B” *Divisions [of Concordances with a Portion of Liberation]* (IV.33-34)

Maitreya’s *Ornament for the Clear Realizations* (IV.33-34) says:

- Faith observing Buddhas and so forth,
- Effort having giving and so forth as its objects of activity,
- Mindfulness of the excellent attitude,
- Nonconceptual meditative stabilization,
- Wisdom knowing phenomena

In all aspects—comprising five aspects.

It is asserted that complete enlightenment is realized easily by the sharp but with difficulty by the dull.

When paths of accumulation are divided, there are five aspects:
(1) faith that observes Buddhas and so forth, that is to say, Great Vehicle paths as well their causes and effects

(2) effort that takes the six perfections of giving and so forth as its objects of activity

(3) mindfulness that does not forget the objects of observation and aspect of Great Vehicle mind-generation, the Great Vehicle excellent attitude

(4) meditative stabilization that observes non-conceptual images or that does not conceptualize true existence

(5) wisdom that knows the phenomena of the mode and diversity in all aspects.

Even if [practitioners] become skilled in that way in the five objects and generates those five greatnesses—faith and so forth—in their [mental] continuum, it is not easy for all to attain complete enlightenment, for the Teacher asserted that complete enlightenment is easily realized by those with sharp faculties but is realized with difficulty by the dull.

Maitreya’s Ornament, sde dge IV.33-34, 8a.3-8a.4:

Ngag-wang-pal-dan’s Meaning of the Words, 66b.1:

a See also Sparham, Abhisamayālaṃkāra with [Āryavimuktisena’s] Vṛtti and [Haribhadra’s] Alokā, vol. 3, 55ff.
མི་ཞིག་པའི་སྙིང་ངེ་འཛིན་དང༌། རི་དེ་བཟོ་དད་རིག་པ་ཐམས་ཅད་ལ་རོ་ཤེས་པའི་ཤེས་རབ་དེ་བཟོ་དད་སོགས་ཆེན་པོ་དེ་བཟོ་ལ་དབང་པོའི་ལེགས་བཟོ་ནི་དབང་པོ་ལྟར་ོགས་པར་ན་ལ་ལ་པོས་ལོགས་པར་དཀའ་བར་ོན་པས་བཞེད་དོ།

47
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.

"མཉིས་པའི་དངོས་པོ་བ་ཁྱད་པར་ཅན་ལ་དེའི་གོ་རིམ་མོ། །

a' Time of having generated the special trainings (IV.35-37)

Maitreya’s Ornament for the Clear Realizations (IV.35-37) says:

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.

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

To the peak. Likewise, forbearance is for those
Having the life support of oneself and others to know the truths.
Supreme mundane qualities is likewise
To be known by way of the maturation and so forth of sentient beings.

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a These three stanzas describe the four levels of a concordance with a portion of definite discrimination, that is, a path of preparation.
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:

Ngag-wang-pal-dan’s Meaning of the Words, 67a.1:

See also Sparham, Abhisamayālāṃkāra with [Āryavimuktisena’s] Vṛtti and [Haribhadra’s] Alokā, vol. 3, 58f.
དང་ཕག་གི་གཉེན་མཚམས་ཀྱི་སེམས་ཀྱི་ȷམ་པ་དག་ནི་བȕར་བཤད་དོ།

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བདག་ཉིད་རོག་གཅོད་ལ་སོགས་པའི་ȴིག་པ་ལས་ȴོག་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་ོགས་པ་ལ་དག་གིས་

བȓགས་པ་བȚོད་པ་དང༌།

སེམས་ཀྱིས་མȬན་པར་Ɏེད་པའི་ȷམ་པ་ȷམས་ཀྱི་Ȉོ་ནས་སེམས་ཅན་ལ་དམིགས་པ་ནི་ɬེ་མོར་ǽར་བ་ཡིན་ནོ།

།

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།

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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

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:

Those Bodhisattvas dwelling on the paths ranging from the limbs of definite discrimination to the path 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.

Maitreya’s Ornament, sde dge IV.38, 8a.6:

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.

Maitreya’s Ornament for the Clear Realizations (IV.39-45) says:

These characteristics of irreversibility
Dwelling in the limbs of definite discrimination—
Signs such as reversal from forms and so forth—
[Are known] from being expressed in twenty aspects:

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,

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,

Destruction of all the dormancies,
Mindfulness and introspection,
Cleanliness in clothing and so forth,
Nonarising of bugs in the body,

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,

Incapable of being led by another,
Realizing a devil teaching
Another path to be a devil,
And behavior pleasing to Buddhas—

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
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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]

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 282)

15. absence of miserliness ranging through to absence of fractured intelligence[b] [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

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.[d]

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[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.

Maitreya’s Ornament, sde dge IV.39-45, 8a.6-8b.3:

Ngag-wang-pal-dan’s Meaning of the Words, 67b.6:
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རྒྱ་བད་ཀྱི་ཐོན་གསར་པའི་བོད་པའི་ཚོས་ཀྱི་བོད་ཡིན་པ་ཞེས་པ་དང༌།

Ȣོད་ལམ་བཞི་ལ་Ȯན་པ་དང་ཤེས་བཞིན་དང༌།

གཞན་གྱི་དོན་ȭ་དɟལ་བའི་ȵག་བbrero་ཡང་འཚǑལ་བ་ཞེས་Ȧ་བ་Ȧགས་ཉི་Ȧ་དེ་དག་གིས།

Ȯོད་དང༌།

ɬེ་མོ་དང༌།

བཟོད་པ་དང༌།

ཆོས་མཆོག་ȷམས་ལ་

གནས་པའི་ངོན་Șབ་སེམས་དཔའ་ནི་ɲོགས་པའི་ངོན་Șབ་ལས་

ɕིར་མི་Ȧོག་པ་ཡིན་པར་ཤེས་པར་Ȧ་Ȧེ།

བȦ་གཅིག་དང་Ȏེ་

དང་གཉིས་དང་Ȏེ་

Ȥོ་རིམ་བཞིན་ནོ།
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:

The sixteen moments of forbearance
And knowledge in the path of seeing
Are to be known as being Bodhisattvas’
Characteristics of irreversibility.

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,

Lightness of body and mind,
Skill in means regarding making use of desire,
Clean behavior always,
Intensely pure livelihood;

Individually stopping dwelling
In involvement and subsequent involvement
In the aggregates and so forth, interruptions,
Collections, engaging in the battle,

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

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 by the term “towns;” the supports of sense powers, \(^b\) 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\(^c\)— due to having attained the certainty of having separated from doubt about the ground on which oneself dwells

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\(^a\) The three phenomena are the aggregates, sense-spheres, and constituents.

\(^b\) The organs in which the sense powers reside.

\(^c\) Knowers of bases, knowers of paths, and exalted-knowers-of-all-aspects.
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.a

Maitreya’s Ornament, sde dge IV.46-51, 8b.3-8b.6:

Ngag-wang-pal-dan’s Meaning of the Words, 68b.4:

C" Signs of Irreversibility of Those on the Path of Meditation (IV.52-59)

This has two parts: ancillary meanings and regular 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.¹

Maitreya’s Ornament, sde dge IV.52, 8b.7:

Ngag-wang-pal-dan’s Meaning of the Words, 69b.5:

¹ See also Sparham, Abhisamayālaṃkāra with [Āryavimuktisena’s] Vṛtti and [Haribhadra’s] Alokā, vol. 3, 76ff.
Maitreya’s *Ornament for the Clear Realizations* (IV.53) says:

> Again and again contemplating
> And comprehending and definitely realizing
> [Those seen] on the limbs of definite discrimination, the path of seeing,
> And the path of meditation itself is the path of meditation.

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

a snar thang (10a.2), sde dge (9a.1), Peking (10b.1), co ne (9a.1), and Haribhadra’s *Clear Meaning* (117a.4) read rtog while Āryavimuktisena’s commentary (154a.5) reads rtogs. The corresponding Sanskrit stanza is:

> cintātulanidhyānābhikṣṇam bhāvanāpathah
> nirvedhāṅgeśu drīmārge bhāvanāmārge eva ca

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.
is the path of meditation.\textsuperscript{a}

Maitreya’s Ornament, sde dge IV.53, 8b.7-9a.1:

Ngag-wang-pal-dan’s Meaning of the Words, 70a.2:

\textit{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].

\textit{1* Actual divisions [of paths of meditation] (IV.54)}

Maitreya’s Ornament for the Clear Realizations (IV.54) says:

Since that is continuous,

It is asserted as nine aspects through aspects

By way of divisions—small-small and so forth—

In the small, medium, and great.

\textsuperscript{a} See also Sparham, Abhisamayālaṃkāra with [Āryavimuktisena’s] Vṛtti and [Haribhadra’s] Alokā, vol. 3, 77ff.

\textsuperscript{b} See two notes above.
Since that path of meditation is continuous over two periods of innumerable eons, 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].

Maitreya’s Ornament, sde dge IV.54, 9a.1:

Ngag-wang-pal-dan’s Meaning of the Words, 70a.5:

2* Dispelling 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.

\[\text{2* Dispelling Objections to the Divisions [of Paths of Meditation] (IV.55-58)}\]

\[\text{This has two parts: dispelling an objection to the limited number [of divisions of paths of meditation] and dispelling an objection about efficacy.}\]
A * DISPELLING AN OBJECTION TO THE LIMITED NUMBER [OF DIVISIONS OF PATHS OF MEDITATION] (IV.55)

Maitreya’s Ornament for the Clear Realizations (IV.55) says:

The teachings of countlessness
And so forth do not stand up ultimately.
Conventionally the Subduer asserts
Those causally concordant with empathy.

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:

Ngag-wang-pal-dan’s Meaning of the Words, 70a.7:

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b See also Sparham, Abhisamayālaṃkāra with Āryavimuktisena’s Vyrti and Haribhadra’s Alokā, vol. 3, 83ff.
C* DISPPELLING AN OBJECTION ABOUT EFFICACY (IV.56-58) {2 PARTS}

This has two parts: objection [about efficacy] and response.

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.\(^a\)

Maitreya’s Ornament, sde dge IV.56, 9a.2:

\(^a\) See also Sparham, Abhisamayālaṁkāra 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.

Maitreya’s Ornament for the Clear Realizations (IV.57) says:

- Just like enlightenment,
- This achieves the desired aim.
- It is asserted that enlightenment has the character
- Of thusness; this also has that character.
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 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}
\textit{ཞིང་དེ་བཞིན་ཉིད་བཞེད་པའི་དོན་ཐ་ȡད་ȭ་བȪན་པ་དང་གཉེན་པོ་འཕེལ་བ་ȭ་བའི}  
\textit{ཞེས་ȹང་ཚǑད་ȭ་ཉམས་འཕེལ་ȭ་བར་}  
\textit{བȪན་པ་ཡིན་ནོ།}  
\end{quote}

Ngag-wang-pal-dan’s Meaning of the Words, 71b.2:

\begin{quote}
\textit{ཇི་Ȩ་དེ་བཞིན་ȭ་Ȉོམ་ལམ་འདི་ནི་དགེ་ȷམས་ɲོགས་ȭ་བȭ་}  
\textit{ཞིང་ཡིད་ལ་ȭ་བས་པས་ȭ་བའི}  
\textit{ǰལ་བ་དང་ȳན་ནོ།}  
\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:

Enlightenment is not reasonable through the former

\textsuperscript{a} See also Sparham, Abhisamayālaṃkāra with [Āryavimuktisena’s] Vṛtti and [Haribhadra’s] Alokā, vol. 3, 85.
Minds, and also is not through the later.

Through the principle of the example of the butter-flame
The eight aspects of the profound noumenon [should be known].

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

\(^a\) Gung-tang 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.
noumenon that will be described [in the next stanza] should also be understood.\(^a\)

Maitreya’s *Ornament, sde dge* IV.58, 9a.3:

\[
\text{སེམས་དི་རི་མས་ངོ་ཞབ་བར།}
\]

Ngag-wang-pal-dan’s *Meaning of the Words*, 71b.6:

\[
\text{འདི་ལ་གཉིས་ལས།}
\]

\(^a\) See also Sparham, *Abhisamayālaṃkāra with Āryavimuktisena’s Vṛtti and Haribhadra’s Alokā*, vol. 3, 86.
2: Systematic meaning (IV.59)

Maitreya’s *Ornament for the Clear Realizations* (IV.59) says:

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 pris-
tine wisdom] are thoroughly completed, ultimately their fruit, Bud-
dhahood, 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 contradic-
tory in fact they appear in the perspective of those adhering to true exist-
ience to be an aggregation of the contradictory. Those eight that are directly
realized in meditative equipoise and the conventional eight [of body and
speech]a 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:

Ngag-wang-pal-dan’s *Meaning of the Words*, 72a.5:

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a Gung-tang Lo-drö-gya-tsho’s *Annotations to (Haribhadra’s) “Clear Meaning Commen-
tary,”* vol. 2, 169.2.
b See also Sparham, *Abhisamayālaṃkāra with [Āryavimuktisena’s] Vṛtti and [Haribha-
བ་དང༌། དོན་དམ་པར་བོབ་ེད་གཉིས་ར་མེད་ཀྱང་ཐ་ȡད་ȭ་ལམ་ཐམས་ཅད་བོབ་པ་ནི་གཉིས་མེད་ཟབ་པ་དང༌། ཐ་ȡད་ȭ་ཚོགས་གཉིས་ཡོངས་ར་ɲོགས་ཀྱང་དོན་དམ་པར་དེའི་འཚོལ་སངས་Ȅས་མི་འཐོབ་པ་ནི་ཐབས་མཁས་ཟབ་པ་Ȫེ་ȷམ་པ་བȄད་དོ། །དོན་ལ་མི་འགལ་ཡང་བདེན་ཞེན་ཅན་གྱི་ངོར་འགལ་བ་འȭས་པ་Ȧར་Ȧང་བས་ཟབ་པ་ཡིན་པར་བཞག་པ་Ȫེ། །དེ་བȄད་མཉམ་གཞག་ȣ་མངོན་Ȧོགས་པ་དང་Ȧེས་ར་མȬན་པའི་Ȧེས་ཀྱི་ཐ་ȡད་བȄད་ནི་Ȉོམ་ལམ་Ȅིར་མི་Ȳོག་པའི་Ȧགས་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:

   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:\(^a\)

Because phenomena are like dreams,
Mundane existence and peace are not conceptualized.

Because Bodhisattvas realize that the phenomena of cyclic existence and nirvāṇa are without true existence like dreams, they do not conceptualize mundane existence and peace as truly different in terms of to be discarded and to be adopted.

Maitreya’s *Ornament, sde dge* IV.60ab, 9a.4:

Ngag-wang-pal-dan’s *Meaning of the Words*, 72b.6:

B” DISPELLING OBJECTIONS (IV.60CD)

Maitreya’s *Ornament for the Clear Realizations* (IV.60cd) says:\(^b\)

The answers to objections—that there would be no karma and so forth—are exhausted as explained.

The answers to the four objections—that there would be no karma and so forth—are exhausted as explained in the sūtra, that is to say, are to be known as explained in the sūtra. Concerning these, from among the four the first is:

*Objection:* It [absurdly] follows that even during the day there is no [accumulation of] karma because phenomena are without

\(^a\) Ngag-wang-pal-dan does not repeat these lines; they been added for the sake of clarity.

\(^b\) Ngag-wang-pal-dan does not repeat these lines; they been added for the sake of clarity.
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:

*See also Sparham, Abhisamayālaṁkāra with Āryavimuktisena’s Vyrtti and Haribhadra’s Alokā, vol. 3, 88ff.*
Ngag-wang-pal-dan’s Meaning of the Words, 73a.1:

ལས་མེད་པ་ལ་སོགས་པའི་ཀླན་ཀ་བཞིའི་ལན་ནི་མདོ་ལས་ཇི་ճད་བཤད་པར་ཟད་ཅེས་ཏེ་མདོར་བཤད་པ་ཐེས་པར་ཞེས་པའོ། །འདི་ལ་བཞི་ལས་དང་པོ་ནི། །ཉིན་པར་ཡང་ལས་སོག་པ་མེད་པར་ཐལ། །ཆོས་ȷམས་བདེན་པས་ཐེང་པ་ɣི་ལམ་ཐ་ཡིན་པའི་ིར། །དཔེར་ན་ɣི་ལམ་བཞིན་ནོ། །ཞེས་པ་ལ། །དོན་དམ་ལ་ཐེས་ན་འདོད་ལན་དང༌། །ཀུན་ɲོབ་ལ་ཐེས་ན་ཁྱབ་པ་དང་དཔེ་མ་ǿབ་ཀུན་ɲོབ་ȣ་ཡོད་ཀྱི་དོན་དམ་པར་མེད་པས་ཁྱབ་པ་མེད་དོ་ཞེས་པའོ། །གཉིས་པ་ནི། །ལས་འɐེལ་བ་དོན་དམ་པར་ǿབ་པར་ཐལ། །ཙེས་ཀྱི་ȷམ་Ȧོག་གིས་གསོས་འདེབས་ན་ɣི་ལམ་གྱི་ལས་ལ་གསོག་འདི་ཡོད་པའི་ིར་ཞེས་པ་ལ། །འདིའི་ལན་ནི་རབ་འཐོར་གྱིས་ȷམས་པ་ལ་ཁ་འཕངས་པ་དང༌། །དེས་ཀྱང་ལམ་aདངོས་ར་མ་གྱངས་པར་ཀླན་a

\[\text{a Reading lan.}\]
ཀའི་འཁོར་གླེམ་མི་དམིགས་པར་གྲངས་ཏེ། སྟེངས་པའི་སངས་Ȅས་བȷད་མ་འེང་བར་མཚམས་ɚོར་བའི་ཆེད་ȭ་Ȯི་བ་མ་ɲོགས་པར་བȷན་པ་ཡིན་ནོ།

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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.\(^a\)

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\(^a\) See also Sparham, *Abhisamayālaṃkāra with [Āryavimuktisena’s] Vṛtti and [Haribhadra’s] Alokā*, vol. 3, 91ff.
ཉིད་ཞིང་དག་པའི་ȅར་བ་ཞིང་འོན་ལམ་བཏབ་པའི་Ȉོ་ནས་
སངས་Ȅས་ཀྱི་ཞིང་གཉིས་དག་པར་ེད་པའོ།
41\textsuperscript{th} 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:

This training having objects
Has ten aspects of skill in means:
Passed beyond the enemies,
Nonabiding, according with the power,
Unshared character,
Unattached, unobservable,
Having extinguished signs, and wish-paths,
The signs of it, and immeasurable.

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:

Ngag-wang-pal-dan’s Meaning of the Words, 74b.1:

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a See also Sparham, Abhisamayālaṃkāra 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

a' Heat peak trainings (V.1)

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

Even in dreams viewing all phenomena
As like dreams and so forth
Are asserted as the twelve aspects
Of signs of training having gone to the peak.
(1) Even in dreams viewing all phenomena as like dreams and so forth
(2) even in dreams not generating a mind longing for the Hearer and Solitary Realizer grounds and the three realms [Desire, Form, and Formless Realms]
(3) even in dreams seeing Ones-Gone-Thus teaching doctrine surrounded by many retinues
(4) even in dreams seeing Buddhas rise into space and send forth various emanations
(5) even in dreams generating a mind to teach the doctrine that the three realms are like dreams
(6) even in dreams recollecting when seeing hells and so forth to abandon bad transmigrations in a Buddha land in which oneself becomes fully purified
(7) in both waking and dreams states pacifying with the word of truth a city burning with fire
(8) in both waking and dreams states pacifying with the word of truth harms by nonhumans
(9) relying on external and internal virtuous friends [that is to say, restrainers] that overwhelm demons and sinful friends
(10) learning the perfection of wisdom in all meditative equipoises and states subsequent [to meditative equipoise]
(11) being without adherence to true existence toward all phenomena
(12) having a closeness with the enlightenment of a Buddha
are asserted as the twelve aspects of signs of having attained heat peak training.\(^a\)

Maitreya’s Ornament, sde dge V.1, 9a.7:

Ngag-wang-pal-dan’s Meaning of the Words, 75a.4:

\(^a\) See also Sparham, Abhisamayālaṃkāra with Āryavimuktisena’s Vṛtti and Haribhadra’s Alokā, vol. 4, 3ff.
བདུན་བཟང་གུ་ཐབས་ཀྱི་དབང་ཕྲུག་བཞིན་གསུམ་བཞི་བཤད་པ་གཉིས་ཀད་མེད་པའི་དུས་ཀྱིས་དགེ་བའི་བཤེས་གཉེན་བེན་པ་དང༌། བལ་སོགས་པ་མཐོང་བ་ན་རང་འཚང་བའི་སངས་སྐྱིད་ལ་ཉེ་བར་ǽར་པ་ཞེས་བ་Ȫེ་Ȯོད་ɬེ་ɚོར་ཐོབ་པའི་གས་ȷམ་པ་བȕ་གཉིས་དག་བཞེད་དོ། །
2. Peak Peak Trainings

43rd Topic

b’ Peak peak trainings (V.2)

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

Using as an example virtues in many aspects
Such as worshipping Buddhas
Equal to the number of beings of Jambudvīpa,
[Sūtra speaks of] the entities of sixteen increases.

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

Maitreya’s Ornament, sde dge V.2, 9a.7-9b.1:

Ngag-wang-pal-dan’s Meaning of the Words, 75b.3:

a See also Sparham, Abhisamayālaṃkāra with [Āryavimuktisena’s] Vṛtti and [Haribhadra’s] Alokā, vol. 4, 6ff.
ཀུན་ཏེ་བོད་པའི་འབྲི་ཐོན་པ་ཆེན་པོ་ཆེན་
བོད་དྲ་བར་དེ་འབྲི་ཐོན་པ་ཐོན་ད་
ཀུན་ཏེ་ཐོན་པ་འབྲི་ཐོན་པའི་དབང་ཕྲོའི་
མི་འཇིག་བབས་བུམ་པའི་བམ་ཆེན་
ཀུན་ཏེ་ཐོན་པ་དབང་ཕྲོ་འབྲི་ཐོན་པ་
མི་འཇིག་བབས་བུམ་པའི་བམ་ཆེན་
ཀུན་ཏེ་ཐོན་པ་དབང་ཕྲོ་འབྲི་ཐོན་པ་
མི་འཇིག་བབས་བུམ་པའི་བམ་ཆེན་
ཀུན་ཏེ་ཐོན་པ་

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44th Topic
3. Forbearance Peak Trainings

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.”

Sūtra says (1) “The unsurpassed zeal to thoroughly fulfill any of the thirty phenomena of the three exalted knowers of all and (2) the character of not letting go of the welfare of sentient beings due to compassion are firm method and wisdom.”

Maitreya’s Ornament, sde dge V.3, 9b.1:

Ngag-wang-pal-dan’s Meaning of the Words, 76b.2:

See also Sparham, Abhisamayālaṃkāra with [Āryavimuktisena’s] Vṛtti and [Haribhadra’s] Alokā, vol. 4, 10ff.
བོད་དོ།
45th Topic
4. Supreme Mundane Qualities Peak Trainings

d' Supreme mundane qualities peak trainings (V.4)

Maitreya’s Ornament for the Clear Realizations (V.4) says:

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].

Maitreya’s Ornament, sde dge V.4, 9b.1-9b.2:

Ngag-wang-pal-dan’s Meaning of the Words, 76b.4:

Ngag-wang-pal-dan’s Meaning of the Words, 76b.4:

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*a* See also Sparham, Abhisamayālaṃkāra with [Āryavimuktisena’s] Vṛtti and [Haribhadra’s] Alokā, vol. 4, 11ff.
གྱི་འཇིག་Ȧེན་གྱི་Șའི་Ɉང་པོ་Ǵའི་ɬེ་མོ་བȄར་གཤགས་པའི་ཆ་
གཅིག་གིས་Ș་ཐིག་ɒངས་པ་དཔེར་མཛད་ནས་དེའི་ཚད་གɶང་
བར་ȶས་ཀྱི།

སེམས་དང་པོ་བDzེད་པ་དང༌།
Ʉོད་པ་ལ་ɵགས་པ་
དང༌།
ɉིར་མི་Ȳོག་པ་
དང༌།
Dzེ་བ་གཅིག་
གིས་ཐོགས་པའི་Ɏང་
སེམས་བཞིའི་སེམས་བDzེད་ལ་ཡི་རང་
བའི་དགེ་ɬ་
དེའི་ཚད་
གɶང་བར

སེམས་ཀུན་ȣ་

གནས་པའི་

ཏིང་ངེ་

མདོ་ལས་

ཡོངས་Ȑ་

བȌགས་

པ་

ཡི


Supreme Mundane Qualities 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].

噶藏巴[མཐོང་ལམ་ེར་ོར་]བཙོད་ཆ་ཐ་ད་བོ་ཤེས་བོད། |

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].

དང་པོ་[ེང་ང་]ལ་གཉིས། མདོར་བȪན་དང༌། དོན་བཤད་དོ། |

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:

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.
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.
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:

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].

Maitreya’s *Ornament, sde dge* V.5, 9b.2-10a.4:

Ngag-wang-pal-dan’s *Meaning of the Words*, 76b.7ff.:

\[\text{Ngag-wang-pal-dan does not repeat the stanza; it has been added for the sake of clarity.}\]
Maitreya’s *Ornament for the Clear Realizations* (V.6) says:

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 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:

Ngag-wang-pal-dan’s *Meaning of the Words*, 77a.3ff.:
Maitreya’s *Ornament for the Clear Realizations* (V.7) says: 

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.

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.

Maitreya’s *Ornament, sde dge* V.7, 9b.2-10a.4:

Ngag-wang-pal-dan’s *Meaning of the Words*, 77a.5ff.:  

Ngag-wang-pal-dan does not repeat the stanza; it has been added for the sake of clarity.

See also Sparham, *Abhisamayālaṃkāra with Āryavimuktisena’s Vṛtti and Haribhadra’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 disengagement (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:

It is asserted that these conceptualizations having as their basis The class of objects of engagement exist in nine aspects [observing]:
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.

Maitreya’s Ornament, sde dge V.8-9, 9b.3-9b.4:

Ngag-wang-pal-dan’s Meaning of the Words, 77b.4ff.:

See also Sparham, Abhisamayālaṃkāra with [Āryavimuktisena’s] Vṛttī and [Haribhadra’s] Alokā, vol. 4, 14ff.
These entities of nine conceptualizations
Of these called (1) low realization
Due to falling to mundane existence or [solitary] peace,
(2) Lack of restrainers,
(3) Incompleteness of the aspects of the path,
(4) Proceeding under others’ conditions,
(5) Turning away from the intents,
(6) Trifling, (7) various,
(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:

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a See also Sparham, *Abhisamayālamkāra with Āryavimuktisena’s Vṛtti and Haribhadra’s Alokā*, vol. 4, 15ff.
Ngag-wang-pal-dan’s Meaning of the Words, 78a.2:

Ngag-wang-pal-dan’s Meaning of the Words, 78a.2:
C° EXTENSIVE EXPLANATION OF CONCEPTUALIZATIONS
APPREHENDING SUBSTANTIAL EXISTENCE (RDZAS ‘Dzin RtoG Pa) (V.13-14)

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

(1) Assuming and discarding,
(2) Taking to mind, (3) closely
Related with the three realms
(4) Abiding, (5) manifestly adhering,
(6) The actualities of phenomena as imputations,
(7) Attached, (8) the antidotes,
(9) And degenerated from proceeding as wished
Are to be known as the first of apprehensions.

Conceptualizations conceiving of a partaker—qualified by substantial ex-
istence—as truly existent with respect to:

(1) a person (gang zag, pudgala) who conventionally assumes good qual-
ities and discards defects
(2) a person who [conventionally] takes phenomena to mind as truly ex-
isting
(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

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a longs spyod pa po: partaker, enjoyer, user.
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).a

Maitreya’s Ornament, sde dge V.13-14, 9b.6-9b.7:

Ngag-wang-pal-dan’s Meaning of the Words, 78a.7:

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a See also Sparham, Abhisamayālaṃkāra with [Āryavimuktisena’s] Vṛtti and [Haribhadra’s] Alokā, vol. 4, 18ff.
D" EXTENSIVE EXPLANATION OF CONCEPTUALIZATIONS
APPREHENDING IMPUTED EXISTENCE (BTAGS 'DZIN RTOG PA) (V.15-16)

The fourth section—the extensive explanation of conceptualizations of apprehending imputed existence—takes two stanzas:

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

(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,
(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—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 non-correct paths
3. A being who realizes the production and cessation of causes and effects as made by entities only imputed conventionally
4. A being who knows the actualities of forms and so forth as endowed (ldan pa), that is, as not ultimately having divisions, and as non-endowed (mi ldan pa), that is, as conventionally having divisions
5. A being who dwells adhering to the true existence of forms and so forth
6. A being who destroys and reverses the attitude of the lineage—that is, seeking mere peace—of Hearers and so forth
7. A being who when realizing emptiness, holds merely it to be sufficient and thereupon has no desire seeking Buddhahood
8. A being who has no cause, that is, cultivation of the perfection of wisdom
9. A being who observes (dmigs pa)—that is, has (yod pa)—opposing actualities interfering with enlightenment such as devilishness and so forth

are conceptualizations of apprehending subjects other than the previous, that is, conceptualizations apprehending imputed existence. c

Maitreya’s Ornament, sde dge V.15-16, 9b.7-10a.1:

a longs spyod pa po: partaker, enjoyer, user.
b Often translated as “person.”
c See also Sparham, Abhisamāyāṃkāra with [Āryavimuktisena’s] Vṛtti and [Haribhadra’s] Aloka, vol. 4, 20ff.
Ngag-wang-pal-dan’s *Meaning of the Words*, 78b.5:

Ngag-wang-pal-dan’s *Meaning of the Words*, 78b.5:

*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:

- 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.\(^a\)

\(^a\) See also Sparham, Abhisamayālaṃkāra with [Āryavimuktisena’s] Vṛtti and [Haribhadra’s] Alokā, vol. 4, 23ff.
Maitreya’s *Ornament, sde dge* V.17, 10a.1-10a.2:

_ngam ston' las' pa bya bde' dngos pa dagn pa_ |  
_mzas de' nes'/ dugs pa_ |  
_mzas de’ byas' bde' ba dang_ |  

Ngag-wang-pal-dan’s *Meaning of the Words*, 79a.5ff.:

_kya bya' byas' las' pa shal' kund' bya bde' byas' pa dang/  
velte kund' byas' bde' ba dang_ |  
_kya bya' byas' las' pa dang/  
velte kund' byas' bde' ba dang_ |  
_kya bya' byas' las' pa dang/  
velte kund' byas' bde' ba dang_ |  

*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 fact and refuting the great enlightenment imputed by conceptuality.

1: Indicating the great enlightenment that abides in fact (V.18)

Maitreya’s *Ornament for the Clear Realizations* (V.18) says:

The pristine wisdoms of extinction of the defilements  
And of nonproduction are called enlightenment.  
Because extinguishment does not exist and production does not exist,

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a That is to say, indicating the actual great enlightenment.
The two are to be known respectively.

Sūtra says that the two **pristine wisdoms** knowing **extinction of the defilements** of the two obstructions [to liberation from cyclic existence and to omniscience] and knowing **nonproduction** are the great **enlightenment**. Also concerning their meaning, because the extinguishment of previously existent truly established defilements **does not exist** and the production of previously nonexistent truly established defilements **does not exist**, the two pristine wisdoms knowing that defilements ultimately are extinguished from the start and directly knowing that defilements ultimately are not produced are to be known respectively as being the knowledge of extinction and the knowledge of nonproduction.

The meaning of these is like this, but it is not suitable, in accordance with the verbal reading (tshig zin) of [Gyal-tshab’s] Explanation and [Jamyang-shay-pa’s] textbook [Decisive Analysis on the Perfection of Wisdom], to render these as “pristine wisdoms directly realizing that extinguishment of defilements ultimately does not exist and production of defilements ultimately does not exist” because in many [texts of] of the upper and lower vehicles these are described as “knowledge of extinction” but not described as “knowledge of the nonexistence of extinction.”a

Maitreya’s Ornament, sde dge V.18, 10a.2:

Ngag-wang-pal-dan’s Meaning of the Words, 79b.2ff.:

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a See also Sparham, Abhisamayālaṃkāra with [Āryavimuktisena’s] Vṛtti and [Haribhadra’s] Alokā, vol. 4, 24ff.
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.

**a: Refuting the system of the Proponents of [Truly Established] Things (V.19-20)**

Maitreya’s *Ornament for the Clear Realizations* (V.19-20) says:

In a nature without cessation
What type of conceptualization
Is extinguished by the path called “seeing”?!  
What aspect of nonproduction is attained?!

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.a

Maitreya’s Ornament, sde dge V.19-20, 10a.2-10a.3:

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:

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-arisings have nothing—of the two selves [self of persons and self of phenomena] that previously existed—to be removed at all because those two have from the start not been [validly] experienced as existing. The two selflessnesses are not in the least to be posited newly because those two have no beginning or end. Reality—the two selflessnesses devoid of removal and positing that way—is to be viewed cor-
rectly, 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:

\[
\text{འདི་ལ་བསལ་བ་ཅི་ཡང་མེད།}
\text{།གཞག་པར་བ་ȕང་ཟད་མེད།}
\text{།ཡང་དག་ཉིད་ལ་ཡང་དག་Ȫ།}
\text{།ཡང་དག་མཐོང་ནས་ȷམ་པར་གྲོལ།}
\]

Ngag-wang-pal-dan’s *Meaning of the Words*, 80a.5ff.:

\[
\text{Ȧེན་འɐེལ་འདི་ལ་བདག་གཉིས་Ȑར་ཡོད་བསལ་བཞག་དང་Ȫ་བར་}
\text{པ་བདག་མེད་གཉིས་ལ་ཡང་དག་པ་Ȫེ་Ȅིན་ཅི་མ་ལོག་པར་Ȅ·བར་Ȅ·}
\text{པ་Ȫ་བཞག་དང་}\
\text{༤༣༤}\
\text{ཕེན་འེལ་པ་ལས་ȷམ་པར་གྲོལ་བར་Ȅ·རོ་}\
\]

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:

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.

Having entered into absorption
In the lion’s sport meditative stabilization,

\(^a\) See also Sparham, *Abhisamayālaṃkāra* with Āryavimuktisena’s *Vṛtti* and Haribhadra’s *Aloka*, vol. 4, 26.
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

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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.
and the afflictive reverse process, and two, the purificatory forward process and the purificatory reverse process.

Because this mode describes how suffering is produced, it is an explanation of the sources that produce suffering.

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;
attempt 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.

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.

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;
Maitreya’s *Ornament, sde dge* V.22-23, 10a.4-10a.5:

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.*:

the cessation of birth arises in dependence upon the cessation of the potentialized level of karma called “existence”;
དེ་ནས་ཏེ་དེའི་ཐོབ་ȣ་Ȧེན་ཅིང་འɐེལ་བར་འɏང་བའི་ཡན་ལག་བȕ་གཉིས་ལ་ཀུན་ཉོན་ɾགས་དང་མȬན་པ་དང་ɾགས་དང་མི་མȬན་པ་གཉིས་དང་ȷམ་Ɏང་ɾགས་དང་མȬན་པ་དང་ɾགས་དང་མི་མȬན་པ་གཉིས་ཏེ་འɌགས་བཞིར་Ȧོག་པར་Ɏེད་དོ།
57
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.

\[3.4.2\]

\[a'\] The support, the path of meditation (V.24-25)

Maitreya’s Ornament for the Clear Realizations (V.24-25) says:

- 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,

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 [Maitreyā’s Ornament for the Clear Realizations] (rtsha 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. leap 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. leap 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. leap over three, entering into absorption in the third concentration and then entering into absorption in cessation, and
4. leap over four, entering into absorption in the fourth concentration and then entering into absorption in cessation, and
5. leap over five, entering into absorption in limitless space and then entering into absorption in cessation, and
6. leap over six, entering into absorption in limitless consciousness and then entering into absorption in cessation, and
7. leap over seven, entering into absorption in nothingness and then entering into absorption in cessation, and
8. leap over eight, entering into absorption in the actual peak of cyclic existence and then entering into absorption in cessation.

Then, one manifests again [the meditative absorption of] the peak of cyclic existence and thereupon the mind of the Desire Realm that is taken as the boundary of ascending and descending [through the nine meditative absorptions].

[The process of] coming downward while interweaving the mind of the Desire Realm (’dod sems spel ba’i mar ’ong) is indicated by linking
together the two lines ‘dod par and so forth, the two lines gcig dang and so forth, and mi ’drar ’ongs; it is to enter into absorption in the manner of leapover going variously until the mind of the Desire Realm:

1. upon rising from that mind of the Desire Realm entering into absorption in cessation, and
2. then the mind of the Desire Realm, and
3. then skipping one—cessation—entering into absorption in the peak of cyclic existence, and
4. then the mind of the Desire Realm, and
5. then skipping two—cessation and the peak of cyclic 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, trītyadhyāna)
4. fourth concentration (bsam gtan bzhi pa, caturthadhyāna)
5. limitless space (nam mkha’ mtha’ yas, ākāśānantya)
6. limitless consciousness (rnam shes mtha’ yas, vijñānānantya)
7. nothingness (ci yang med, ākiṃcaya)
8. peak of cyclic existence (*srid rtse, bhavāgra*)
9. cessation (`'gog pa, nirodha`)

and then the meditator comes in reverse, or descending, order back through the eight meditative absorptions to a mind of the Desire Realm:

10. peak of cyclic existence
11. nothingness
12. limitless consciousness
13. limitless space
14. fourth concentration
15. third concentration
16. second concentration
17. first concentration
18. mind of the Desire Realm [a one-pointed mind of the Desire Realm (*dod sms 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:

37. cessation
38. the mind of the Desire Realm
39. peak of cyclic existence
40. the mind of the Desire Realm
Maitreya’s *Ornament, sde dge* V.24-25, 10a.5-10a.6:

Ngag-wang-pal-dan’s *Meaning of the Words*, 81a.2ff.:

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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-tang Lo-drö-gya-tsho’s *Annotations to (Haribhadra’s) “Clear Meaning Commentary,”* vol. 2, 319.15; Geshe Lobsang Gyaltsha 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.

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་འșག་པ་ཡིན་ཏེ།

འདི་ལ་གཉིས་ལས་འགོག་པ་ɂེལ་པའི་ཡར་སོང་ནི།

གཅིག་Ȃལ་བ་Ȫེ་བསམ་གཏན་དང་པོ་ལ་ȡོམས་པར་འșག་པ་དང༌།

དེ་ནས་འགོག་པ་དང༌།

གཉིས་Ȃལ་བ་Ȫེ་བསམ་གཏན་གཉིས་པ་ལ་འșག་པ་དང༌།

དེ་ནས་འགོག་པ་དང༌།

མཐའ་ཡས་ལ་འșག་པ་དང༌།

བཞི་Ȃལ་བ་Ȫེ་ȭིད་ɬེའི་དངོས་གཞི་ལ་ȡོམས་པར་ɵགས་ནས་འགོག་པ་ལ་ȡོམས་པར་འșག་པའི་བར་ȭ་མི་འȮ་བར་འགྲོ་བ་Ȫེ་ཐོད་Ȃལ་ȭ་ȡོམས་པར་འșག་པ་ཡིན་ནོ།

དེ་ནས་ʃར་ཡང་Ȧིད་ɬེ་དང༌།

དེ་ནས་ཡར་སོང་མར་འོང་གི་མཚམས་འཛིན་གྱི་འདོད་སེམས་མངོན་ȭ་Ȇེད་དོ།

འདོད་པར་ཞེས་སོགས་Ǫང་པ་གཉིས་དང༌།

མི་འȮར་འོངས་ཞེས་Ȇེལ་བས་བȪན་ཏེ།

འདོད་སེམས་དེ་ལས་ལངས་པའི་འོག་ȣ་འགོག་པ་ལ་ȡོམས་པར་འșག་པ་དང༌།

དེ་
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].
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:

(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—

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 speech (gsung rab)—spoken for the sake of taking care of
sentient beings who like brief verbiage—as well as the objects expressed [such as the paths and fruits of the Great Vehicle]a
(2) the high speech—spoken for the sake of taking care of sentient beings who like extensive verbiage—as well as the objects expressed
(3) [taking the perfection of wisdom to mind,] the antidote to not being thoroughly taken care of, that is, not being protected, by a Buddha due to one’s not acting intently with regard to achieving the meaning of the brief and extensive [sūtras]
(4) the absence of ultimate existence of the qualities of the path of preparation, which are past relative to the path of seeing
(5) the absence of ultimate existence of the present qualities of the path of seeing
(6) the absence of ultimate existence of the future qualities of the path of meditation
the means of attaining goodness, nirvāṇa:
(7) the path of preparation
(8) the path of seeing
(9) the path of meditation

[within thinking] “These are my apprehended objects of engagement,” are one of four conceptualizations of apprehended objects and apprehended subjects [as truly existent], the first. Manifest [versions] of these are objects of activity of aspects of training of a path of meditation, that is to say, are its temporary objects of abandonment.b

Maitreya’s Ornament, sde dge V.26-27b, 10a.6-10a.7:

Ngag-wang-pal-dan’s Meaning of the Words, 82a.7ff.:

a Brackets in the first and third items are from Gung-tang Lo-drü-gya-tsho’s Annotations to (Haribhadra’s) “Clear Meaning Commentary,” vol. 2, 322.
b See also Sparham, Abhisamayālaṃkāra with [Āryavimuktisena’s] Vṛtti 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.

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,
(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—encompassed by the path of meditation. The nine conceptualizations to be abandoned by the path of meditation that adhere to true [existence, thinking], “These are my apprehended objects of disengagement,” upon observing:

(1) the path of accumulation [of the Lesser Vehicle] in which the mind of enlightenment is not generated
(2) the path of accumulation [of the Lesser Vehicle] in which the essence of enlightenment, the body of attributes, is not taken to mind as an object of attainment
(3) the path of preparation [of the Lesser Vehicle] in which a Lesser Vehicle, the Hearer Vehicle, is taken to mind as an object of attainment
(4) the path of preparation [of the Lesser Vehicle] in which a Lesser Vehicle, the Solitary Realizer Vehicle, is taken to mind as an object of attainment
(5) the path of seeing in which complete enlightenment is not taken to mind as an object of attainment
(6) the path of meditation [of the Lesser Vehicle] in which a reflection of the perfection of wisdom is meditated

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a Brackets in the first seven items are from Gung-tang Lo-drö-gya-tsho’s Annotations to (Haribhadra’s) “Clear Meaning Commentary,” vol. 2, 324-325.
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**.\(^b\)

Maitreya’s *Ornament, sde dge* V.27c-29, 10a.7-10b.2:

Ngag-wang-pal-dan’s *Meaning of the Words*, 82b.5ff.:

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\(^a\) Gung-tang 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 [Āryavimsṭēna’s] Vṛttī and [Haribhadra’s] Alokā*, vol. 4, 32ff.
2" Conceptualizations of Apprehending Subjects ('dzin rto
[as truly existent] (V.30-32) {2 parts
This has two parts: conceptualizations apprehending substantial existence
(rdzas 'dzin rto pa) and conceptualizations apprehending imputed existence
(btags 'dzin rto pa).
_path-of-meditation_peak_trainings_
A" CONCEPTUALIZATIONS APPREHENDING SUBSTANTIAL EXISTENCE (RDZAS 'DZIN RTOG PA) (V.30-31)

Maitreya’s Ornament for the Clear Realizations (V.30-31) says:

(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

(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]
(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
impure donation due to not being a field of merit

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:

Maitreya’s *Ornament, sde dge* V.30-31, 10b.2-10b.3:

Ngag-wang-pal-dan’s *Meaning of the Words*, 83a.4:

Ngag-wang-pal-dan’s *Meaning of the Words*, 83a.4:

\(^a\) 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)

See also Sparham, *Abhidharma* with [Āryavimuktisena’s] *Vṛtti* and [Haribhadra’s] *Ālokā*, vol. 4, 34ff.
Maitreya’s Ornament for the Clear Realizations (V.32-34) says:

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 afflictive 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.

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] b 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. c

Maitreya’s Ornament, sde dge V.32, 10b.3:

a Ngag-wang-pal-dan does not repeat the stanza; it has been added for the sake of clarity.

b The brackets in this paragraph are from Gung-tang Lo-drö-gya-tsho’s Annotations to [Haribhadra’s] “Clear Meaning Commentary,” vol. 2, 331.6.

c See also Sparham, Abhisamayālaṃkāra with [Āryavimuktisena’s] Vṛtti and [Haribhadra’s] Alokā, vol. 4, 37.
Ngag-wang-pal-dan’s *Meaning of the Words*, 83b.2ff.:

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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:a

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 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

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*a* Ngag-wang-pal-dan does not repeat the stanza; it has been added for the sake of clarity.
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]a 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

Maitreya’s *Ornament, sde dge* V.33-34, 10b.3-10b.4:

Ngag-wang-pal-dan’s *Meaning of the Words*, 83b.4:

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b See also Sparham, *Abhisamayālaṃkāra with [Āryavimuktisena’s] Vṛtti and [Haribhadra’s] Alokā*, vol. 4, 38.
c' Dependent qualities [of the path of meditation] (V.35-36)

Maitreya’s Ornament for the Clear Realizations (V.35-36) says:

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
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 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 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.

Maitreya’s Ornament, sde dge V.35-36, 10b.4-10b.5:

Ngag-wang-pal-dan’s Meaning of the Words, 84a.3:

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 cone (10b.5). The corresponding Sanskrit stanza is:

\[
\text{sarvāḥ sarvābhisaṅgā kaśmāphalaśālinam} \\
\text{bhajante tam mahāsattvam mahodadhitvāpāgāḥ} \mid \mid \mid \text{V.36} \mid \mid
\]

See Stcherbatsky and Obermiller, Abhisamayālaṃkāra, 31. Considering the meaning of the corresponding Sanskrit term śālin (furnished with), spa, one of the meanings of which is “decorated with,” is the preferable Tibetan translation.

b See also Sparham, Abhisamayālaṃkāra with [Āryavimuktisena’s] Vṛtti and [Haribhadra’s] Alokā, vol. 4, 40.

c See two notes above.
ཡམས་ནད་དང་འȮ་བའི་ȷམ་Ȧོག་བཞི་གལ་ཆེར་ཟད་པར་ཞངས་ནས་ནད་པ་ɺན་རིངས་ནད་ཀྱིས་གཟིར་བ་དེ་ལས་གྲོལ་བ་ན་དགའ་བས་དྲགས་ཅིན་ཏེ་ངལ་སོས་པ་ཐོབ་པ་Ȩར།

ཀྱི་ȷམ་པ་ཀུན་ȣ་འགྲོ་བའི་བདེ་བ་མངོན་མཐོ་ངེས་ལེགས་ȭབ་པར་མཁས་པའི་ཡོན་ཏན་Ƚན་Ƚམ་ཅǑེགས་པ་ཐེག་པ་གʀམ་གྱིས་བȵས་པ་ཐམས་ཅད།

ལ་ཞ་ཅུ་གྱི་Ȅ་མཚǑ་ཆེན་པོ་ལ་Ș་བོ་བཞི་འཁོར་དང་བཅས་པ་འབབ་པ་བཞིན་ȭ་ཐེག་པ་གʀམ་གྱི་ɂངས་Ȧོགས་ཀྱི་འɐས་ȭ་མཆོག་གིས་མཛǃས་ཤིང་ȭ་བའི་ཐེག་ཆེན་Ȉོམ་ལམ་ཆེན་པོའི་ཆེན་པོ་ལ་གནས་པའི་སེམས་དཔའ་ཆེན་པོ་དེ་ལ་ȷམ་པ་ཀུན་ȣ་Ȧེན་པར་ȭེད་དོ།
4' Uninterrupted peak trainings (V.37-42){3 parts}

This has three parts: entity, causes, and objects of abandonment of uninterrupted peak trainings.

48th Topic
7. Uninterrupted Peak Trainings

a' Entity of uninterrupted peak trainings (V.37-38)

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

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 wonderful realizations
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]a is much more than the virtues, the merit, of setting all the beings of the billion [world-systems] in the wonderful 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:b

(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].c

The fruit of that meditative stabilization, Buddhahood, is an exalted-knower-of-all-aspects itself.d

Maitreya’s Ornament, sde dge V.37-38, 10b.6-10b.7:

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:

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:

Ngag-wang-pal-dan’s Meaning of the Words, 84b.3ff.
49th Topic
8. Wrong Achievings to be Avoided

c' Objects of abandonment of uninterrupted peak trainings (V.40-42)

Maitreya’s *Ornament for the Clear Realizations* (V.40-42) says:

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,
5. Trainings, 6.-8. the three jewels,
6. Skill in means, 10. the clear realizations of a Subduer [Buddha],
7. Error, 12. paths,
8. Antidotal, 14. and unfavorable classes,
9. 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 \textit{objects of observation} of uninterrupted peak trainings are not \textit{logically feasible} because [according to you] ultimately the two—compounded and uncompounded objects—do not exist.

2. It follows that \textit{distinguishing}—that is, a way of realizing—\textit{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 \textit{the pristine wisdom of an exalted-knower-of-all-aspects} does not exist because [according to you] ultimately the two—effective things and noneffective things—do not exist.

4. It follows that dividing [phenomena] into the two—\textit{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 \textit{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 \textit{jewel} does not exist because [according to you] ultimately objects to which an awareness could be extended (\textit{shes bya la blo rgyas pa'i yul}) do not exist.

7. It follows that the doctrine \textit{jewel} does not exist because [according to you] all phenomena ultimately are reduced to only nominally imputed.

8. It follows that the spiritual community \textit{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 \textit{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 \textit{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 \textit{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 \textit{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:

Ngag-wang-pal-dan’s Meaning of the Words, 84b.7ff.:

a See also Sparham, Abhisamayālaṃkāra with [Āryavimuktisena’s] Vṛtti and [Haribhadra’s] Alokā, vol. 4, 43ff.
Wrong Achievings to be Avoided

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.

A) **EXTENSIVE EXPLANATION OF THE CAUSES OF STABILITY (VI.1)**

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

- 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.:

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a See also Sparham, Abhisamayālaṃkāra with [Āryavimuktisena’s] Vṛtti and [Haribhadra’s] Alokā, vol. 4, 43ff.
Chapter VI: Serial Trainings
50th Topic
1. Giving
51st Topic
2. Ethics
52nd Topic
3. Patience
53rd Topic
4. Effort
54th Topic
5. Concentration
55th Topic
6. Wisdom
56th Topic
7. Recollection of the Buddha
57th Topic
8. Recollection of the Doctrine
58th Topic
9. Recollection of the Spiritual Community
59th Topic
10. Recollection of ethics
60th Topic
11. Recollection of generosity
61st Topic
12. Recollection of deities and gurus
62nd Topic
13. Realizing naturelessness

The meaning of the words of the sixth chapter has been explained.
B) **EXTENSIVE EXPLANATION OF THE STABLE EFFECTS, MOMENTARY TRAININGS (VII.1-5)**

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)

This has two parts: nonfruitional momentary trainings and fruitional momentary trainings.

63rd Topic

1. Nonfruitional Momentary Trainings

a' Nonfruitional momentary trainings (VII.1-2)

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

- Because of bringing together all uncontaminated phenomena
- Even with every one of giving and so forth,
- This realization of a subduer
- Is to be known as single moment.

- Just as when a person moves a paddle
- On a water wheel from a single point,
- All simultaneously are moved,
- So is single moment knowledge.
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

Maitreya’s *Ornament, sde dge* VII.1-2, 11a.4-11a.5:

\[\text{\textit{Maitreya’s Ornament, sde dge VII.1-2, 11a.4-11a.5:}}\]

\[\text{\textit{\textit{Maitreya’s Ornament, sde dge VII.1-2, 11a.4-11a.5:}}\]
Ngag-wang-pal-dan’s Meaning of the Words, 86b.5ff.:

སོགས་རེ་རེ་ནས་རིམ་གྱིས་བཟོ་ལེགས་པར་བཞིང༌།

Ngag-wang-pal-dan’s Meaning of the Words, 86b.5ff.:

སོགས་རེ་རེ་ནས་རིམ་གྱིས་བཟོ་ལེགས་པར་བཞིང༌།
མེད་ཐམས་ཅད་ལ་ȭ་བȵས་པ་ཡིན་ནོ།
64th Topic
2. Fruitional Momentary Trainings

b’ Fruitional momentary trainings (VII.3)

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

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.

Maitreya’s Ornament, sde dge VII.3, 11a.5:

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:

According to Tsong-kha-pa, the preferable translation is:

a See also Sparham, Abhisamayālaṃkāra with [Āryavimuktisena’s] Vṛtti and [Haribhadra’s] Alokā, vol. 4, 63ff.
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.

65th Topic

3. Characterless Momentary Trainings

a' Characterless momentary trainings (VII.4)

Maitreya’s Ornament for the Clear Realizations (VII.4) says:

Abiding regarding all phenomena—the deeds
Of giving and so forth—as like dreams,
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—abiding in realizing all phenomena, such as the deeds of giving and so forth, as empty of true existence like dreams is the final training directly realizing thoroughly afflicted and pure phenomena as ultimately characterless in only one moment.a

a See also Sparham, Abhisamayālaṃkāra with [Āryavimuktisena’s] Vṛtti and [Haribhadra’s] Alokā, vol. 4, 63ff.
Maitreya’s *Ornament, sde dge* VII.4, 11a.5-11a.6:

ོིན་ལ་སོགས་པའི་ོོད་པ་ཡིས།
།ཉེས་ཀུན་ɣི་ལམ་འȮར་གནས་ནས།
།ཉེས་ȷམས་མཚན་ཉིད་མེད་པ་ཉིད།
།ǰ་ད་ཅིག་མ་ནི་གཅིག་གིས་Ȧོགས་པ་ལ་གནས་ནས་གོམས་པར་Ȫོབས་ཀྱིས་ཐོབ་པའི་ȅན་མཐའི་ཡེ་ཤེས་ནི་ཀུན་Ȫང་གི་ཆོས་ȷམས་དོན་དམ་པར་མཚན་ཉིད་མེད་པར་ǰད་ཅིག་མ་གཅིག་ཁོ་ནས་མངོན་Ȧོགས་པའི་ɚོར་བ་མཐར་Ȭག་ཡིན་ནོ།

Ngag-wang-pal-dan’s *Meaning of the Words*, 87b.2ff.:

Ȧོན་བǰལ་པ་གྲངས་མེད་Ȫོམ་ȭ་ɚིན་པ་ལ་སོགས་པའི་ོོད་པ་ཆོས་ཐམས་ཅད་བདེནȪོང་ɣི་ལམ་དང་Ȧོ་བར་Ȧོགས་པ་ལ་གནས་ནས་གོམས་པར་Ȫོབས་ཀྱིས་ཐོབ་པའི་ȅན་མཐའི་ཡེ་ཤེས་ནི་ཀུན་Ȫང་གི་ཆོས་ȷམས་དོན་དམ་པར་མཚན་ཉིད་མེད་པར་ǰད་ཅིག་མ་གཅིག་ཁོ་ནས་མངོན་Ȧོགས་པའི་ɚོར་བ་མཐར་Ȭག་ཡིན་ནོ།
66th Topic
4. Nondual Momentary Trainings

b' Nondual momentary trainings (VII.5)

Maitreya’s Ornament for the Clear Realizations (VII.5) says:

Just as a dream and what sees it
Are not seen in a dualistic manner,
The nondual suchness of phenomena
Is seen in a single moment.

Just as a dream and what sees it are, upon waking, not seen in a dualistic manner of different substantial entities of apprehended-object and apprehending-subject, the pristine wisdom at the end of the continuum directly sees in a single moment the suchness that is the nonduality of apprehended-object and apprehending-subject of phenomena.

It is said that those [momentary trainings] are divided by way of isolates such that there are four trainings—nonfruitional, fruitional, characterless, and nondual—in a single pristine wisdom at the end of the continuum.

It is to be analyzed whether the likes of the statement that a single moment of a pristine wisdom simultaneously directly realizes all phenomena is in consideration that the collection of the direct causes for simultaneously directly realizing all phenomena has been completed and in the next moment those [that is, all phenomena] will be directly realized.a

Maitreya’s Ornament, sde dge VII.5, 11a.6:

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

A) Nature Bodies (VIII.1)

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

- 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.:

\textsuperscript{a} See also Sparham, Abhisamayālaṃkāra with [Āryavimuktisena’s] Vṛtti and [Haribhadra’s] Alokā, vol. 4, 64ff.
དད་པར་ȷམ་པར་བཞག་གོ
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

1' The actual meaning (VIII.2-6)

Maitreya’s *Ornament for the Clear Realizations* (VIII.2-6) says:

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,
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,
11) Four purities in all aspects,
12) Ten powers, 13) ten strengths
14) Four fearlessnesses
15) Three aspects of nonconcealment,
16) Three aspects of mindful establishment,
17) A nature of not being endowed with forgetfulness,
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 attributes include:

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. **nonafflictive** meditative stabilizations—that do not generate the afflictive emotions of desire and so forth in others’ continuums

8. **exalted knowledge** upon **wishing**—knowing all upon merely wishing

9. six **clairvoyances**

10. four **individual correct knowledges**

11. **four purities**—purity of support such that one has attained control with regard to taking and leaving a body; purity of object of observation such that one has attained control with regard to transforming a nonexistent into an existent emanation; purity of mind that enters into countless meditative stabilizations in each moment; purity of pristine wisdom that has gained dominion with regard to immeasurable doors of retentions

12. **ten powers**—three fruits of giving: power over life, power over mind, and power over articles; two fruits of ethics: power over body and power over birth; one fruit of patience: power over interests; one fruit of effort: power over prayer-wishes; one fruit of concentration: power over magical emanation; two fruits of wisdom: power over pristine wisdom and power over doctrine.

13. **ten strengths**

14. **four fearlessnesses**

15. **three nonconcealments** of the behaviors of exalted body, speech, and mind

16. **three mindful establishments**, when teaching doctrine, absence of desire regarding the retinue wanting to listen respectfully, and absence of anger regarding the retinue not wanting to listen due to disrespect, and neutrality without the occurrence of a mixture of desire and anger regarding their engaging in listening with a mixture of those two

17. possessing a **nature of not being endowed with forgetfulness** of sentient beings’ welfare

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:

Ngag-wang-pal-dan’s *Meaning of the Words*, 88a.7ff.:  

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a See also Sparham, *Abhisamayālaṃkāra* with [Āryavimuktisena’s] *Vṛtti* and [Haribhadra’s] *Alokā*, vol. 4, 67ff.
དག་པ་དང༌། ཆིག་རེ་རེ་ལ་ཏིང་ངེ་འཛིན་གྲངས་མེད་པ་ལ་ཕོག་པའི་བོགས་ཡོངས་ར་དག་པ་དང༌། གཞིང་ཀྱི་ལེ་དཔག་མེད་པ་ལ་དབང་འཐོར་བའི་ཡེ་ཤེས་ཡོངས་ར་དག་པ་བཞི་ནི་བུ་གཅིག་པ་དང༌། མྱི་ལ་དབང་བ་དང་སེམས་ལ་དབང་བ་དང་ཡོ་དེ་ལ་དབང་བ་ཡེ་དིན་པའི་འག་ཉིད་དང༌། ལས་ལ་དབང་བ་དང་Dzེ་བ་ལ་དབང་བ་ཡེ་ལིན་ཁྲིམས་ཀྱི་འག་ཉིས་དང༌། མོས་པ་ལ་དབང་བ་ཡེ་བཟོད་པའི་འག་ཉིས་དང༌། ལོན་ལམ་ལ་དབང་བ་ཡེ་བིན་འཁྲོས་ཀྱི་འག་ཉིས་དང༌། ཨ་འིལ་ལ་དབང་བ་ཡེ་བསམ་གཏན་གྱི་འག་ཉིས་དང༌། ས་པ་ལ་དབང་བ། རབ་ཀྱི་འག་ཉིས་ཏེ་དབང་བ་ཡི་བཉིས་པ་དང༌། འོབས་བཉིས་པ་དང༌། མི་འཇིགས་པ་བཞི་ནི་བཉི་བཞི་པ་དང༌། DZ་གྲུང་བོགས་ཀྱི་ཀུན་ལེ་གཟིགས་པའི་བོགས་Tེ་
2' Distinctive features of those (VIII.7-8)

Maitreya’s *Ornament for the Clear Realizations* (VIII.7-8) says:\(^a\)

The Hearers’ nonafflictive viewing
  Is just the thorough abandonment of a human’s afflictive emotion;
The severance of the continuum of their afflictive emotions
  In towns and so forth is the nonafflictiveness of Conquerors.

A Buddha’s exalted knowledge upon wishing
  Is asserted as (1) spontaneously established,
  (2) having abandoned attachment, (3) being unobstructed,

\(^a\) 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.
(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 afflicutive emotion viewing them in towns and so forth, but the severance from the root of the continuum of the afflicutive 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.a

Maitreya’s Ornament, sde dge VIII.7-8, 11b.4-11b.5:

a See also Sparham, Abhisamayālāṃkāra with Āryavimuktisena’s Vṛtti and Haribhadra’s Aloka, vol. 4, 77ff.
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.

\[འེད་ཀྱིས་ལ་གཉིས། ཆོས་DZཁྱབ་པ་དང༌། \]

\[དེ་དང་དེ་ལ་དེ་ȹང་ངོ། \]

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 VII.9-10, 11b.5-11b.6:

 Ngag-wang-pal-dan’s Meaning of the Words, 90b.2ff.:  

\(^a\) See also Sparham, Abhisamayālaṃkāra with [Āryavimuktisena’s] Vṛtti and [Haribhadra’s] Alokā, vol. 4, 83ff.
b' 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:

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 forth—a engage all having the lot, they are vast, whereby Buddhas are called pervasive, and because the continuum of those [activities] is not consumed, or severed, as long as there is cyclic existence, [Buddhas] are also called

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a Two stanzas above.
b See also Sparham, Abhisamayālaṃkāra with Āryavimuktisena’s Vṛtti and Haribhadra’s Alokā, vol. 4, 83ff.
Maitreya’s *Ornament, sde dge* VIII.11, 11b.6:

དེ་Ȩར་མཛད་པ་Ȅ་ཆེའི་ɉིར།

དེ་ཉིད་ཟད་པ་མེད་པའི་ɉིར།

Ngag-wang-pal-dan’s *Meaning of the Words, 90b.6ff.*:

ཡེ་ཤེས་ཆོས་DZ་ཆོས་ཅན།

འོག་མིན་སོགས་ན་བོགས་པའི་ȷལ་འིར་པ་སོ་སོར་ངེས་པའི་Ȅི་ཀྱི་Ȧེན་ཁོ་ན་ལ་ཡོད་པའི་ɉིར་Ȧག་པ་ཞེས་ཀྱང་བȚོད་པ་ཡིན་ལ།

ཇི་རིད་ཀྱི་བར་ȭ་དེ་ཉིད་Ȅན་ཟད་པའམ་ཆད་པ་མེད་པའི་ɉིར་Ȧག་པ་ཞེས་ཀྱང་བȚོད་པ་ཡིན་ནོ།
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:

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.\(^a\)

\(^a\) See also Sparham, Abhisamayālaṃkāra with [Āryavimuktisena’s] Vṛtti and [Haribhadra’s] Alokā, vol. 4, 84.
Chapter VIII: Bodies of Attributes

Maitreya’s *Ornament, sde dge* VIII.12, 11b.7:

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 of those [marks].

1" THE ACTUAL [MARKS] (VIII.13-17)

Maitreya’s *Ornament for the Clear Realizations* (VIII.13-17) says:

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,\(^b\)

\(^a\) In Nāgārjuna’s *Precious Garland* (178d) this is identified as “feet that are very level.”

\(^b\) Nāgārjuna’s *Precious Garland* (180def):
6) Long fingers and toes, 7) broad heels, 8) large straight body, 
9) Inconspicuous ankles, 10) body hairs standing upwards, 
11) Calves like an antelope’s, 12) long and beautiful arms, 
13) Secret organ of the genitals retracting inside,\textsuperscript{a} 
14) Gold-colored skin, 15) smooth skin, 
16) Body hairs each growing nicely to the right, 
17) Face adorned with a hair treasury,\textsuperscript{b} 18) lion-like upper body, 
19) Round shoulders, 20) broadness between the shoulder blades, 
21) Unpleasant tastes perceived for this one as supreme of tastes, 
22) Body symmetrical like a fig tree, 
23) Prominent crown protrusion, 24) long and beautiful tongue, 
25) Brahmā melodiousness, 26) cheeks like a lion, 
27) Very white teeth 28) equal in size, 29) well arranged, 
30) And fully forty in number, 
31) Dark blue sapphire eyes, and 32) eyelashes like those of a supreme cow—

These are the thirty-two marks.

\textsuperscript{a} As Gyal-tshab’s commentary on Nāgārjuna’s Precious Garland (185.5) explains, like an elephant or a horse. 
\textsuperscript{b} 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 relyently 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 knecaps 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 (*aiñeya*) 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 (*nyagrodha; banyan*) tree, the circumference [of outstretched arms and body height] equal to a fathom, due to having encouraged others to thoroughly take up construction of parks, pleasure groves, and so forth
23. endowment with a prominent crown protrusion due to 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 liveli-
hood 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, obscuration, and so forth—

These are the thirty-two marks.\(^b\)

Maitreya’s *Ornament, sde dge* VIII.13-17, 11b.7-12a.3:

\(^{\text{a}}\) For Nāgārjuna’s slightly different list of these five see Hopkins, *Nāgārjuna’s Precious Garland*, stanzas 413-415b.

\(^{\text{b}}\) See also Sparham, *Abhisamayālaṃkāra with Āryavimuktisena’s Vṛtti and Haribhadra’s Alokā*, vol. 4, 84ff.
Ngag-wang-pal-dan’s *Meaning of the Words*, 91a.6ff.:

*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 bsad 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:

\[
\text{tulyāḥ pramāṇe 'viralāś ca dantā}
\]
\[
\text{anyūnasamkhīyādāśikāḥ catsarasāḥ}
\]
\[
\text{niśeksana govṛṣapakṣamanetro |}
\]
\[
\text{dvārīṃśad etānī hi lakṣaṇāmi ||VIII.17||}
\]

See Stcherbatsky and Obermiller, *Abhisamayālaṃkāra*, 36. Considering the meaning of the corresponding Sanskrit term pramāṇe (“in size”), tshad is the correct Tibetan reading. Āryavimuktisena’s commentary (200b.1) reads tshems.
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ཉན་པས་རོ་མི་ཞིམ་པ་ལའང་རོ་ɐོ་བའི་མཆོག་ȣ་ȹང་བ་དང༌།
ནགས་ཚལ་དང་ཀུན་དགའ་ར་བ་སོགས་Ɏེད་པ་གཞན་ཡང་དག་
པར་ལེན་ȭ་བȕག་པས་DZའི་ʁིད་ཚད་དང་འདོམ་མཉམ་པ་ཤིང་
ཁྭ་གྲོ་ཏ་Ȩར་Ș་ཞེང་གབ་པ་དང༌།
གɫག་ལག་ཁང་ལ་སོགས་པ་
ʈག་པར་Ɏིན་པས་དɍ་གɫག་ཏོར་དང་Ȳན་པ་དང༌།
ɺན་རིང་
པོ་ནས་འཇམ་ཞིང་ȡན་ལ་མཉེན་པ་ལ་སོགས་པ་གʀངས་པས་
ཇི་ཙམ་བཞེད་པ་Ȩར་ཁེབས་པས་མཛད་པའི་Ȝགས་རིང་ཞིང་
མཛǃས་པ་དང༌།
འཇིག་Ȧེན་གྱི་ཁམས་ཐམས་ཅད་ཀྱི་སེམས་ཅན་
ལ་དམ་པའི་ཆོས་གོ་བར་Ɏས་པས་ཡན་ལག་ȑ་Ȳན་གྱི་ཚངས་
པའི་དɎངས་དང་Ȳན་པ་དང༌།
ཚིག་ཀྱལ་བ་ɂངས་པས་འགྲམ་
པ་སེང་གེའི་འȮ་བ་དང༌།
Dzེ་བོ་ཐམས་ཅད་ལ་བཀུར་བ་དང་
བȓགས་པ་སོགས་Ɏས་པས་ཚǃམས་ཤིན་ȣ་དཀར་བ་དང༌།
ལོག་
འཚǑ་ȑ་ɂངས་པའི་འཚǑ་བ་ȷམ་པར་དག་པས་མཐོ་དམན་མེད་
པར་ཚǃམས་ཚད་མཉམ་པ་དང༌།
དེན་པའི་ཚིག་ཀུན་ȣ་Ʉད་
པས་མཚམས་མ་དོད་པའི་ཚǃམས་ཐགས་བཟང་བ་དང༌།
ɋ་མའི་
ཚིག་ɂངས་པས་ཚǃམས་གྲངས་བཞི་བȕ་ཚང་བ་Ȫེ་བȕ་ཚན་
གཉིས་པ།

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སེམས་ཅན་ཐམས་ཅད་ལ་ɍ་གཅིག་པ་Ȩར་བȨས་
པས་Ʉན་ནོར་ɍ་མཐོན་མཐིང་དང་ʻȮ་བ་དང༌།
སེམས་ཅན་ལ་
ཁོང་ཁྲོ་བ་དང་ཆགས་པ་དང་ɣོངས་པ་སོགས་མེད་པར་བȨས་
པས་Ȫེང་འོག་གི་ɲི་མ་ȷམས་བ་མཆོག་གི་ɲི་མ་ʻȮ་བ་དང་
གཉིས་ཏེ་འདི་དག་མཚན་ɬ་གཉིས་སོ།

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2" THE CAUSES OF THOSE [MARKS] (VIII.18-20)

Maitreya’s *Ornament for the Clear Realizations* (VIII.18-20) says:

These marks are thoroughly achieved
Through intensively completing
The particular causes achieving
The marks for this [complete enjoyment body]—

Escorting gurus and so forth,
Firmness of vows that have been assumed,
Reliantly cultivating gathering [of students]
Giving fine articles, freeing those bound

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. reliantly cultivating the four means of gathering [students]
4. giving fine articles of food, drink, and so forth
5. giving the finest of what is licked [such as yogurt] and so forth
6. freeing those bound to be killed
7. spreading to others the virtuous practices that [you] have taken up

and the twenty-five included by the term “and so forth” [in Maitreya’s Ornament for the Clear Realizations], as occur in the Mother Sūtras. These were explained earlier.a

Maitreya’s Ornament, sde dge VIII.18-20, 12a.4-12a.6:

Ngag-wang-pal-dan’s Meaning of the Words, 92b.2ff.

a See also Sparham, Abhisamayālaṃkāra with Āryavimuktisena’s Vṛtti and Haribhadra’s Alokā, vol. 4, 87.
b' Beauties (VIII.21-32)

Maitreya's *Ornament for the Clear Realizations* (VIII.21-32) says:

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,  
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,  
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,  
26) Steps equal, 27) two eyes pure,  
28) Just having youthful flesh,  
29) Body not slouching but 30) expansive,  
31) Body very taut,  
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  
39) Curling to the right,  
40) Beautiful when viewed in all ways,  
41) All behavior clean,  
42) Body without moles and black spots,  
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],
49) Tongue flexible, 50) slender,
51) And red, 52) sound of a dragon,
53) Speech supple and smooth, 54) eye-teeth round,
55) Sharp, 56) white, 57) even,
58) And tapered, 59) nose prominent,
60) And supremely pure,
61) Eyes wide, 62) eyelashes thick,
63) [Eyes] like lotus petals,
64) Eyebrows long, 65) soft,
66) Glossy, 67) with even hairs,
68) Arms long and broad, 69) ears equal
70) And devoid of impairment,
71) Forehead beautifully defined,
72) Large, 73) head broad,
74) Head hair black like a bee,
75) Thick, 76) smooth, 77) not tangled,
78) Not bristly, 79) and with fragrance
Captivating the minds of beings,
80) Adorned with glorious curls,
Lucky [signs], curling swastikas—
Those are asserted as a Buddha’s excellent beauties.

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a Momordica Monadelpha.
b That is, thunderous.
c dpal gyi be’u, śrīvatsa. This term is often translated as “endless knot,” but the connotation of “knot” is not present in either the Sanskrit or the Tibetan though present in the Chinese.
d This stanza has an extra line.
དང༌། བརྡ་བསྟོན་སྣ་ཚུགས་ཀྱི་ལྷུན་ཁྱིམ་བཀྲ་ཤིང་བཟང༌། ༤༤+༨+༩༨+༩༨+༩༨+༩༨+༩༨+༩༨+༩༨+༩༨+༩༨+༩༨+༩༨+༩༨+༩༨+༩༨+༩༨+༩༨+༩༨+༩༨+༩༨+༩༨+༩༨+༩༨+༩༨+༩༨+༩༨+༩༨+༩༨+༩༨+༩༨+༩༨+༩༨+༩༨+༩༨+༩༨+༩༨+༩༨+༩༨+༩༨+༩༨+༩༨+༩༨+༩༨+༩༨+༩༨+༩༨+༩༨+༩༨+༩༨+༩༨+༩༨+༩༨+༩༨+༩༨+༩༨+༩༨+༩༨+༩༨+༩༨+༩༨+༩༨+༩༨+༩༨+༩༨+༩༨+༩༨+༩༨+༩༨+༩༨+༩༨+༩༨+༩༨+༩༨+༩༨+༩༨+༩༨+༩༨+༩༨+༩༨+༩༨+༩༨+༩༨+༩༨+༩༨+༩༨+༩༨+༩༨+༩༨+༩༨+༩༨+༩༨+༩༨+༩༨+༩༨+༩༨+༩༨+༩༨+༩༨+༩༨+༩༨+༩༨+༩༨+༩༨+༩༨+༩༨+༩༨+༩༨+༩༨+༩༨+༩༨+༩༨+༩༨+༩༨+༩༨+༩༨+༩༨+༩༨+༩༨+༩༨+༩༨+༩༨+༩༨+༩༨+༩༨+༩༨+༩༨+༩༨+༩༨+༩༨+༩༨+༩༨+༩༨+༩༨+༩༨+༩༨+༩༨+༩༨+༩༨+༩༨+༩༨+༩༨+༩༨+༩༨+༩༨+༩༨+༩༨+༩༨+༩༨+༩༨+༩༨+༩༨+༩༨+༩༨+༩༨+༩༨+༩༨+༩༨+༩༨+༩༨+༩༨+༩༨+༩༨+༩༨+༩༨+༩༨+༩༨+༩༨+༩༨+༩༨+༩༨+༩༨+༩༨+༩༨+༩༨+༩༨+༩༨+༩༨+༩༨+༩༨+༩༨+༩༨+༩༨+༩༨+༩༨+༩༨+༩༨+༩༨+༩༨+༩༨+༩༨+༩༨+༩༨+༩༨+༩༨+༩༨+༩༨+༩༨+༩༨+༩༨+༩༨+༩༨+༩༨+༩༨+༩༨+༩༨+༩༨+༩༨+༩༨+༩༨+༩༨+༩༨+༩༨+༩༨+༩༨+༩༨+༩༨+༩༨+༩༨+༩༨+༩༨+༩༨+༩༨+༩༨+༩༨+༩༨+༩༨+༩༨+༩༨+༩༨+༩༨+༩༨+༩༨+༩༨+༩༨+༩༨+༩༨+༩༨+༩༨+༩༨+༩༨+༩༨+༩༨+༩༨+༩༨+༩༨+༩༨+༩༨+༩༨+༩༨+༩༨+༩༨+༩༨+༩༨+༩༨+༩༨+༩༨+༩༨+༩༨+༩༨+༩༨+༩༨+༩༨+༩༨+༩༨+༩༨+༩༨+༩༨+༩༨+༩༨+༩༨+༩༨+༩༨+༩༨+༩༨+༩༨+༩༨+༩༨+༩༨+༩༨+༩༨+༩༨+༩༨+༩༨+༩༨+༩༨+༩༨+༩༨+༩༨+༩༨+༩༨+༩༨+༩༨+༩༨+༩༨+༩༨+༩༨+༩༨+༩༨+༩༨+༩༨+༩༨+༩༨+༩༨+༩青海省
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 afflictive 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

\(^a\) The reference of “two grounds” (sa gnyis) is not apparent.
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
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
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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 (gzhon la sku'i mdzes pa byed pa); since the marks are principal, even each is said to arise from a cause within the six perfections, whereas since the beauties are companions, such is not said.a

Maitreya’s Ornament, sde dge VIII.21-32, 12a.6-12b.6:

a See also Sparham, Abhisamayālaṃkāra with [Āryavimuktisena’s] Vṛtti and [Haribhadra’s] Alokā, vol. 4, 91ff.
b 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:
Ngag-wang-pal-dan’s *Meaning of the Words*, 92b.6ff.:

The Sanskrit term *bimba* agrees with the transliteration in the *co ne* edition.

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karau tālamrūdā snigdhaṁ bimbahāryatālekhatā |
nātyāyatam vaco bimbhapratibimbopamañustatā ||VIII.27||

The Sanskrit term *bimba* agrees with the transliteration in the *co ne* edition.
ཤིན་ȣ་ɘས་བའི་གསང་བའི་གནས་ཟབ་མོ་Ȧོགས་པའི་ɒོ་གྲོས་ཅན་ཉིད་ཀྱིས་ལོང་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་བȕ་ཚན་དང་པོའོ།

མི་ཟིལ་གྱིས་གནོན་པ་ལ་མཁས་པས་སེང་གེའི་Ȫབས་ʀ་གཤེགས་པ་དང༌།

ǰོར་ɉོགས་ཀྱི་ལམ་དང་མȬན་པར་གཤེགས་པས་གཡས་ɉོགས་Ȭོག་ཅིང་གཤེགས་པ་དང༌།

མཁས་པས་མཛǃས་པར་གཤེགས་པ་དང༌།

མཁས་པས་ཉ་མཆོག་གི་Ȫབས་ʀ་གཤེགས་པ་དང༌།

གཞན་གྱིས་ཡོན་ཏན་ཡང་དག་པར་བȚོད་པར་མཛད་པས་DZ་འཁྲིལ་བག་ཆགས་པ་དང༌།

ȴིག་པའི་ཆོས་དང་མ་འབགས་པས་DZ་Ɏི་དོར་ིས་པ་དང་འȮ་བ་དང༌།

གȭལ་Ɏ་དང་འཚམ་པའི་ཆོས་Ȫོན་པར་མཛད་པས་DZ་རིམ་པར་འཚམ་པ་Ȫེ་བȕ་ཚན་གཉིས་པའོ།

DZ་གʀང་Ȭགས་ཀྱི་ཀུན་Ʉོད་གཙང་བས་DZ་གཙང་བ་དང༌།

Ȭགས་Ȭགས་Țེ་ཅན་ཡིན་པས་DZ་འཇམ་པ་དང༌།

Ȯི་མ་འཇོམ་Ɏེད་ཀྱི་ཆོས་འȭལ་བ་ཡོངས་Ȧོགས་པས་མཚན་ཆ་ཤས་ཡོངས་Ȧོགས་པ་དང༌།

ཡངས་ཤིང་མཛǃས་པའི་ཡོན་ཏན་ɲོགས་པས་DZའི་ཁོ་ལག་ཡངས་}
Chapter VIII: Bodies of Attributes

In Chapter VIII, the discussion centers around the bodies of attributes. The text delves into the specific characteristics and how they manifest within the context of mind and body. The paragraph highlights the nuances of these attributes, emphasizing their interconnectedness and the dynamic processes involved in their expression. The content likely explores the philosophical underpinnings of these attributes, their roles in the understanding of consciousness, and their implications for the broader field of Buddhist philosophy.
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མི་ད་དང་། རི་སོགས་བཟོ་མདོག་བདེ་བ་འཐོབ་པའི་ཆོས་བོན་པས་ཅིང་བལ་རེར་འཇམ་པ་དང་། རང་གཞན་གྱི་Dzེ་བོ་དོམ་པར་ཞིག་པས་ཅིག་གི་རི་མོ་མདངས་ཡོད་པ་དང་། ཆོས་ཟབ་མོའི་ལོགས་པ་ལ་གནས་པས་ཅིག་གི་རི་མོ་ཟབ་པ་དང་། དང་ཡང་ཆོས་བོན་པས་ཅིག་གི་རི་མོ་རིང་བ་དང་། གཞལ་དང་འཚམ་པའི་བོབ་པ་རབ་མང་པོ་མཛད་པས་ཞལ་ཧ་ཅང་མི་རིང་བ་དང་། མི་ཐེག་ȸེན་ཐམས་ཅད་གུག་སོགས་པར་གཙང་པས་གཙང་Ȫོང་ཅིང་མཉེན་ལ་འཇམ་པ་དང་། ཞུན་པ་ལ་སོགས་པར་གྲངས་པས་གྲང་Ȫོང་ཅིང་མཉེན་ལ་འཇམ་པ་དང་། གཞལ་པ་ལ་སོགས་པས་མོ་བིམ་པ་Ȝེར་དམར་བ་དང་། ལོ་ཚིག་འཇམ་པོས་འȭལ་བས་Ȝགས་མཉེན་པ་དང་། ཡོན་ཏན་འཐད་པ་མང་པོ་Ȫོན་པས་Ȝགས་Ȣབ་པ་Ȫེ་བȕ་ཚན་ɾ་པའོ། ལིས་པའི་Dzེ་བོ་ཆགས་ཅན་གཏིང་དཔག་དཀའ་བའི་ཆོས་ཀྱིས་འȭལ་བས་Ȝགས་དམར་བ་དང་། བȡེངས་པ་ཐམས་ཅད་མི་མངའ་བས་ȭ་གི་Ȍ་དང་Ȧན་པ་དང་། དན་པ་ལ་སོགས་པར་གཙང་པས་གཙང་Ȫོང་ཅིང་མཉེན་ལ་འཇམ་པ་དང་། སྡེ་ལེགས་པ་ཀུན་ȣ་ɚོར་བ་དགུ་ཟད་པས་མཆེ་བ་ཕམ་པ་དང་། ཆོས་ཤིན་ȣ་དཀར་པོས་ཉོན་མོངས་འȭལ་བར་མཛད་པས་མཆེ་བ་དཀར་བ་དང་། བདག་གཞན་མཉམ་པ་ཉིད་ȭ་Ȧོགས་པའི་ས་ལ་གནས་པས་མཆེ་བ་མཉམ་པ་དང་། རུར་གྱིས་ཐེག་པ་གུམ་གྱི་མངོན་པར་Ȧོགས་པ་རབ་ȣ་Ȫོན་པས་མཆེ་བ་དཀར་པ་དང་། དོན་གུལ་དཀའ་བ་གཞལ་བར་མཛད་པས་མཆེ་བ་ཡེ་གུ་ཙུམ་པ་ཟློ་པ་དང་། སྡེ་ལེགས་པ་ཀུན་མཆོག་Ȧན་གྱི་Ȫོང་ཉིད་Ȧོགས་པའི་ཤེས་རབ་མཆོག་ལ་གནས་པས་ཤངས་མཐོ་བ་དང་། གཞལ་
Chapter VIII: Bodies of Attributes

བདེ་སྒོམ་པའི་གཙང་མ་བོ་བོ་ཡིད་ཆེས་པའི་གཙང་མ་ཐཱིག་རྟེན་པའི་བོད་དེ་བོད་དང་བོད་་མྱིར་བོད་དང་བོད་་པའི་སྒོམ་པ་བོད་དེ་བོད་དང་བོད་་པའི་སྒོམ་པ་བོད་དེ་བོད་དང་བོད་་པའི་སྒོམ་པ་བོད་དེ་བོད་དང་བོད་་པའི་སྒོམ་པ་བོད་དེ་བོད་དང་བོད་་པའི་སྒོམ་པ་བོད་དེ་བོད་དང་བོད་་པའི་སྒོམ་པ་བོད་དེ་བོད་དང་བོད་་པའི་སྒོམ་པ་བོད་དེ་བོད་དང་བོད་་པའི་སྒོམ་པ་བོད་དེ་བོད་དང་བོད་་པའི་སྒོམ་པ་བོད་དེ་བོད་དང་བོད་་པའི་སྒོམ་པ་བོད་དེ་བོད་daily news

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བདེ་སྒོམ་པའི་གཙང་མ་བོ་བོ་ཡིད་ཆེས་པའི་གཙང་མ་ཐཱིག་རྟེན་པའི་བོད་དེ་བོད་དང་བོད་་མྱིར་བོད་དང་བོད་་པའི་སྒོམ་པ་བོད་དེ་བོད་དང་བོད་་པའི་སྒོམ་པ་བོད་དེ་བོད་dental news

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བདེ་སྒོམ་པའི་གཙང་མ་བོ་བོ་ཡིད་ཆེས་པའི་གཙང་མ་ཐཱིག་རྟེན་པའི་བོད་དེ་བོད་དང་བོད་་མྱིར་བོད་དང་བོད་་པའི་སྒོམ་པ་བོད་དེ་བོད་dental news

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བདེ་སྒོམ་པའི་གཙང་མ་བོ་བོ་ཡིད་ཆེས་པའི་གཙང་མ་ཐཱིག་རྟེན་པའི་བོད་དེ་བོད་dental news

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བདེ་སྒོམ་པའི་གཙང་མ་བོ་བོ་ཡིད་ཆེས་པའི་གཙང་མ་ཐཱིག་རྟེན་པའི་བོད་dental news

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བདེ་སྒོམ་པའི་གཙང་མ་བོ་བོ་ཡིད་ཆེས་པའི་གཙང་མ་ཐཱིག་རྟེན་པའི་བོད་dental news

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བདེ་སྒོམ་པའི་གཙང་མ་བོ་བོ་ཡིད་ཆེས་པའི་གཙང་མ་ཐཱིག་རྟེན་པའི་བོད་dental news
4. Emanation Bodies

D) Emanation Bodies (VIII.33)

Maitreya’s Ornament for the Clear Realizations (VIII.33) says:

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.\(^a\)

\(^a\) See also Sparham, Abhisamayālaṃkāra with [Āryavimuktisena’s] Vṛtti and [Haribhadra’s] Alokā, vol. 4, 97.
2) **ACTIVITIES (VIII.34-40)**

*Maitreya’s Ornament for the Clear Realizations* (VIII.34-40) says:

Likewise, activities as long as cyclic existence lasts
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Are asserted to be of uninterrupted continuum.
1) The activity of the pacification of transmigrations,
2) Setting them in the four aspects of gathering [students],
3) The realizations of the thoroughly afflicted
   And adoptions of the thoroughly pure,
4) Properly [achieving] the welfare of sentient beings,
5) The six perfections,
6) The Buddha path, 7) emptiness
   Of inherent existence, 8) extinguishment of dualistic [appearance]
9) Terminological, 10) unobservable,
11) Thorough ripening of embodied beings,
12) The paths of Bodhisattvas,
13) Reversing manifest conception,
14) Having attained enlightenment, 15) the pure land
   Of buddhafication, 16) definite,
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,
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 con-
cordant behavior [that is, giving gifts, giving doctrine, teach-
ing others to fulfill their aims, and oneself acting according to
that teaching]

3. setting them in the realizations of the discardings of the thor-
oughly 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 perfe-
tions

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 realiz-
ing 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 extin-
guished

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 realiz-
ing all phenomena as ultimately unobservable

one that sets [beings] in the seventh ground

11. setting them in the pristine wisdom of the seventh ground en-
acting 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 re-
versing 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 directly realizing that compounded cyclic existence and uncompounded nirvāṇa are not ultimately different
27. setting them in the fruit of the path, the nonabiding nirvāṇa:
these are asserted in sūtra as the twenty-seven aspects of the activities of the pristine wisdom body of attributes.

See also Sparham, Abhisamayālaṃkāra with [Āryavimuktisena’s] Vṛtti and [Haribhadra’s] Aloka, vol. 4, 97ff.
Maitreya’s *Ornament, sde dge* VIII.34-40, 12b.7-13a.4:

Ngag-wang-pal-dan’s *Meaning of the Words*, 96a.6ff.:
བོད་ལུགས་མི་ཉིན་བཟོད་བཞི་ལས་མཛད་པ་དང༌། ཐོན་པོ་ བཞི་ལས་མཛད་པ་དང༌། གམ་ཐོགས་ལམ་ལ་འགོད་པ་དང༌། ོལ་ཀུན་ནས་ཉོན་མོངས་པ་དང་ོམ་པར་ཐང་བའི་བོད་ལམ་ལ་འགོད་པ་དང༌། སེམས་ཅན་ོམས་ཀྱི་དོན་ཚད་མེད་པའི་རང་བཞིན་ཇི་ཟེར་བ་བཞིན་ཡི་བ་ལ་འགོད་པ་དང༌། མདོ་རང་བཞིན་གྱིས་ོང་པ་ཉིད་བོད་ལམ་ལ་འགོད་པ་དང༌། མཐོང་ལམ་ལ་འགོད་པ་གཅིག་ནི། ོང་གི་ེས་པ་ཟད་པའི་ས་དང་པོའི་ཡེ་ཤེས་ལ་འགོད་པ་དང༌། ས་བདེན་པ་ལ་འགོད་པ་གཉིས་ནི། ོང་བདེན་པའི་ཡེ་ཤེས་ཀྱིས་བོས་པའི་ེང་སྤིན་སེམས་དཔའི་ལམ་ལ་འགོད་པ་དང༌། བདེན་པར་མཐོང་པར་ཞེན་པ་
བོད་པའི་ས་བདེ་པའི་ཡེ་ཤེས་ལ་འགོད་པ་དང༌། ས་བདེ་ལ་འགོད་པ་གཅིག་ནི། གང་སོབ་ཐོབ་པ་དང་ཆ་འཕོ་བའི་དུལ་འཛུའི་མཛད་པ་ཟས་པའི་ས་དགུ་པའི་ཡེ་ཤེས་ལ་འགོད་པ་དང༌། ས་བདེ་ལ་འགོད་པ་བོད་གཉིས་ནི། རང་ཉིད་སངས་Ȅས་པའི་ȹོད་བོད་ཀྱི་ཞིང་ȷམ་པར་དག་པ་ས་བོད་ཐོབ་མ་ཐག་པ་ལ་འགོད་པ་དང༌། ཆེ་བ་ཉི་མར་སངས་Ȅས་པར་ངེས་པ་
Dzེ་བ་གཅིག་གིས་ཐོགས་པ་ལ་འགོད་པ་དང༌། Dzེ་བ་གཅིག་གིས་ཐོགས་པ་སེམས་ཅན་གྱི་དོན་ཚད་མེད་པ་ȣབ་པ་ལ་འགོད་པ་དང༌། Dzེ་བ་གཅིག་གིས་འཇིག་Ȧེན་གྱི་ཁམས་ཀུན་ȣ་ཉེ་བར་འགྲོ་ཞིང་སངས་Ȅས་བȭེན་པ་དང་ཆོས་ཉན་པ་སོགས་ཀྱི་ཡོན་ཏན་ལ་འགོད་པ་དང༌། ȵིད་པ་ཐ་མ་པ་Dzེ་བ་དེ་ཉིད་ལ་སངས་Ȅས་པར་ངེས་པའི་ȣ་མེད་Ɏང་Șབ་ཀྱི་ཡན་ལག་ɲོགས་པ་ལ་འགོད་པ་དང༌། ལས་དང་འɐས་ɍར་འɐེལ་བ་Șད་མི་ཟ་ཞིང་མི་བʄ་བར་Ȧོགས་པའི་ȵིད་པ་ཐ་མའི་ཡེ་ཤེས་ལ་འགོད་པ་
Dzེ་བ་བདེན་པ་བཞིའི་དངོས་པོ་ཐམས་ཅད་ཡང་དག་པ་ཇི་Ȧ་
Dzེ་བ་བཞིན་ȭ་མངོན་ȭ་Ȧོགས་པའི་ȵིད་པ་ཐ་མའི་ཡེ་ཤེས་ལ་
འགོད་པ་དང༌། ȵིད་པ་ཐ་མ་བ་ɕིན་ཅི་ལོག་བཞི་ɂངས་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:*

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:

Ngag-wang-pal-dan’s Meaning of the Words, 97b.4ff.:

*a As Jam-yang-shay-pa says about fruit bodies of attributes:

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, nirmāṇakāya).
C. DIVISION INTO THREE FOR THOSE HAVING FAITH IN THE CONDENSED (CONDENSATION.2)

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

The objects are another condensation into three aspects—
The three aspects, the causes,
The natures of the four trainings,
And the effects, 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:
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 pañdita 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-tang Kôn-chok-ten-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.
Appendix 1: Meditation on the Sixteen Attributes of the Four Truths

suffering of being under an outside influence requires long analysis. Meditation on the misery of true sufferings counters viewing them as pure and pleasurable.

iii. *Emptiness*. The meditation centers on the thought:

The contaminated mental and physical aggregates are empty because of being devoid of a supervisory self that is a different entity from them.

True sufferings are empty of being a permanent, single, independent self. The permanent is the non-disintegrating; the single is the partless; and the independent is what does not depend on others for its existence. That true sufferings are empty of being a permanent, single, independent self or of being objects of use of such a self is their emptiness. Meditation on the emptiness of true sufferings overcomes viewing them as a self.

iv. *Selflessness*. The meditation centers on the thought:

The contaminated mental and physical aggregates are selfless because of not existing as an independent self, but being under the influence of many other impermanent factors.

True sufferings are empty of being a self-sufficient person. A self-sufficient person would be a controller of the mental and physical aggregates, like a master over his servants. That true sufferings are empty of being such a self-sufficient person or objects of its use is their selflessness. Meditation on this counters the view of true sufferings as a self-sufficient person or as the objects of use of such a person.

2. True origins

i. *Cause*. The meditation centers on the thought:

Contaminated actions and attachment are causes because of being the roots of suffering.

Meditation on these as causes counters the notion that suffering is causeless, as is asserted by the Hedonists (*tshu rol mdzes pa, carvāka*).

ii. *Origin*. The meditation centers on the thought:

Contaminated actions and attachment are origins because they again and again produce suffering in all its forms.

Meditation on these as origins counters the notion that suffering is caused by just one cause, such as permanent time as is asserted by the 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 Śāṃkhyas.

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 Vaishēvikas.

3. **True cessations**

i. **Cessation.** The meditation centers on the thought:

A separation which is a total extinguishment of a suffering by its antidote is a cessation because of being a state of having abandoned that suffering.

Meditation on true cessations as cessations counters the view that there is no liberation from cyclic existence, as is asserted by the Hedonists.

ii. **Pacification.** The meditation centers on the thought:

A separation which is a total extinguishment of a suffering by its antidote is a pacification because of being a state of having abandoned an affliction.

Meditation on true cessations as pacifications counters notions conceiving contaminated states to be liberation as is the case with the Jaina assertion of a place of liberation on top of the worlds that is like an upside-down white umbrella.

iii. **Auspicious highness.** The meditation centers on the thought:

A separation which is a total extinguishment of a suffering by its antidote is auspiciously high because of being a liberation other than which there is no superior source of help and happiness.

Meditation on true cessations as auspiciously high counters the notion that
there is a liberation superior to the cessation of suffering, as is the case with the Sāṃkhya assertion of the liberated self as high liberation.

iv. *Definite emergence*. The meditation centers on the thought:

A separation which is a total extinguishment of a suffering by its antidote is a definite emergence because of being a liberation from that suffering such that it will never return.

Meditation on true cessations as definite emergences from suffering counters the notion that liberation, once attained, is reversible.

4. True paths

i. *Path*. The meditation centers on the thought:

The wisdom directly cognizing selflessness is a path because it causes one to proceed to liberation.

Meditation on this as a path counters the notion that there are no paths of liberation from cyclic existence.

ii. *Reasonableness*. The meditation centers on the thought:

The wisdom directly cognizing selflessness is reasonable because of being the antidote to ignorance.

Meditation on the wisdom realizing selflessness as suitable counters the notion that it is not a path of liberation.

iii. *Achieving*. The meditation centers on the thought:

The wisdom directly realizing selflessness is an achieving because it realizes the nature of the mind 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)

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 cessations

higher realms  
true origins

Desire Realm  
true sufferings

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


“1987 Go-mang Lhasa (first printing)” = don bdun cu’i mtha’ spyod mi pham bla ma’i zhal lung gsal ba’i legs bshad blo gsal mgul rgyan. 1a-20a. Named “1987” because of being acquired in Lha-sa, Tibet, at Go-mang College in 1987; published at Go-mang College, date unknown. (Complete edition, available at UMA Institute for Tibetan Studies, uma-tibet.org.)

“1987 Go-mang Lhasa (second printing)” = don bdun cu’i mtha’ spyod mi pham bla ma’i zhal lung gsal ba’i legs bshad blo gsal mgul rgyan. 3a-20a. Named “1987” because of being acquired in Lha-sa, Tibet, at Go-mang College in 1987; published at Go-mang College, date unknown. (Incomplete edition, available at UMA Institute for Tibetan Studies, uma-tibet.org.)


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“Āryavimuktisena’s commentary” = Āryavimuktisena’s *Commentary on the “Twenty-Five Thousand Stanza Perfection of Wisdom Sūtra.”* shes rab kyi pha rol tu phyin pa stong phrag nying phyug 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/ abhisamayālaṃkāra-nāma-prajñāpāramitopadeśaśāstrakārika). 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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shes rab kyi pha rol tu phyin pa ’i tshul brgya inga bcu pa’i mdo
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English translation: Christian K. Wedemeyer. Āryadeva’s Lamp that Integrates the Practices.

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Peking 5538, vol. 110; Tohoku 4037, vol. ḏzi


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Bhadanta Vimuktisena (btsun pa grol sde)
āryapālaśvinīśahasrikāprajñāpāramitopadesaśāstraḥsambhavānālamkārakāvārttika
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

Buddhāśrīhānaa

Commentary on (Maitreya’s) “Treatise of Quintessential Instructions on the Supramundane Victo-

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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 pañḍita chen po buddha šrī jiñāna; for the second in the colophon it is by slob dpon buddha šrī jiñāna. Dharmamitra refers explicitly to the author of the latter as Buddhājiñānaśri. Bu-tön (lung gi snye ma p. 4) seems to take the works to be by two different authors buddhājiñānaśri and sangs rgyas ye shes zhabs (Buddhājiñānapāda). Tsong-kha-pa cites the former work as shes rab sgron me’/ma and bud dha shri; he cites the latter work as sdu’ pa’i dka’i ’grel and sang ye.
rious Mother Perfection of Wisdom: Ornament for the Clear Realizations”; *Wisdom Lamp Gar-
land*

abhisamayālaṃkārabhagavatāparamitopadesāsāstravṛttiṣṭiprajñāpradīpāvalī
bcīm 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”*

sañcayāgāthāpañjikā
bsdus pa tshig su bcad pa’i dka’ ’grel
Peking 5196, vol. 91; sde dge 3798, vol. *nya*

Chandrakīrti (*cla ba grags pa, seventh century)*

*Autocommentary on the “Supplement to (Nāgārjuna’s) ‘Treatise on the Middle’”*

madhyamakāvatārabhāṣya
dbu ma la ’jug pa’i bshad pa / dbu ma la ’jug pa’i rang ’grel
Tibetan editions:
Peking 5263, vol. 98; Tohoku 3862, vol. *’a.*

French translation (up to chap. 6, stanza 165): Louis de La Vallée Poussin. *Muséon* 8 (1907):

German translation (chap. 6, stanzas 166-226): Helmut Tauscher. *Candrakīrti-Madh-
yamakāvatāraḥ und Madhyamakāvatārabhāṣyam.* Wiener Studien zur Tibetologie und Bud-
dhismuskunde, 5. Vienna: Arbeitskreis für Tibetische und Buddhistische Studien Universität
Wien, 1981.

*Clear Lamp Commentary on the Guhyasamājā*

pradipodhotanāṃśatākā
sgron ma gsal bar byed pa zhes bya ba’i rgya cher bshad pa
Peking 2650, vol. 60

*Supplement to (Nāgārjuna’s) “Treatise on the Middle”*

madhyamakāvatāra
dbu ma la ’jug pa
Tibetan editions:
Peking 5261, Peking 5262, vol. 98; Tohoku 3861, Tohoku 3862, vol. *’a.*

English translation: C. W. Huntington, Jr. *The Emptiness of Emptiness: An Introduction to Early

English translation (chaps. 1-5): Jeffrey Hopkins. *Compassion in Tibetan Buddhism.* London:


See also references under Chandrakīrti’s *Autocommentary on the “Supplement.”*

Chim Jam-pay-yang (*mchims ’jam pa’i dbyangs or mchims nam mkha’* grags, died 1289 / 1290)

*Commentary on [Vasubandhu’s] “Treasury of Manifest Knowledge”: Ornament of Manifest
Knowledge*

chos mngon mdzod kyi tshig le’ur byas pa’i ’grel pa mngon pa’i rgyan
Buxaduor, India: Nang bstan shes rig ‘dzin skyong slob gnyer khang, n.d.

Dharmakīrti (*chos kyi grags pa, seventh century)*

*Commentary on (Dignāga’s) “Compilation of Prime Cognition”*

pramāṇavārttikakārikā
tshad ma ram ’grel gyi tshig le’ur byas pa
Tibetan editions:
Bibliography of Works Cited

Peking 5709, vol. 130; Tohoku 4210, vol. ce.


Dharmakīrtishiṣṭhī (chos kyi grags pa dpal / gser gling pa)

Explanation of (Haribhadra’s) “Commentary on (Maitreya’s) ‘Treatise of Quintessential Instructions on the Perfection of Wisdom: Ornament for the Clear Realizations’”: Illumination of the Difficult to Realize

prajñāpāramitopadeśāśāstraḥśamayālāṃkārāvṛtyādurbodhālokaṁnāmaḥ
dsesh rab kyi pa rol tu phyin paa’i man ngag gi bstan bcos mngon par rtags pa'i rgyan gyi ’grel pa rtags par dka' ba'i snang ba zhes bya ba'i ’grel bshad

Peking 5192, vol. 91; sde dge 3794, vol. ja

Dharmamitra (chos kyi bshes gnyen)

Explanation of (Haribhadra’s) Commentary on (Maitreya’s) “Ornament for the Clear Realizations”*: Very Clear Words

abhisamayālāṃkārākārikāprajñāpāramitopadeśāśāstraḥśrūpyapada

dsesh rab kyi pa rol tu phyin paa’i man ngag gi bstan bcos mngon par rtags pa'i rgyan gyi thshig le’ur byas paa’i ’grel bshad thshig rab tu gsal ba

Peking 5194, vol. 91; sde dge 3796, vol. nua

Dharmashri

Explanation of the “One Hundred Thousand Stanza Perfection of Wisdom Sūtra”

śatāśasrākārikavārana

stong phrag bgrya paa’i rnama par bshad pa

Peking 5203, vol. 92; sde dge 3802, vol. da

Key to the Treasury of the Verse Summary of the Perfection of Wisdom

prajñāpāramitāśāstraḥśamayāgáthāhāsotāla

dsesh rab kyi pa rol tu phyin paa’i thshig su bcad paa’i mdzod kyi lde mig

Peking 5204, vol. 92; sde dge 3806, vol. da

Gen-dün-drub, First Dalai Lama (dge’ dun grub, 1391-1474)

Commentary on (Gunaprabha’s) “Aphorisms on Discipline” / Essence of the Entire Discipline, Eloquent Holy Doctrine

legs par gsungs paa’i dam chos ’dul ba mtha’ dag gi snying po


Explanation of [Vasubandhu’s] “Treasury of Manifest Knowledge”: Illuminating the Path to Liberation

dam paa’i chos mngon paa’i mdzod kyi rnama par bshad pa thar lam gsal byed

Tibetan editions:


English translation (chap. 6): Harvey B. Aronson, “The Buddhist Path: A Translation of the Sixth

Gunaprabha (*yon tan 'od*)

Aphorisms on Discipline
vinayasūtra
’tul ba’i mdø
Peking 5619, vol. 123

Gung-tang Kön-chok-ten-drøn-mø (*gung thang dkon-mchog bstan-pa’i sgron-mø, 1762-1823*)

Presentation of the Four Truths, Port of Those Wishing Liberation: Festival for the Wise
bden bzhì’i rnam gzhag thar ’dod ’jug ngogs mkhas pa’i dga’ ston

Gung-tang Lo-dro-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
mngon rtogs rgyan gyi ’grel chung don gsal ba’i mchan ’grel kun bzang zhing gi rnyi ma thar ’dod mun sel
Tibetan editions:
Lhasa (?): dge ldan legs bshad gsung rab ’grem spel khang, 2006.
TBRC W00EGS1017126, which is a PDF of: Lhasa (?): dge ldan legs bshad gsung rab ’grem spel khang, 2006.

Gyal-tshab-dar-mø-rin-chøn (*rgyal tshab dar ma rin chen, 1364-1432*)

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”
rnam bshad snying po rgyan/ shes rab kyi pha rol tu phyin pa’i man ngag gi bstan bcos mngon par rtogs pa’i rgyan gyi ’grel pa don gsal ba’i rnam bshad snying po’i rgyan
Tibetan editions:
shes rab kyi pha rol tu phyin pa’i man ngag gi bstan bcos mngon par rtogs pa’i rgyan gyi ’grel pa don gsal ba’i rnam bshad snying po’i rgyan. TBRC W23692.2: 5-762, which is a PDF of: sku ’bum monastery, Tibet: sku ’bum byams pa gling par khang, [19?].

Explanation of (Shāntideva’s) “Engaging in the Bodhisattva Deeds”: Entrance for Conqueror Children
byang chub sems dpa’i spyod pa la ’jug pa’i rnam bshad rgyal sras ’jug ngog
Sarnath: Pleasure of Elegant Sayings Printing Press, 1973

Illumination of the Path to Liberation / Explanation of (Dharmakīrti’s) Commentary on (Dignāga’s) “Compilation of Prime Cognition”: Unerring Illumination of the Path to Liberation
thar lam gsal byed / tshad ma rnam ’grel gyi ishig le’ur byas pa’i rnam bshad that lam phyin ci ma log par gsal bar byed pa
Tibetan editions:

Haribhadra (*seng ge bzang po, late eighth century*)

Clear Meaning Commentary / Commentary on (Maitreya’s) “Treatise of Quintessential Instructions on the Perfection of Wisdom: Ornament for the Clear Realizations”
spuṭhārtha / abhisamayālāṃkārānāmaprajñāpāramitopadesaśāstra-vṛtti ’grel pa don gsal / shes rab kyi pha rol tu phyin pa’i man ngag gi bstan bcos mngon par rtogs pa’i rgyan ces bya ba’i ’grel pa
Sanskrit editions:


*Commentary on the Difficult Points of the “Verse Summary of the Precious Qualities of the Supramundane Victorious [Mother]” / Commentary that Makes the Difficult Points of the “Verse Summary of the Precious Qualities of the Supramundane Victorious [Mother]” Easy to Understand*

bhaṅgha-vaiṭratanuṣasanacayagāthānāpiṇḍāsubodhinīnāma

bcom ldan 'das yon tan rin po che sdu s pa'i tshiṅ su bcad pa'i dka' 'grel

Pekin 5190; sde dge 3792

[Commentary on the] “Twenty-Five Thousand Stanza Perfection of Wisdom Śāstra”

pāca-vaṁśiṣṭāḥ-paṭākā-ṣaṅkṛatā

shes rab kyi pha rol tu phyin pa stong phrag nii shu lnga pa

Pekin 5188; sde dge 3790

Explanation of the “Eight Thousand Stanza Perfection of Wisdom Śāstra”: Illumination of (Maitreyas) “Ornament for the Clear Realizations”

aṣṭaṣṭāḥsāhasrī-panamāvyākhyānābhīṣaṃayālamkārāloka

shes rab kyi pha rol tu phyin pa byrγad stong pa'i bshad pa mingon 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 chodheky, Gyalwa sungrab partun khang, 1982-1985.

Jam-yang-shay-pa Ngag-wang-tson-drū (*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 byrgad don bdun cu’i ram bzhag legs par bshad pa mi pham bla ma’i zhal lung

Tibetan editions:

bla brang edition:

“2011 TBRC bla brang” = In kun mkhyen ’jam dbyangs bzhad pa’i rdo rje mchog gi gsung ’bum, vol. 14. TBRC W22186.15: 115-178, which is a PDF of: bla brang bkra shis’khyil: bla brang bkra shis’khyil dgon, publishing date unknown. [Preferred edition since it has not been retouched.]


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


Go-mang Lhasa edition:


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 [Emp- tiness], Ocean of Scripture and Reasoning Fulf illing All Hopes of All Beings

dbu ma chen mo / grub mtha’i rnam bshad rang gshan grub mtha’ kun dang zab don mchog tu gsal ba kun bzang zhi gi nyi ma lung rigs rgya mtsho skye dgu’i re ba kun skong

Tibetan editions:


Translation of the section on the two truths: Guy M. Newland’s Ph.D. thesis, The Two Truths: a
study of Madhyamika philosophy as presented in the Monastic textbooks of the Ge-luk-ba order of Tibetan Buddhism.

Jay-tsun Chö-kyi-gyal-tshan (se ra rje btsun chos kyi rgyal mtshan, 1469-1546)
Excellent Means Definitely Revealing the Eight Categories and Seventy Topics, the Topics of (Maitreya’s) “Treatise of Quintessential Instructions on the Perfection of Wisdom: Ornament for the Clear Realizations,” the Stainless Oral Transmission of Jay-tsun-chö-kyi-gyal-tshan bstan bcos mgon par rtags pa’i rgyan gyi brjod bya thugs 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
Indian block-print, n.d.
dngos po brgyad don bdun cu’i rnam gzhag. In don bdun cu dang sa lam sogs nyer mkho’i skor phyogs brag’igs bzhugs so: 1-44.
kan su’u, China: mi rigs dpe skrun khang, 2005.
Rje btsun pa’i Don bdun cu: An Introduction to the Abhisamayalaksiyā
Edited with Introduction by Shunzō Onoda
Kyoto, Japan: The Association of Indian and Buddhist Studies, Nagoya University, 1983.
Khay-drub-ge-leg-pal-sang (mkhas grub dge legs dpal bzang, 1385-1438)
Extensive Explanation of (Dharmakirti’s) “Commentary on (Dignāga’s) ‘Compilation of Prime Cognition’”: Ocean of Reasoning
tshad ma mam ’grel gyi rgya cher bshad pa rigs pa’i rgya mtsho
TBRC W1KG10279, vol. 10 (tha), 623-1006: pdf of bla brang bkra shis ’khyil par khang edition, 199?
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 bsdu’s pa
Precious Garland of Tenets / Presentation of Tenets: A Precious Garland
grub pa’i mtha’i rnam par bzhag pa rin po che’i phreng ba
Tibetan editions:
Xylograph in thirty-two folios from the Lessing collection of the rare book section of the University of Wisconsin Library, which is item 47 in Leonard Zwilling. Tibetan Blockprints in the Department of Rare Books and Special Collections. Madison, Wis.: University of Wisconsin-Madison Libraries, 1984.
Dharmasala, India: Teaching Training, n.d.
Blockprint edition in twenty-eight folios obtained in 1987 from Go-mang College in Lhasa, printed on blocks that predate the Cultural Revolution.
Presentation of the Grounds and Paths: Beautiful Ornament of the Three Vehicles
sa lam gyi mam bzhag theg gsum mdzes rgyan

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

mkhyen gsum gyi mam pa brgya dang don gsum gyi rang bzhi yang dag par brjod pa legs bshad padma dkar po'i khri shing

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

Kumārabhadra
Summary of (Maitreya’s) “Perfection of Wisdom”

prajñāpāramitāpiṇḍārtha
shes rab kyi pha rol tu phyin pa'i don bsdus pa
Peking 5195, vol. 91; sde dge 3797, vol. nva

Long-döl Ngag-wang-lo-sang (klong rdol ngag dbang blo bzang, 1719-1794)
Vocabulary Occurring in the Perfection of Wisdom

phar phyin las byung ba’i ming gi mam grangs

Tibetan editions:

TBRC W87: 343-412, which is a PDF of: khreng tu'u, China: [s.n.], [199-].

Lo-sang-chö-kyi-gyal-tshan (blo bzang chos kyi rgyal mtshan, 1570-1662)
Explanation of the First Category in the Ocean of Good Explanation Illuminating the Essence of (Maitreya’s) “Treatise of Quintessential Instructions on the Perfection of Wisdom: Ornament for the Clear Realizations”

shes rab kyi pha rol tu phyin pa'i man ngag gi bstan bcos mngon par rtogs pa'ri rgyan gyi sning po'i sning po gsul bar legs par bshad pa'ri rgya mtsho las skabs dang po'i mam par bshad pa

Tibetan editions:

TBRC W23430.4: 265-346, which is a PDF of: New Delhi, India: Mongolian Lama Gurudeva, 1973.

Maitreya (byams pa)
Ornament for the Clear Realizations

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

Sanskrit editions:

Tibetan editions:
Asian Classics Input Project,

co ne: TBRC W1G66030.80: 5-30, which is a PDF of: Co ne dgon chen: co ne, 1926.
530 Bibliography of Works Cited


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: Karma pa Choe dhey, Gyalwae sungrab partun khang, 1982-1985.

English translations:


Ornament for the Great Vehicle Sūtras
mahāyānasūtrālaṃkāra

theg 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
rājarājaparīkatārmatvāvārya
rgyal po la gsum bya ba rin po che’i phreng ba
Peking 5658, vol. 129; Dharma vol. 93


English translations:


Bibliography of Works Cited

_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 grod 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 nma par bshad pa legs bshad dpyid 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 mam bzhag 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 man grva tshang gi dbu phar gyi yig cha’i bshad tshul bkod pa blo gsal dga’ ston


Pan-chen Sō-nam-drag-pa (pañ 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’**: Lamp Illuminating the Meaning of the Mother phar phyin spyi don/ sres rab kyi pha rol tu phyin pa’i man ngag gi bstan bcos mngon par rtogs pa’i rgyan ‘grel pa dang bcas pa’i mam bshad snying po rgyan gyi don legs par bshad pa yum don gsal ba’i sgrom me


**Prajñākaramati (shes rab ’byung gnas blo gros, 950-1030)**

**Summary of (Haribhadra’s) ‘Commentary on (Maitreya’s) ‘Ornament for the Clear Realizations’’**

abhisamayālamkāravrittipindārtha mngon par rtogs pa’i rgyan gyi ’grel pa’i bsdu don Peking 5193, vol. 91; sde dge 3795, vol. ja

**Ratnakarashānti (rin chen ’byung gnas zhi ba)**

**Commentary on the Difficult Points of the “Eight Thousand Stanza Perfection of Wisdom Sūtra”**: The Supreme Essence ārya-aṣṭaśāhasrīprajñāpāramitāpañjikāsārottamā phags pa sres rab kyi pha rol tu phyin pa brgyad stong pa’i dka’ ’grel snying po mchog
Bibliography of Works Cited

Peking 5200, vol. 92; sde dge 3803, vol. tha

**Pure Commentary on (Maitreya’s) “Ornament for the Clear Realizations”**

abhisaṃāyākmārākārvirītāmuddhatānāma

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**

prajñāpāramitopadesā

shes rab kyi pha rol tu phyin pa'i man ngag

Peking 5579, vol. 114; sde dge 4079, vol. nya

**Compendium of Instructions**

śikṣāsamuccaya

bslab pa kun las btus pa

Peking 5272, vol. 102; Tohoku 3940, vol. khi


**Engaging in the Bodhisattva Deeds**

bodhiśattvaçāryāvatāra

byang chub sems dpa'i spyod pa la 'jug pa

Tohoku 3871, dbu ma, vol. la


English translations:


Contemporary commentary:


Smṛtiñānakārī

**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]**

prajñāpāramitāmātrikāśatasahasrikāryaḥchāśana-pañcavināśitasahasrikāramadhyākṣaṇāstādīśahasrikālaḥgusāsanātāsambhāsāsana
yum shes rab kyi pha rol tu phyin pa brgyas par bstan pa 'bum dang 'bring du bstan pa nyi khri
Inga stong dang bs dus te bstan pa khri b rgyad stong pa r nam s mthun par don brgyad kyis
bstan pa
Peking 5187, vol. 88; sde dge 3789, vol. kha
Tshe-chog-ling Ye-shay-gyal-tshan (tshes 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
sher phyin stong phrag b rgyad pa dang mngon rto gs rgyan sbyar te byang chub lam g yi rim pa'i
gnad mams 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 Mid-
dle': Illumination of the Thought
dbu ma la 'jug pa'i rgya cher bshad pa dgongs pa rab gsal
Tibetan editions:
Ithaca, N.Y.: Snow Lion Publications, 1980; the portion of the book that is Tsong-kha-pa's
Illumination of the Thought (chapters 1-5) is downloadable at:
English translation (chap. 6, stanzas 1-7): Jeffrey Hopkins and Anne C. Klein. Path to the Mid-
dle: Madhyamaka Philosophy in Tibet: The Oral Scholarship of Kensur Yeshay Tupden, by
Golden Garland of Eloquence / Extensive Explanation of (Maitreya's) "Treatise on Quintessential
Instructions on the Perfection of Wisdom: Ornament for the Clear Realizations" as Well as Its
Commentaries: Golden Garland of Eloquence
legs bshad gser 'phreng / shes rab kyi pha rol tu phyin pa'i man ngag gi bstan bc os mngon par
rto gs pa'i rgyan 'grel pa dang bc as pa'i rgya cher bshad pa legs bshad gser gi phreng ba
Tibetan editions:
In gsung 'bum/ tson kha pa (bkra shis lhun po par rnying). New Delhi, India: Ngawang
TBRC W22109.3219, which is a PDF of: gedan sungrab minyam gyunphel series (Ngawang
Gelek Demo), 1977.
English translation: Sparham, Gareth. Golden Garland of Eloquence: legs bshad gser phreng, 4
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 g yi rim pa gsang ba kun
gyi gnad mnam par phyi ba
English translation (chap. 1): H.H. the Dalai Lama, Tsong-kha-pa, and Jeffrey Hopkins. Tantra
in Tibet. London: George Allen and Unwin, 1977; reprint, with minor corrections, Ithaca,
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Yoga of Tibet. London: George Allen and Unwin, 1981; reprinted as Deity Yoga. Ithaca, N.Y.:
534 Bibliography of Works Cited


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

lamb 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 bcad 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)
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Treasury of Manifest Knowledge
abhidyharma
chos mgon 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 nam gzhang rab gsal 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 Guhyasamāja: Eloquence Serving as a Port for the Fortunate
dpal gsang ba’i phags lung dang mthun pa’i sngags kyi sa lam mam gzhang legs bshad skal bzung ’jug ngogs
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3. OTHER WORKS

———. The Gilgit manuscript of the Aṣṭākadasāhasrikāprajñāpāramitā: Chapters 55 to 70 corresponding to the 5th Abhisamaya. Roma, Italy: Istituto Italiano per il Medio ed Estremo Oriente, 1962.


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་Ȧོགས་Ȅན་ཚིག་དོན་གྱི་Ȉོ་ནས་བཤད་པ་Ɏམས་མགོན་ཞལ་ɾང་ཞེས་Ȅ་བ་བཤིགས་སོ།

དང་པོ་ན་འཱི་ར་མི་ཟ།

Ȅལ་ȷམས་འགྲོ་ལ་ཉེ་རིང་མི་མངའ་ཡང༌།

ཆེར་ȡིགས་ȑ་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་གʀང་རབ་གྲངས་མཐའ་ɐལ་བའི་མཆོག

དག་པར་གསལ་མཛད་མི་ཕམ་མགོན་པོ་དེ།

དང་བཅས་པའི་འགྲོ་བ་ཀུན་གྱི་མིག

Ȅལ་བོད་Ȅན་གྲེལ་འȱམས་ཀླས་ཀུན་གྱི་ནང༌།

གཏམ་ȡན་Ȅ་མཚǑའི་གོས་ཅན་མ་ɾས་ཁྱབ།

Ȅ་བོད་Ȅན་འགྲེལ་འȱམས་ཀླས་ཀུན་གྱི་ནང༌།
ལེགས་བཤད་གསེར་ɋེང་དེ།
།ཁྱད་པར་འཕགས་ཞེས་གྲགས་པའི་Ȍ་ཆེན་གྱིས།
།མཆོག་དམན་ཀུན་གྱི་ȷ་དབང་དལ་བར་Ȏས།
།གང་གི་Ȭགས་Țེས་Ɋགས་དང་ཁྱད་མེད་བདག
།གྲངས་ཡས་བǰལ་པར་དེ་ལ་ཐོས་སོགས་ཀྱིས།
།ɵགས་ན་ȡམ་པའི་འȭན་པས་ȅ་Ɏས་ཏེ།

* Correcting from:

Translation omitted:

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ང་པ་ཙམ་གཉིས་ཀྱི་དོན་འགྲེལ་བར་མ་བཤད་པ་བཞིན་གྱི་གེར་ལས་ཀྱང་མ་བཤད་དོ།

དམིགས་ཙམ་བོད་ལ་

ཡོད་ཐང་ཡིི་དམིགས་པ་ཡོན་པའི་ཚོ།

དམིགས་པ་མི་གལ་ལ་སོགས་པ།

བདེན་པའི་ཡེན་ཅན།

ཞེས་ཟིན་ལ་བདེན་བཞིའི་ཆོས་རོ་བོད་པ་མ་གཏོགས།

ཏག་མ་

dིམགས་ཙམ་ཁོང་མ་ཆོས་བོད་ཀྱི་ཁོ་ནས་བོད་ཀྱང་ཆོས་ཅན་མ་བོད་པར་ཐལ་བའི་ཉེས་པ་མེད་དེ།

ཆོས་དང་ཆོས་ཅན་བོད་པའི་ཡི་ནི་རིམ་པ་རིམ་ཡོག་པ་དེ་ཁྱད་ཆོས་དང་ཁྱད་གཞི་ར་གོ་བར་ེད་པ་མ་གཏོགས།

གཉིས་ཀས་ཡོག་པ་གཅིག་རོ་བོད་པའི་ཆོས་དང་ཆོས་ཅན་བོད་པའི་ཡི་ནི་རིམ་པ་རིམ་ཡོག་པ་དེ་ཁྱད་ཆོས་དང་ཁྱད་གཞི་ར་གོ་བར་ེད་པ་མ་གཏོགས།
བོད་པར་ཁྱད་པར་མེད་པའི་ིར་ཏེ། འི་མི་ག་པ་དང་འི་མི་ག་པ། ཞེས་བོད་པ་ན་རིམ་བཞིན་ལ་ཁྱད་ཆོས་དང་ཁྱད་གཞི་བར་གོ་བར་ཅེད་པ་མ་གཏོགས། འི་ཞེས་པའི་ི་ར་གཉིས་ཀས་འི་ཡོག་པ་གཅིག་ར་བོད་པར་ཐལ། དེ་གཉིས་རིམ་བཞིན་ལ་ཅེས་པའི་ཆོས་དང་ཆོས་ཅན་བོད་པའི་འག་ཡོད་མེད་ཀྱི་བར་ȹང་ཞིང་། ྦམ་འགྲེལ་ལས། བོད་པའི་སོར་མོ་བོར་ཞེས། ཆོས་ཅན་བོད་པར་གྲགས་ཡིན་ཏེ། ཞེས་དང༌། ཞེས་ཀིས་གཅིག་གཅིག་བོད་མོད་ཀྱི། བོད་ལ་ཤིན་གྱི་ཁྱད་པར་གྱིས། སྤྱོད་དེ་ཐ་དད་འཛེད་པ་ཡིས། སྤྱོད་དོན་བཞིན་འབ་པར་འཛེད་པ་ཡིས། སྤྱོད་པའི་དགོངས་པ་ཡིན་ལ། གསར་ེང་བར་ན་སྤྱོད་དེ་འབ་པ་མེད་ཀྱང་ཉན་པའི་ཤེས་འདོད་དང་འཆད་པ་པོའི་བོད་འདོད་ཀྱི་དབང་གིས་ེ་བར་ȹང་ཞིང་། སྤྱོད་བོལ་འདི་ནི། ཁྱད་པར་ཐལ་དང༌། །ཐ་དད་ཆོས་བཞིན་བོད་པར་འཛེད། སྤྱོད་གཅིག་བོད་ཀྱང་ཐམས་ཅད་ནི། སྤྱོད་པའི་Ts་པའི་གཞི། ཞེས་པའི་
རང་འགྲེལ་ȭ་གཉིས་ལས་ཚལ་བའི་དམིགས་ȣམ་མ་ཆོས་བོད་ཀྱི་ȣས་བོད་ཅེས་པའི་ཆོས་བོད་ཀྱི་ȣནི་གང་གི་དབང་ȭ་ȣས་པ་ཡིན་ཞེས་དེད་པར་ȣ་དགོས་སོ།

ȣོགས་དཀའི་ȹང་བར།

འདིས་ཆོས་དང་ཆོས་ཅན་བོད་པའི་ȣ་དེ་གཉིས་བོད་աལ་ཐ་དད་པ་ཙམ་ཡིན་ཀྱང་དོན་བ་ལང་གི་Ȳོག་པ་བོད་པ་ལ་ཁྱད་པར་མེད་པ་ȣར།

འདིར་ཡང་བདེན་བཞི་དང་འɐེལ་བར་དངོས་ȣ་བོད་མ་བོད་ཀྱི་བོད་աལ་ཙམ་ཐ་དད་པ་ཡིན་གྱི།

དོན་ལ་བདེན་བཞི་དང་འɐེལ་བའི་དམིགས་ȣམ་བོད་པར་ȣེབ་པར་ཁྱད་པར་མེད་ཅེས་པ་ཡིན་གྱི།

ȣམ་པ་དང་པོ་Ȫོན་པ་ཆོས་ཅན་བོད་པའི་ȣས་མ་ཟིན་པར་བོད་ཀྱང་བདེན་བཞི་དམིགས་ȣམ་ȣ་མི་གོ་བའི་ཉེས་པ་མེད་དེ།

དེ་ȣར་བོད་ཀྱང་བདེན་བཞིར་གཏོགས་པ་གཅིག་ཁོ་ན་ɚོར་ལམ་གྱི་དམིགས་ȣམ་ཡིན་པར་གོ་བར་འǽར་བའི་ȣིར་ཏེ།

མངོན་ཞེན་བཀྲག་པ་དང་ȣན་པ་བདེན་པའི་ཆོས་ȣ་ȣས་མ་ཟིན་པར་བོད་པའི་ȣིར་དང༌།

མངོན་པར་ཞེན་ȣེབ་པ་དང་དགག་ȣབ་ཀྱིས་ȣེབ་པ་ལ་ཁྱད་མེད་ལ།

དེས་ན་དགག་ȣབ་ཀྱིས་ȣེབ་པའི་ཁྱད་པར་ȣ་ȣས་པའི་གɶགས་སོགས་ཉིད་མངོན་པར་ཞེན་ȣེབ་ȣས་པས་ཁྱད་པར་ȣ་
ཨ་བའི་ལོ་ིན་ལེགས་པའི་ཝར་བ་ཐེས་ཤེས་ཤེས་ཡིན་པའི་ན་འི་ཐང་ཞེས་ཤེས་ཤེས་ལ་ཤེས་ཤེས་ལ་ཤེས་ཤེས་ལ་ཤེས་ཤེས་ཤེས་ཤེས་ཤེས་ཤེས་ཤེས་ཤེས་ཤེས་ཤེས་ཤེས་ཤེས་ཤེས་ཤེས་ཤེས་ཤེས་ཤེས་ཤེས་ཤེས་ཤེས་ཤེས་ཤེས་ཤེས་ཤེས་ཤེས་ཤེས་ཤེས་ཤེས་ཤེས་ཤེས་ཤེས་ཤེས་ཤེས་ཤེས་ཤེས་ཤེས་ཤེས་ཤེས་ཤེས་ཤེས་ཤེས་ཤེས་ཤེས་ཤེས་ཤེས་ཤེས་ཤེས་ཤེས་ཤེས་ཤེས་ཤེས་ཤེས་ཤེས་ཤེས་ཤེས་ཤེས་ཤེས་ཤེས་ཤེས་ཤེས་ཤེས་ཤེས་ཤེས་ཤེས་ཤེས་ཤེས་ཤེས་ཤེས་ཤེས་ཤེས་ཤེས་ཤེས་ཤེས་ཤེས་ཤེས་ཤེས་ཤེས་ཤེས་ཤེས་ཤེས་ཤེས་ཤེས་ཤེས་ཤེས་ཤེས་ཤེས་ཤེས་ཤེས་ཤེས་ཤེས་ཤེས་ཤེས་ཤེས་ཤེས་ཤེས་ཤེས་ཤེས་ཤེས་ཤེས་ཤེས་ཤེས་ཤེས་ཤེས་ཤེས་ཤེས་ཤེས་ཤེས་ཤེས་ཤེས་ཤེས་ཤེས་ཤེས་ཤེས་ཤེས་ཤེས་ཤེས་ཤེས་ཤེས་ཤེས་ཤེས་ཤེས་ཤེས་ཤེས་ཤེས་ཤེས་ཤེས་ཤེས་ཤེས་ཤེས་ཤེས་ཤེས་ཤེས་ཤེས་ཤེས་ཤེས་ཤེས་ཤེས་ཤེས་ཤེས་ཤེས་ཤེས་ཤེས་ཤེས་ཤེས་ཤེས་ཤེས་ཤེས་ཤེས་ཤེས་ཤེས་ཤེས་ཤེས་ཤེས་ཤེས་ཤེས་ཤེས་ཤེས་ཤེས་ཤེས་ཤེས་ཤེས་ཤེས་ཤེས་ཤེས་ཤེས་ཤེས་ཤེས་ཤེས་ཤེས་ཤེས་ཤེས་ཤེས་ཤེས་ཤེས་ཤེས་ཤེས་ཤེས་ཤེས་ཤེས་ཤེས་ཤེས་ཤེས་ཤེས་ཤེས་ཤེས་ཤེས་ཤེས་ཤེས་ཤེས་ཤེས་ཤེས་ཤེས་ཤེས་ཤེས་ཤེས་ཤེས་ཤེས་ཤེས་ཤེས་ཤེས་ཤེས་ཤེས་ཤེས་ཤེས་ཤེས་ཤེས་ཤེས་ཤེས་ཤེས་ཤེས་ཤེས་ཤེས་ཤེས་ཤེས་ཤེས་ཤེས་ཤེས་ཤེས་ཤེས་ཤེས་ཤེས་ཤེས་ཤེས་ཤེས་ཤེས་ཤེས་ཤེས་ཤེས་ཤེས་ཤེས་ཤེས་ཤེས་ཤེས་ཤེས་ཤེས་ཤེས་ཤེས་ཤེས་ཤེས་ཤེས་ཤེས་ཤེས་ཤེས་ཤེས་ཤེས་ཤེས་ཤེས་ཤེས་ཤེས་ཤེས་ཤེས་ཤེས་ཤེས་ཤེས་ཤེས་ཤེས་ཤེས་ཤེས་ཤེས་ཤེས་ཤེས་ཤེས་ཤེས་ཤེས་ཤེས་ཤེས་ཤེས་ཤེས་ཤེས་ཤེས་ཤེས་ཤེས་ཤེས་ཤེས་ཤེས་ཤེས་ཤེས་ཤེས་ཤེས་ཤེས་ཤེས་ཤེས་ཤེས་ཤེས་ཤེས་ཤེས་ཤེས་ཤེས་ཤེས་ཤེས་ཤེས་ཤེས་ཤེས་ཤེས་ཤེས་ཤེས་ཤེས་ཤེས་ཤེས་ཤེས་ཤེས་ཤེས་ཤེས་ཤེས་ཤེས་ཤེས་ཤེས་ཤེས་ཤེས་ཤེས་ཤེས་ཤེས་ཤེས་ཤེས་ཤེས་ཤེས་ཤེས་ཤེས་ཤེས་ཤེས་ཤེས་ཤེས་ཤེས་ཤེས་ཤེས་ཤེས་ཤེས་ཤེས་ཤེས་ཤེས་ཤེས་ཤེས་ཤེས་ཤེས་ཤེས་ཤེས་ཤེས་ཤེས་ཤེས་ཤེས་ཤེས་ཤེས་ཤེས་ཤས་ཤས་ཤས་ཤས་ཤས་ཤས་ཤས་ཤས་ཤས་ཤས་ཤས་ཤས་ཤས་ཤས་ཤས་ཤས་ཤས་ཤས་ཤས་ཤས་ཤས་ཤས་ཤས་ཤས་ཤས་ཤས་ཤས་ཤས་ཤས་ཤས་ཤས་ཤས་ཤས་ཤས་ཤས་ཤས་ཤས་ཤས་ཤས་ཤས་ཤས་ཤས་ཤས་ཤས་ཤས་ཤས་ཤས་ཤས་ཤས་ཤས་ཤས་ཤས་ཤས་ཤས་ཤས་ཤས་ཤས་ཤས་ཤས་ཤས་ཤས་ཤས་ཤས་ཤས་ཤས་ཤས་ཤས་ཤས་ཤས་ཤས་ཤས་ཤས་ཤས་ཤས་ཤ་}
Translation omitted:
ཀྱང་།

དམིགས་པའི་ȶམ་པ་ཅན་མ་ཡིན་པའི་ɉིར་ཏེ།

Translation omitted:

འདི་ནི་གསེར་ȶེང་ȷོ་ཡིན་ལ།

Translation omitted:

འགྲེལ་པར་དགེ་སོགས་གཞིའི་མཚན་གཞིའི་མཐའ་དང༌།
Translation omitted:

Translation omitted:

Translation omitted:

Translation omitted:
གསེར་ེང་ེར་ན་རིགས་ཀྱི་ས་ཞེས་པ་ནི་Ȧོགས་པ་གང་Dzེས་
ནས་རང་གི་șང་བ་མ་ཐོབ་པར་ȭ་གཞན་ȭ་མི་Ȁོག་པ་ནས་
བɶང་དགོས་པས་དེ་Ȩར་Ɏས་ན།

Translation omitted:

Translation omitted:
མི་ཐོན་པའམ་པོ་ཐོན་པའམ་དང་། མ་ ལས་པོ་མ་བཞིན་པའམ་དང་། གཞན་དག་ཐེས་རབ་བེང་བའི་ིར། ཞེས་སོགས་ཡེ་མི་མག་ཐེག་པ་གཅིག་བོན་པའི་དགོས་པ་ར་བ་དང་། མདོ་ིི་མ་འདི་དེ་མ་པའི་རགས་ལ་དགོངས་པའི་ྦན་ཐང་གཞན་པའམ་ི་རིག་བལ་བ་དང་། མཉམ་གཞག་གང་ཟོག་གི་བདག་མེད་ཐོགས་པའི་ཤེས་རབ་ཀྱི་ཆོས་ཉིད་མངོན་རེ་ཡོད་ཐོགས་པའི་ྭོབས་ཀྱིས་ཐོབ་བོན་པའི་དགོས་པ་ནི་ཉན་ཐོས་ཀྱི་ལམ་ཤེས་པར་ཐེད་ལ་ཡིན་པར་བཤད་དོ།

Translation omitted:

Translation omitted:

Translation omitted:
Translation omitted:

Translation omitted:

Translation omitted:
Translation omitted:

Translation omitted:

Translation omitted:
ཀྱང་གཞན་གྱི་དགེ་བ་བར་གྱིས་པའི་དོན་ནི་ལག་དོག་མེད་པའི་ཡི་རང་ཎས་པ་ན་ཎེད་པ་པོ་དང་མོངས་པར་ཐོབ་པའི་དགེ་བ་དེ་ཉིད་བར་བ་ལ་བཏགས་སམ་མོ་ཞེས་གསེར་ེང་ལས་གྱངས་སོ།

Translation omitted:

Translation omitted:

Translation omitted:
ིར་ེང་བ་བྱེད་པ་དེ་ཡིན་པར་ིད་དེ་ཞེས་པའོ།
སྣང་ོང་ལས་ེ་མཚན་ར་མ་གཉིས་ཤོག་ནས་བཤད་པ་དང༌།
ཞམ་བཤད་ལས་ེ་མཚན་ར་མ་gang་གཉིས་ཤོག་པ་ནི་ངང་འདིའི་
དོན་མིན་པར་ོ་ཉིད་ཀྱི་ཞང་ལས་འང་བའོ་ཞེས་པ་ཇི་རེར་
མི་འགལ་ཞེ་ན།
སྣང་ོང་ལས་ཤོག་ནས་བཤད་ཀྱང༌།
ཆིས་ཕར་ཆིན་གྱི་བཤད་པ་གནང་པའི་ཚུ་ཤོག་ཤོག་པ་ནི་ངང་
འདིའི་དོན་མིན་པར་ཐངས་པ་ཡིན་པས་མི་འགལ་བོ།
ངང་དེ་དག་གི་ཉན་རང་དགྲ་བཅོམ་པ་འཁོར་མཐར་ང་བར་
བཤད་པ་མིན་ཏེ།
འཁོར་བའི་འཆིང་བ་ལས་གྲོལ་བའི་གང་ཞག་འཁོར་མཐར་ང་བར་བཤད་
ེ་མི་ཐང་བ་བཞིན་ནོ།
དེས་ན་འཁོར་བར་Dzེ་བའི་དངོས་པོ་མཐའ་གཅིག་ང་ར་ཞེན་ནས་
གནས་པ་ལ་འཁོར་བའི་མཐའ་ལ་གནས་ཞེས་ཚིག་བུས་ནས་
བོན་པ་ཙམ་ཡིན་ཏེ།
ཤེས་ེད་དང་བཅས་པར་ོ་ནོའི་ཡིག་ཆའི་འགལ་འདོད་ཁོ་བོས་
ི་པ་ལས་ཤེས་པར་ོའ།
34 Translation omitted:
ཚིགས་བཅད་གཉིས་པའི་དོན་དམ་ཐམ་ཅན་དང༌།
ཐ་མ་ལ་ཀུན་ɲོབ་དང་
35 Translation omitted:
དོན་དམ་ȷམ་ཅན་གཉིས་ཡོད་ལ།
ས་མཚམས་ནི་ས་བȕ་པའི་
བར་ȭ་ཡོད་པར་གསེར་ȷམ་བཤད་གཉིས་ཀར་གրངས་
Ȧོགས་དཀའི་ȹང་བར་བɷོས་ɂོང་གི་ǰབས་ʀ་ɚོར་ལམ་
ȭ་གརངས་པས་ɚོར་ལམ་ཡིན་པར་བཤད་དོ།
།ɿགས་བȪན་གྱི་
དོན་ནི།
ལ་དེ་དག་ལ་བདེན་ཞེན་མ་བཀག་པའི་ཐེག་དམན་གྱི་
ɚོར་བ་བȕ་དང༌།
ཟིན་Ȧ་སེམས་དཔའི་གཞི་ཤེས་ཀྱི་ɚོར་བ་བȕ་
ȷམས་སོ།
Translation omitted: 36
Translation omitted: 37
Translation omitted: 38
Translation omitted: 39
འཐད་པར་མི་འཛིན་རམ།

dེར་མ་ཟད་ȷམ་མཁྱེན་མཚǑན་Ɏེད་ཀྱི་ཆོས་བȕ་སོགས་ཀྱང་རེ་རེ་ནས་མཚǑན་Ɏ་མ་ཡིན་པར་མི་འཛིན་རམ་ȡམ་པས་དགོངས་པ་གང་ཡིན་བཙལ་བར་Ȧོགས་དཀའི་ȹང་བར་ȷམ་པ་བȄ་དང་དོན་གཟིམ་ཀ་ཤེས་ȷམ་ཡིན་པར་གཟིམ་སོ།

Translation omitted:

Translation omitted:

Translation omitted:

The complete text of the description of the twelve qualities of the purified in 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 ti'i phreng mdzes skal bzang re ba kun skong. 143a.2) is:

རྒྱ་ནོར་མི་ལེན་པ་དང་། བསོད་པ་གཉིས། རྩ་གཅིག་པ་གཉིས། རྒྱུད་པ་ཤིང་བ་དང་། ཆོས་གོས་བར་དང་། ཁྲོད་པ་དང་། སྐོར་པ་དང་། ངོ་བ་དང་། སྐོར་པ་དང་། དགོན་པ་ནི་བྱེད་པས་ཆོག་པའི་བསོད་པ་དང་། མཐར་གྱིས་ོང་བའི་བསོད་པ་དང་། རྩ་གཅིག་པ་དང་། རྒྱུད་པ་ཤིང་བ་དང་། དགོན་པ་གྱིས་ཡོད་དེ།
མཐའ་ཅན་གྱི་Ȫན་གཅིག་པ་དང་། བི་མཐའི་Ȫན་གཅིག་པ་དང་། རྒས་ཀྱི་མཐའི་Ȫན་གཅིག་པ་གར་ཡོད་པའི་ཅིར།

གཉིས་པ་གྱི་མཐའ་ཅན་གྱི་Ȫན་གཅིག་པ་དང་། མི་ལེན་པ་ȭས་གཅིག་པ་དང་། མི་ལེན་པ་གསོག་པ་ལ་བའི་ཙོག་Ȼ་བ་གཉིས་ཡོད་པའི་ཅིར།

ȭས་ཚིགས་ȭམ་བའི་Ȫག་དར་ཁོད་པ་གཉིས་ཡོད་པའི་ཅིར།

ཐམས་ཅད་ȭར་ཁོད་དང༠ཡན་པ་དང༠ འགས་འགའ་ȭར་ཁོད་དང༠ཡན་པ་གཉིས་ཡོད་པའི་ཅིར།

ལོགས་བཞིར་ȭས་ཀུན་ȣ་མི་ȡེས་པའི་ཙོག་Ȼ་བ་ཆེན་པོ་དང༠ ངབ་ཙམ་ལས་ལོགས་གཞན་གར་མི་བȭེན་པའི་ཙོག་Ȼ་བ་༠ȭན་Ȏ་ཡིན་པའི་ཅིར།

གཉིས་པོ་འདི་དག་ཆགས་པ་གང་གི་གཉེན་པོ་ȭེད་པ་དང༠ བȵ་ɰལ་ཡོད་དེ།

ཟོག་ཐམས་ཅད་ȭར་ཁོད་དང༠ཡན་པ་གཉིས་ཡོད་པའི་ཅིར།

གཉེན་པོ་ȭེད་ɰལ་Ȅས་པར་ཉན་སར་བȨའོ།
ཆོས་ཅན། ལས་ལ་རང་པ་ལས་ར་མི་ེང་བ་རང་ཤིང་ཚངས་ོད་ལས་སེམས་གནས་པ་དང་མཉེན་པ་སོགས་ལས་ེ་རང་པའི་ཡོན་ཏན་ཡིན་པས་ན་དེ་Եར་བོད་པའི་

[cha.5]

དཔེར་ན་བལ་ཞེལ་༼ɣེལ་༽བ་ལ་རང་པར་བཤད་པ་ཞིན་ཞེས་ཉན་སར་ཡོན་ཏན་དེ་དང་དེ་ེད་པར་ཁས་ལེན་པའམ་ཡིད་དམ་བཅའ་བ་ནི།

རང་པའི་གང་ཟག་དེ་དང་དེའི་མཚན་ཉིད་དང་གོ་དོན་ཡིན་ལ། འདི་དག་རང་པའི་ཡོན་ཏན་བོན་པ་དང་(?) བཉའོ། །

Translation omitted:

Translation omitted:

Translation omitted:

Translation omitted:

Translation omitted:

Translation omitted:

Translation omitted:

Translation omitted:

Translation omitted:

Translation omitted:
མཁྱེན་པའི་ཤེས་པས་སོ། །ཞེས་པ་ཙམ་ལས་མི་གསལ་བས་དེ་དག་

Translation omitted:

Translation omitted:
འདི་སངས་Ȅས་ཀྱི་སར་འདོད་པ་ནི་མི་འཐད་དོ་ཞེས་གསེར་ེང་ལས་གྲངས་སོ།
དེས་ན་ཤེས་མཚན་དང་ེད་མཚན་གཉིས་གཙǑ་ཆེར་སངས་Ȅས་ལ་ཡོད་ཀྱང་ངོ་སེམས་ལའང་མེད་པ་མ་ཡིན་ཏེ།
ཐོས་པོའི་དོན་གཉིས་ཟན་ཚǑགས་དང་ཆ་འȮ་བ་རེ་ȅའི་ȭས་ནའང་ཡོད་དགོས་པའི་ɉིར།
ཁྱད་མཚན་ནི་མཐོང་ལམ་ཁོ་ནར་དང༌། ངོ་བོ་ཉིད་མཚན་ནི་ཚǑགས་ལམ་ནས་ȭན་མཐའི་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་ཞེ་ན།
མཚན་ཉིད་བཞི་པོ་དེ་དག་ཤེས་པ་ནས་ངོ་བོ་ཉིད་ཀྱི་བར་རང་རང་ལ་ȷོས་ན་དེ་དག་གི་རང་གི་མཚན་ཉིད་ཀྱང་ཡིན་མོད།
འོན་ཀྱང་ǰབས་འདིར་ɚོར་བའི་མཚན་ཉིད་ȭ་བཤད་པ་ཡིན་པས།
ɚོར་བ་ལ་ȷོས་ན་ངོ་བོ་ཉིད་མཚན་ནི་ɚོར་བའི་རང་གི་མཚན་ཉིད་ཡིན་ལ།
གཞན་གྲམ་ནི་མཚན་ཉིད་ȷ་པོ་གང་ཡང་མ་ཡིན་ཏེ།
ཁྱད་མཚན་ནི་ངོ་བོ་ȭ་འེས་གྲམ་ཅི་རིགས་ཀྱིས་མཚǑན་པ་དང་ཤེས་ȷེད་ནི་འེས་ȣས་ȭ་མཚǑན་པ་ཡིན་པའི་ɉིར།
དེ་ཡང་ȭ་རོག་གིས་ཁང་བཟང་མཚǑན་པ་ȷོས་དེའི་Ȉོ་ནས་ཤེས་པར་ȸས་པ་ཙམ་ཡིན་གྱི་ȷམ་པར་བཞག་འཇོག་གི་མཚན་མཚǑན་དངོས་མ་ཡིན་པའི་ɉིར་རོ།
།འདི་ལ་ཁ་ཅིག་ན་རེ།
བཤད་ɰལ་འདི་མི་འཐད་དེ།
ཡིག་ཆར།
འདིར་ནི་རིགས་མི་མȬན་སེལ་བའི་མཚན་ཉིད་དང་Ȳོག་ཆའི་མཚན་ཉིད་གཙǑ་བོ་Ȫེ།
ལམ་ཤེར་Ȉོ་ནས་ཤེས་ཁྱད་ȷེད་དེའི་�ཚན་ཉིད་བཞི་ȸས་
པའི་ཉིད། མི་ཐོབ་པའི་ཉིདར་བཅོས་པ་ཐོབ་པའི་ཉིད་བསྐྱེད་པར་བར་བེད། འོ་ོ་ཙམ་པོར་འོ་ོ་གོང་སུ་མཚན་ཉིད་གོ་ཁོང་པོ་བཞི་བཞི་བཞི་བཞི་བཞི་བཞི་བཞི་བཞི་བཞི་བཞི་བཞི་བཞི་བཞི་བཞི་བཞི་བཞི་བཞི་བཞི་བཞི་བཞི་བཞི་བཞི་བཞི་བཞི་བཞི་བཞི་བཞི་བཞི་བཞི་བཞི་བཞི་བཞི་བཞི་བཞི་བཞི་བཞི་བཞི་བཞི་བཞི་བཞི་བཞི་བཞི་བཞི་བཞི་བཞི་བཞི་བཞི་བཞི་བཞི་བཞི་བཞི་བཞི་བཞི་བཞི་བཞི་བཞི་བཞི་བཞི་བཞི་བཞི་བཞི་བཞི་བཞི་བཞི་བཞི་བཞི་བཞི་བཞི་བཞི་བཞི་བཞི་བཞི་བཞི་བཞི་བཞི་བཞི་བཞི་བཞི་བཞི་བཞི་བཞི་བཞི་བཞི་བཞི་བཞི་བཞི་བཞི་བཞི་བཞི་བཞི་བཞི་བཞི་བཞི་བཞི་བཞི་བཞི་བཞི་བཞི་བཞི་བཞི་བཞི་བཞི་བཞི་བཞི་བཞི་བཞི་བཞི་བཞི་བཞི་བཞི་བཞི་བཞི་བཞི་བཞི་བཞི་བཞི་བཞི་བཞི་བཞི་བཞི་བཞི་བཞི་བཞི་བཞི་བཞི་བཞི་བཞི་བཞི་བཞི་བཞི་བཞི་བཞི་བཞི་བཞི་བཞི་བཞི་བཞི་བཞི་བཞི་བཞི་བཞི་བཞི་བཞི་བཞི་བཞི་བཞི་བཞི་བཞི་བཞི་བཞི་བཞི་བཞི་བཞི་བཞི་བཞི་བཞི་བཞི་བཞི་བཞི་བཞི་བཞི་བཞི་བཞི་བཞི་བཞི་བཞི་བཞི་བཞི་བཞི་བཞི་བཞི་བཞི་བཞི་བཞི་བཞི་བཞི་བཞི་བཞི་བཞི་བཞི་བཞི་བཞི་བཞི་བཞི་བཞི་བཞི་བཞི་བཞི་བཞི་བཞི་བཞི་བཞི་བཞི་བཞི་བཞི་བཞི་བཞི་བཞི་བཞི་བཞི་བཞི་བཞི་བཞི་བཞི་བཞི་བཞི་བཞི་བཞི་བཞི་བཞི་བཞི་བཞི་བཞི་བཞི་བཞི་བཞི་བཞི་བཞི་བཞི་བཞི་བཞི་བཞི་བཞི་བཞི་བཞི་བཞི་བཞི་བཞི་བཞི་བཞི་བཞི་བཞི་བཞི་བཞི་བཞི་བཞི་བཞི་བཞི་བཞི་བཞི་བཞི་བཞི་བཞི་བཞི།
དེ་གཉིས་གཉིས་དོན་གཅིག་པའི་ཐོན་ཏེ།
གཞི་ཤེས་ཀྱི་ཐོན་ཏེ།
ཁུངས་པ་ཡིན་པའི་ཐོན་རོ།
འོ་ན་སངས་ཀྱི་ཐོན་རོ།
ཤིན་ལོ་འདོད་པ་ཡིན་ཏེ།
ཐོན་ཏེ།
གཞན་ལ་སངས་ཀྱི་ཐོན་རོ།
པོན་པ་ཡིན་པའི་ཐོན་དང༌།
གཞན་ལ་སངས་ཀྱི་ཐོན་རོ།
པོན་པ་ཡིན་པའི་ཐོན་དང༌།
གཞན་ལ་སངས་ཀྱི་ཐོན་རོ།
སངས་ཀྱི་ཐོན་རོ།
ཤིན་ལོ་འདོད་པ་ཡིན་ཏེ།
ཐོན་ཏེ།
གཞན་ལ་སངས་ཀྱི་ཐོན་རོ།
པོན་པ་ཡིན་པའི་ཐོན་དང༌།
གཞན་ལ་སངས་ཀྱི་ཐོན་རོ།
པོན་པ་ཡིན་པའི་ཐོན་དང༌།
གཞན་ལ་སངས་ཀྱི་ཐོན་རོ།
སངས་ཀྱི་ཐོན་རོ།
ཤིན་ལོ་འདོད་པ་ཡིན་ཏེ།
ཐོན་ཏེ།
གཞན་ལ་སངས་ཀྱི་ཐོན་རོ།
སངས་ཀྱི་ཐོན་རོ།
ཤིན་ལོ་འདོད་པ་ཡིན་ཏེ།
ཐོན་ཏེ།
གཞན་ལ་སངས་ཀྱི་ཐོན་རོ།
སངས་ཀྱི་ཐོན་རོ།
ཤིན་ལོ་འདོད་པ་ཡིན་ཏེ།
ཐོན་ཏེ།
གཞན་ལ་སངས་ཀྱི་ཐོན་རོ།
སངས་ཀྱི་ཐོན་རོ།
ཤིན་ལོ་འདོད་པ་ཡིན་ཏེ།
ཐོན་ཏེ།
གཞན་ལ་སངས་ཀྱི་ཐོན་རོ།
སངས་ཀྱི་ཐོན་རོ།
ཤིན་ལོ་འདོད་པ་ཡིན་ཏེ།
ཐོན་ཏེ།
གཞན་ལ་སངས་ཀྱི་ཐོན་རོ།
སངས་ཀྱི་ཐོན་རོ།
ཤིན་ལོ་འདོད་པ་ཡིན་ཏེ།
ཐོན་ཏེ།
གཞན་ལ་སངས་ཀྱི་ཐོན་རོ།
སངས་ཀྱི་ཐོན་རོ།
ཤིན་ལོ་འདོད་པ་ཡིན་ཏེ།
ཐོན་ཏེ།
གཞན་ལ་སངས་ཀྱི་ཐོན་རོ།
སངས་ཀྱི་ཐོན་རོ།
ཤིན་ལོ་འདོད་པ་ཡིན་ཏེ།
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གཞན་ལ་སངས་ཀྱི་ཐོན་རོ།
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ཤིན་ལོ་འདོད་པ་ཡིན་ཏེ།
ཐོན་ཏེ།
གཞན་ལ་སངས་ཀྱི་ཐོན་རོ།
སངས་ཀྱི་ཐོན་རོ།
ཤིན་ལོ་འདོད་པ་ཡིན་ཏེ།
ཐོན་ཏེ།
གཞན་ལ་སངས་ཀྱི་ཐོན་རོ།
སངས་ཀྱི་ཐོན་རོ།
ཤིན་ལོ་འདོད་པ་ཡིན་ཏེ།
ཐོན་ཏེ།
གཞན་ལ་སངས་ཀྱི་ཐོན་རོ།
སངས་ཀྱི་ཐོན་རོ།
ཤིན་ལོ་འདོད་པ་ཡིན་ཏེ།
ཐོན་ཏེ།
གཞན་ལ་སངས་ཀྱི་ཐོན་རོ།
སངས་ཀྱི་ཐོན་རོ།
ཤིན་ལོ་འདོད་པ་ཡིན་ཏེ།
ཐོན་ཏེ།
གཞན་ལ་སངས་ཀྱི་ཐོན་རོ།
སངས་ཀྱི་ཐོན་རོ།
ཤིན་ལོ་འདོད་པ་ཡིན་ཏེ།
ཐོན་ཏེ།
གཞན་ལ་སངས་ཀྱི་ཐོན་རོ།
སངས་ཀྱི་ཐོན་རོ།
ཤིན་ལོ་འདོད་པ་ཡིན་ཏེ།
ཐོན་ཏེ།
གཞན་ལ་སངས་ཀྱི་ཐོན་རོ།
སངས་ཀྱི་ཐོན་རོ།
ཤིན་ལོ་འདོད་པ་ཡིན་ཏེ།
ཐོན་ཏེ།
གཞན་ལ་སངས་ཀྱི་ཐོན་རོ།
སངས་ཀྱི་ཐོན་རོ།
ཤིན་ལོ་འདོད་པ་ཡིན་ཏེ།
ཐོན་ཏེ།
གཞན་ལ་སངས་ཀྱི་ཐོན་རོ།
བ་ལས་ཁྱད་པར་ȭ་འཕགས་པའི་ɚོར་བ་དང༌།
གཞན་དོན་ȭབ་པའི་Ɏེད་ལས་ཁྱད་པར་ཅན་དང་Ȳན་པའི་ɚོར་བ་ȷམས་སོ།
།གཟམ་པ་ནི།
ɚོར་བའི་ངོ་བོར་ǽར་པའི་ཤེས་པ་དང༌།
ཁྱད་པར་དང༌།
Ɏེད་པ་ȷམས་སོ།
།བཞི་པ་ལ་གཉིས་ལས།
Ʉིའི་མཚǑན་ɰལ་ནི།
ɚོར་བའི་ངོ་བོ་ཉིད་བȕ་_logits་མཚན་གཞི།
ལམ་ཤེར་ɉིན་གྱི་ȷལ་འɎོར་ཡིན་པར་མཚǑན།
ཐབས་ཤེས་ཁྱད་པར་ཅན་གྱི་རིགས་ɲོགས་པས་ཟིན་པའི་སེམས་དཔའི་ཡེ་ཤེས་ཡིན་པས་སོ།
།Ɏེ་ɐག་གི་མཚǑན་ɰལ་ནི།
ཉོན་མོངས་Ȧགས་སོགས་བཞི་ɂོང་ཞིང་དེ་པ་འɏང་བ་སོགས་ɺལ་གང་ɻང་ལ་དམིགས་པའི་སེམས་དཔའི་ȷལ་འɎོར་བȕ་_logits་མཚན་གཞི།
ལམ་ཤེས་ཀྱི་ɚོར་བར་མཚǑན།
Ȫོང་ཉིད་མཚན་མེད་ཤེས་པ་སོགས་གང་ɻང་གི་ȷམ་ཅན་གྱི་སེམས་དཔའི་ཡེ་ཤེས་ཡིན་པས་སོ།
།ɚོར་བའི་ངོ་བོ་ཉིད་ɉི་མ་བȭན་མཚན་གཞི།
ȷམ་མཁྱེན་གྱི་ɚོར་བར་མཚǑན།
དེ་ཉིད་ཀྱི་མཐོང་ཆོས་ལ་བདེ་བར་གནས་པ་ཤེས་པ་སོགས་གང་ɻང་གི་ȷམ་ཅན་གྱི་སེམས་དཔའི་ཡེ་ཤེས་ཡིན་པས་སོ།
།ངོ་བོ་ཉིད་ɉི་མ་བȕ་གཉིས་མཚན་གཞི།
ཉན་རང་གི་ɚོར་བ་ལས་ཁྱད་པར་ȭ་འཕགས་པའི་ɚོར་བར་མཚǑན།
བསམ་གྱིས་མི་ཁྱབ་སོགས་ཀྱིས་ཁྱད་པར་ȭ་Ɏས་པའི་སེམས་
དཔའི་ཡེ་ཤེས་ཡིན་པས་སོ།
།ངོ་བོ་ཉིད་མཚན་བȕ་ȯག་མཚན་
གཞི།
གཞན་དོན་ȍབ་པའི་Ɏེད་ལས་ཁྱད་པར་ཅན་དང་Ȳན་
པའི་ɚོར་བར་མཚǑན།
ཕན་བདེ་Dzོབ་སོགས་ཀྱི་Ɏེད་ལས་ཁྱད་
པར་ཅན་དང་Ȳན་པའི་སེམས་དཔའི་ཡེ་ཤེས་ཡིན་པས་སོ།
།ȑ་པ་
ནི་བཤད་ཟིན་ཏོ།
།འདི་དག་ནི་ȷམ་བཤད་ཀྱི་ཚིག་བȵས་པ་Ȫེ།
Ȧོགས་དཀའི་ȹང་བ་ཡང་འདི་ȸིའི་ཁོག་འȮའོ།
མཐའ་
གཅོད་ཀྱི་ཡིག་ཆ་ཕལ་ཆེར་འདིའི་Țེ་ɾ་འɐང་ཡང་ȷམ་
བཤད་ཀྱི་ཚིག་ཟིན་ཚང་མ་ཚང་ཅི་རིགས་བཀོད་པ་ཙམ་མ་
གཏོགས་དགོངས་པ་གསལ་ȭ་བཏང་ནས་ཞིབ་ȣ་བཤད་པ་མི་
ȹང་ཞིང༌།
དȾད་གཞི་ཡང་ཤིན་ȣ་ཆེ་བར་ȹང་ཡང་ཡི་གེ་མང་
བར་འǽར་བས་མ་ɐིས་སོ།
།གཞོན་ȶ་དཔལ་གྱིས།
རང་ȅད་ལ་
ɚོར་བ་Dzེས་པ་ཤེས་པར་Ɏེད་པ་ན་མཁྱེན་གཉི་ཆོས་ཅན་དང༌།
གཞན་ȅད་ལ་གཏན་ལ་འབེབས་པ་ན་Dzེས་ɍ་ཆོས་ཅན་ȭ་
གɶང་བར་Ɏའོ།
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་Ɏེད་ȍབ་དང་ལས་ȍབ་གཉིས་ཀྱི་Ȉོ་ནས་འཆད་ཅེས་
པ་ནི།
གསེར་ɋེང་ལས།
Țེ་བɫན་གྱིས་དང་པོ་གʀམ་གང་གིས་
མཚǑན་Ɏེད་དང་ཐ་མ་གང་མཚǑན་Ɏ་ɻ་མཛད་དོ།
།Ɏེད་པ་དང་
Ɏ་བ་དེ་གཉིས་ལ་ʃོབ་དཔོན་གྱིས་Ɏེད་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་ʀ་མ་བȪན་པར་ཁས་ɒངས་པ་Ȩ་ɍར་དགག་པ་མཛད་
བ་ནི་རིགས་པས་འཇལ་བ་ཡིན་ནམ་མཁར་པ་མ་གཏོགས་ཤིན་ྡ་ཀའེ།

ལོ་ཆེན་གྱིས་ཤེས་པ་བའི་ིག་གི་གང་གིས་ཤེས་མཚན་དངོས་ར་མ་བན་ཞེས་པ་ཙམ་ཡིན་གྱི།

མཚན་ཉིད་གཞན་གི་རང་རང་གིས་དངོས་ར་བན་པར་བཞེད་པར་མངོན་པའི་རིར།

ཡང་ཡིག་ཆར་ཁྱད་མཚན་གྱིས་གཞི་ཤེས་ཀྱི་ཤེས་མཚན་བའི་ིག་གི་རང་རང་གིས་དངོས་ར་བ་ལས་ཁྱད་མ་ིགས་པར་བཞེད་པའི་ཞིབ་ཆ་མཛད་པ་ཡང་དགོངས་པ་གང་ཡིན་ཤེས་དཀོན་དགོས་ཀྱི་ཆེ་སི་འབ་ལེན་པར་མི་ཤེལ་ཤེ།

འདི་བན་མ་བན་ནི་འགྲེལ་བར་བན་མ་བན་ལ་ེད་ཀྱི་ཤིེ་བར་མིན་ལ།

dད་སོགས་འཛིན་པོ་ོ་ལ་གྱིས་རང་ལ་གྱི་ངང་ཐབས་འཐབ་

dད་སོགས་ང་ོ་ལ་གྱིས་ཉན་ཐབས་ཀྱི་

Translation omitted:

Translation omitted:

Translation omitted:
ཡིན་ནོ།

Translation omitted:

41 Translation omitted:

42 Translation omitted:

43 Translation omitted:

44 Translation omitted:

45 Translation omitted:
དུ་སྐར་བ་མ་དགོ་མེད་པའི་དོན་དམ་དང་ཀུན་ɲོབ་ȣ་ཡོད་པ་ལ་ེད་པ་དང༌། དེག་གེ་ལ་གྲགས་པའི་ɲས་རང་མཚན་དང་ཡོག་པ་ི་མཚན་ལ་ེད་པའི་བཤད་ɰལ་གཉིས་ཡོད་ཀྱང་འགྲེལ་པ་ཆེ་ཉང་དང་གསེར་ངེ་མི་གསེར་དཔེ་ནི་Wei དོན་Ľྙན་ལ་འགྲིབ་པ་ེ་ཡིན་ནོ། ལམ་བཤད་ལས་Ǫང་པ་དང་པོ་གཉིས་ཀྱིས་དོན་དམ་ལ་Ȩོས་ཏེ་Ȧགས་མ་ǿབ་པའི་ལན་དང༌། Wei དེ་ལ་གྲགས་པའི་ɲས་པའི་དོན་དམ་ཡི་ེད་པ་དང༌། དེ་ལ་གྲགས་པའི་ɲས་པའི་དོན་དམ་ཡི་ེད་པ་དང༌། དོན་Ľྙན་ལ་འགྲིབ་པ་ེ་ཡིན་ནོ། ལམ་བཤད་ལས་Ǫང་པ་དང་པོ་གཉིས་ཀྱིས་དོན་དམ་ལ་Ȩོས་ཏེ་ཁྱབ་པ་མ་ǿབ་པའི་ལན་Ȫོན་པར་བཤད་དོ། དེ་ལ་གྲགས་པའི་ɲས་པའི་དོན་Ľྙན་ལ་འགྲིབ་པ་ེ་ཡིན་ནོ། ལམ་བཤད་ལས་Ǫང་པ་དང་པོ་གཉིས་ཀྱིས་དོན་Ľྙན་ལ་འགྲིབ་པ་ེ་ཡིན་ནོ། ལམ་བཤད་ལས་Ǫང་པ་དང་པོ་གཉིས་ཀྱིས་དོན་Ľྙན་ལ་འགྲིབ་པ་ེ་ཡིན་ནོ། ལམ་བཤད་ལས་Ǫང་པ་དང་པོ་གཉིས་ཀྱིས་དོན་Ľྙན་ལ་འགྲིབ་པ་ེ་ཡིན་ནོ། ལམ་བཤད་ལས་Ǫང་པ་དང་པོ་གཉིས་ཀྱིས་དོན་Ľྙན་ལ་འགྲིབ་པ་ེ་ཡིན་ནོ། ལམ་བཤད་ལས་Ǫང་པ་དང་པོ་གཉིས་ཀྱིས་དོན་Ľྙན་ལ་འགྲིབ་པ་ེ་ཡིན་ནོ། ལམ་བཤད་ལས་Ǫང་པ་དང་པོ་གཉིས་ཀྱིས་དོན་Ľྙན་ལ་འགྲིབ་པ་ེ་ཡིན་ནོ། ལམ་བཤད་ལས་Ǫང་པ་དང་པོ་གཉིས་ཀྱིས་དོན་Ľྙན་ལ་འགྲིབ་པ་ེ་ཡིན་ནོ། 

Translation omitted:

Translation omitted:

Translation omitted:

Translation omitted:

Translation omitted:

Translation omitted:

Translation omitted:

Translation omitted:
འདིའི་ཁྱབ་འགོལ་དང་རང་ཉིད་ལ་ɷོ་ན་ལན་ཇི་ཉར་ａལ་དོད་དགོས་སོ།

འདི་ལ་དོན་ཞ་ན་རེ།

ཁོ་བོ་ཅག་

ནི་དོན་དམ་ཇི་གཅིག་དང་ལ་རེ་རེ་བར་འདོད་ལ།

དོན་ཞ་དང་ཚོགས་པ་ནི་ཀུན་ɲོབ་པར་འདོད་པས་རོག་བཅོད་སོགས་ལས་ལམ་ȭ་འདོར་བ་ལ།

ཀུན་ɲོབ་ȣ་ནི་ཁྱབ་པ་མ་ངེས་སོ།

གཞན་ཡང་རོག་

གི་ཇི་གཅིག་འཇིག་པ་ȷ་ལ་མི་ȷོས་ཀྱང་ȷན་འཇིག་པ་གསོད་པ་པོ་སོགས་ȷ་ལ་ȷོས་པའི་ིར་ཁོ་ཁེད་ཀྱི་ཐལ་བས་མི་གནོད་ཅན།

འདི་ལ་བོད་པར་ａལ་བ་མང་ཡང་མངས་ར་

དོགས་ནས་མ་ａིས་སོ།

50 Translation omitted:

51 Translation omitted:
དེ་དག་གང་ཞེ་ན། ངོང་གུམ་གི་སེམས་ཅན་དང་གྲངས་མཉམ་པའི་སངས་ིས་མོད་ཅིང་དེའི་དགེ་བ་ɲོགས་ངེ་བོས་པ་ལས་ཏིན་པ་ཞེས་དང་།

དེ་ལས་ཁྱད་པར་འཕགས་པ་

ཁྱད་པར་འཕགས་པ་མི་Dzེ་བའི་ཆོས་ལ་བཟོད་པ་ཐོབ་པ་ཞེས་དང་།

དེ་ལས་ཁྱད་པར་འཕགས་པ་ངོ་བོན་ཀྱི་Ȉོར་བཟོད་པར་མི་དམིགས་པར་Ȧོགས་པ་ཞེས་དང་།

དེ་ལས་ཁྱད་པར་འཕགས་པ་འཛམ་Ȑིང་གི་སེམས་ཅན་ȷམས་དགེ་བ་བསམ་གཡགས་བདེན་ཚད་མེད་བཞི་ཐོབ་པ་ལས་ཁྱད་འཕགས་ཐོབ་པ་ཞེས་དང་།

དེ་ལས་ཁྱད་པར་འཕགས་པ་Ȫོན་པའི་བཀའ་བཞིན་ȫོབ་པ་དང་འȮ་བར་ཐེག་པ་

ཁྱད་པར་འཕགས་པ་ȡོམས་Ȧག་གི་དབང་གིས་མི་Dzེ་བའི་ཐབས་ལ་མཁས་པས་བོབ་པ་ཡོངས་ར་དག་པ་ཞེས་དང་།

དེ་ལས་ཁྱད་པར་འཕགས་

པ་Ȧོན་པའི་བཀའ་བཞིན་ʃོབ་པ་དང་འȮ་བར་ཐེག་པ་གཅིག་ལ་Ȇགས་པའི་Ȑིང་སེམས་དང་མաྱིངས་པར་བོབ་ཟེར་པའི་བསོད་ནམས་ȷམ་པར་འཕེལ་བ་ȷམ་པ་བདེད་དང་།

དེ་ལས་ཁྱད་པར་འཕགས་


d་དག་ཞེས་དང་།

དེ་ལས་ཁྱད་པར་འཕགས་

པ་ȡོམས་Ȧག་གི་དབང་

བཟོད་པ་ཡོངས་ར་དག་པ་ཞེས་དང་།

དེ་ལས་ཁྱད་པར་འཕགས་

༣}
སེམས་བོད་སོགས་ཀྱི་ཟས་པ་ཞེས་བོ་དང༌།

data:image/png;base64,iVBORw0KGgoAAAANSUhEUgAAAuQAAABwCAIAAADod3gAAAAAElFTkSuQmCC

Translation omitted:
བ་དད་པ་ཙམ་ཡིན་གྱི་རང་Ǭ་བའི་ང་དང་ང་ཡིར་གྱིས་མ་ཡིན་པའི་ɉིར་རོ། །

ཞེས་པའི་ɬོད་ལན་འདི་དག་ȹང་བ་གཉིས་ཀར་བཤད་དོ། །

ཁ་ཅིག་འདི་ནི་དམིགས་ɺལ་འཛིན་པའི་ཡོད་ས་ལ་ɬོད་པ་ཡིན་གྱི།

འཛིན་Ȧོག་གི་ཡོད་ས་ལ་ɬོད་པ་མ་ཡིན་ཟེར་བ་གསེར་ɋེང་ལས་བཀག་གོ །

Translation omitted: བ་དད་པ་ཙམ་ཡིན་གྱི་རང་Ǭ་བའི་ང་དང་ང་ཡིར་གྱིས་མ་ཡིན་པའི་ɉིར་རོ། །

Translation omitted: བ་དད་པ་ཙམ་ཡིན་གྱི་རང་Ǭ་བའི་ང་དང་ང་ཡིར་གྱིས་མ་ཡིན་པའི་ɉིར་རོ། །

Translation omitted: བ་དད་པ་ཙམ་ཡིན་གྱི་རང་Ǭ་བའི་ང་དང་ང་ཡིར་གྱིས་མ་ཡིན་པའི་ɉིར་རོ། །

Translation omitted: བ་དད་པ་ཙམ་ཡིན་གྱི་རང་Ǭ་བའི་ང་དང་ང་ཡིར་གྱིས་མ་ཡིན་པའི་ɉིར་རོ། །

Translation omitted: བ་དད་པ་ཙམ་ཡིན་གྱི་རང་Ǭ་བའི་ང་དང་ང་ཡིར་གྱིས་མ་ཡིན་པའི་ɉིར་རོ། །

Translation omitted: བ་དད་པ་ཙམ་ཡིན་གྱི་རང་Ǭ་བའི་ང་དང་ང་ཡིར་གྱིས་མ་ཡིན་པའི་ɉིར་རོ། །

Translation omitted: བ་དད་པ་ཙམ་ཡིན་གྱི་རང་Ǭ་བའི་ང་དང་ང་ཡིར་གྱིས་མ་ཡིན་པའི་ɉིར་རོ། །
Translation omitted:

Translation omitted:

Translation omitted:
ལ་སོ་སོར་ཟེས་པས་བེད་པ་དང་བེད་གཅིག་པ་དང་བེད་གྲོམ་པ་ནི་རིགས་མེན་པའི་ཀུན་ɲོབ་ཟོ་ཅན་ཞེས་ལྡོ་དགོས་སོམ་མོ།

Translation omitted:

Translation omitted:

Translation omitted:

Translation omitted:
འཁོར་ȭ་འȭ་ɰལ་ནི།
སོར་མོ་དང་སེན་མོའི་དཔེ་Ɏད་ȯག་ནི་
སོར་མོ་རིང་བའི་མཚན་གྱི་འཁོར་དང༌།
དɍ་Ȅས་པ་ནས་དɍ་Ǵ་
Ȯི་ཞིམ་པའི་བར་བȭན་ནི་གɫག་ཏོར་དང་Ƀ་གྱེན་ȭ་ɉོགས་པ་
དང་Ƀ་གཡས་ʀ་འཁྱིལ་བའི་མཚན་གྱི་འཁོར་དང༌།
དȼལ་བ་
གཉིས་དང་ཤངས་ཀྱི་གཉིས་ཏེ་བཞི་ནི་མཛǑད་Ƀའི་མཚན་གྱི་
འཁོར་དང༌།
Ʉན་གྱི་བཞི་དང་ɥིན་མའི་བཞི་དང་ɲི་མ་ȫག་པ་
Ȫེ་དགུ་ནི་Ʉན་མཐོན་མཐིང་དང་ɲི་མ་བའི་ɲི་མ་Ȩ་ɍའི་མཚན་
གྱི་འཁོར་དང༌།
ȡན་གྱི་གཉིས་ནི་འགྲམ་པ་སེང་གེ་འȮ་བའི་
མཚན་ภོལ་འཁོར་དང༌།
ཞལ་གྱི་གཉིས་དང་Ȝགས་ཀྱི་གʀམ་དང་
གʀང་གི་གཉིས་དང་མཆེ་བའི་ȑ་Ȫེ་བȕ་གཉིས་ནི་Ȝགས་ཡངས་
པ་དང་ཚངས་དɎངས་དང་ཚǃམས་ཀྱི་མཚན་བཞི་དང་རོ་ɐོ་བའི་
མཆོག་མཁྱེན་པའི་མཚན་ภོལ་འཁོར་ȭ་ཇི་Ȩར་རིགས་པར་ɚར་བ་
དང༌།
ɬ་བའི་གཉིས་དང་ལོང་ɍ་མི་མངོན་པ་དང་DZ་གཞོན་ཤ་
ཅན་དང་ɉག་འཇམ་པ་དང་ɉག་རིས་ཀྱི་གʀམ་Ȫེ་བȄད་ནི་
ɉག་ཞབས་འཇམ་ཞིང་གཞོན་ཤ་ཆགས་པ་དང་ཞབས་འɍར་མི་
མངོན་པའི་མཚན་ภོལ་འཁོར་
གཤེགས་Ȫབས་བȭན་དང་གོམ་པ་ȡོམས་པ་དང་བȄད་ནི་སོར་
མོ་Ȯ་བས་འɐེལ་བ་དང་Ȧིང་པ་ཡངས་པའི་�ཚན་ภོལ་
འཁོར་
DZ་འཁྲིལ་བག་ཆགས་པ་ནས་དག་པའི་བར་ȯག་
དང་ཁོ་
ལག་ཡངས་པ་དང་DZ་ɵམ་པ་མེད་པ་ནས་གྲིམས་པའི་བར་
གʀམ་དང་ཡན་ལག་ȷམ་

dང་དཀུ་ɸམ་པ་ནས་ɉལ་ɉང་
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. \textit{magna cum laude} from Harvard University in 1963, trained for five years at the Lamaist Buddhist Monastery of America in Freewood Acres, New Jersey, USA (now the Tibetan Buddhist Learning Center in Washington, New Jersey), and received a Ph.D. in Buddhist Studies from the University of Wisconsin in 1973. He served as His Holiness the Dalai Lama’s chief interpreter into English on lecture tours for ten years, 1979-1989. At the University of Virginia he founded programs in Buddhist Studies and Tibetan Studies and served as Director of the Center for South Asian Studies for twelve years. He has published forty-two books, some of which have been translated into a total of twenty-two languages. He published the first translation of the foundational text of the Jo-nang school of Tibetan Buddhism in \textit{Mountain Doctrine: Tibet’s Fundamental Treatise on Other-Emptiness and the Buddha-Matrix}. He has translated and edited fifteen books by His Holiness the Dalai Lama, the last three being \textit{How to See Yourself as You Really Are}, \textit{Becoming Enlightened}, and \textit{How to Be Compassionate}. He is the Founder and President of the UMA Institute for Tibetan Studies.

Jongbok Yi is Assistant Professor of Asian Philosophy at the Richard Stockton College of New Jersey. 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 with Professor Jeffrey Hopkins and Professor David Germano 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 Geluk 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 has translated a few books including \textit{Stages of Meditation} and \textit{Mind of Clear Light: Advice on Living Well and Dying Consciously} by His Holiness the 14\textsuperscript{th} Dalai Lama, etc., into Korean. With Jeffrey Hopkins he published \textit{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} (Dyke, Va.: uma-tibet.org, 2013). He has been teaching at the Richard Stockton College of New Jersey 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 provide an illuminating, concise commentary unraveling the import of Maitreya’s text to expose its meaning. His aim is to present a structured, introductory commentary on Maitreya’s text without becoming too complex.

This volume contains Maitreya’s entire text 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 Drepung 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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